# Messenger 20 Visitor.

THE CHRISTIAN MESSENGER, VOLUME LXII.

THE CHRISTIAN VISITOR, VOLUME LI.

Vol. XVI.

ST. JOHN, N. B., WEDNESDAY, FEBRUARY 28, 1900.

No. 9.

The Churches and The grand aim embodied in the Christian churches is to minis-National Welfare- ter to the spiritual needs of mankind. But men cannot be helped spiritually without benefit to their condition in other respects. Every local church in which the spirit of Christianity is finding true expression is a powerful influence in its community not only for the saving of souls in the sense of delivering them from wrath to come and fitting them for heaven, but also for promoting intellectual and moral life, for education in all that makes for good citizenship and beneficent relationships among men. We hear a great deal of the advantages which Canada offers to the emigrant and of the importance to Canada that her great western reserves shal! be occupied, the efforts made to attract people to the country and congratulations that immigrants are now coming into the country in larger numbers than in the past. But while increase in numbers is desirable, we can by no means afford to neglect the question of quality or character. It is possible for Canada to receive increments of population which, especially if left to themselves in respect to religious and moral influences, would prove a curse rather than a blessing, a source of weakness rather than of strength. It is in this connection that the Christian bodies of Canada are doing a good work which, if quiet and unostenta-tious, is of the deepest significance not only for the spiritual interests of the people to whom they minister but to the social, political and industrial interests of the whole Dominion.

Of the work that is being done in A Recognition the Northwest and other parts of our country, through various religious organizations by humble pastors and missionaries toiling hard for little remuneration in pioneer settlements, little is heard in high places. But those influences are none the less significant for the upbuilding of our young national life, because, like the forces so beneficiently active in physical nature, they work without observation and with small recognition of their value. It is quite possible that the 30 minutes sermon of the unknown missionary, speaking to a little company in a rude school house in some pioneer settlement, means immeasurably more for national welfare than the five hours of sounding eloquence poured out by some distinguished political orator on the floors of Parliament and embalmed in Hansard for the wonder of coming generations. It is gratifying, therefore, to find in an editorial article in the Toronto Globe a hearty recognition of the value, from a national point of view, of the work which the Christian churches of Canada are doing in promoting wholesome life and elevated ideals among the people who now, at the rate of 50,000 a year, are seeking and finding a home in the Northwest. With high statesmanship and energy, the Globe says, the churches are seeking to meet the need of the hour. "They believe that the Bible and a Biblical religious faith and educational system founded thereon will, apart from spiritual results to the individual, fuse this alien mass into one common citizenship, and prevent deadly schism in ideal and type between east and west. Acting upon this belief, churches are being founded, schools and colleges built, and strong men stationed in all the centres, whose whole work is directed towards the moral and intellectual advancement of their communities. Nothing is more encouraging than the type of men who are giving themselves to this noble task. To give this fact emphasis one needs only to mention such names as Archbishop Machray, Father Lamont, the late Principal King, and his successor, Dr. Kil-

patrick, Egerton Young, William Black, the late Alexander Grant, Dr. McDiarmid, Dr. Robertson, the Superintendent of Presbyterian Missions, and Rev. A. J. Vining, Superintendent of Baptist Missions. The work done, the hardships endured, the plans projected by these men and others like them, are quite the equal of the most thrilling chapters in foreign missionary history. With an aggressive and spiritual church, led by men of statemanship, ideals and patriotism, with a complete and efficient system of public schools, with every facility for higher education as yet undivorced from religious culture, with wise Governmental assistance and control of immigration, with limitless undeveloped resources to absorb the energies of our new citizens to their great precuniary profit and contentment, with a closer economic, political and social affiliation to the older and richer life of the empire, it is safe to predict that the new Canada so swiftly taking form in these history-making days will prove herself worthy of the noblest traditions and aspirations of our past, and abundantly fulfil the promise of the future."

Canadians in Battle. The people of Canada have had this week a sad reminder that

Canadians in Battle. The people of Canada have had this week a sad reminder that war costs much besides the money voted by Parliament or contributed from private purses and the withdrawal of men from remunerative industries. It exacts a terrible tribute of suffering and blood upon the battle field. It flings the black shadow of anxiety and sorrow over many homes and brings irreparable loss to many families. The despatches of Wednesday last brought news of heavy loss suffered by the Canadian contingent in an engagement which took place on the previous Sunday. At present writing exact details are still lacking, but the battle of Sunday, in which the Canadians suffered so severely, is understood to have been that fought at Koodoosrand on the Modder river, in which General Roberts' forces were engaged against General Cronje's retreating army which had been brought to a stand-still at that point. There is still some uncertainty as to the exact figures, but the losses of the Canadian contingent as given in the despatches were about 20 killed, 60 wounded, and 9 prisoners or missing. Of the killed three were from Montreal, one from Quebec, three from Vancouver, B. C., two from Victoria, B. C., two from London, Ont., two from Ottawa, and one each from Windsor, Ont., Haldimand, Ont., Barrie, Ont., Toronto, Charlottetown, P. E. I.. and St. Iohn, N. B. The Ont., two from Ottawa, and one each from windsor, ont., Haldimand, Ont., Barrie, Ont., Toronto, Charlottetown, P. E. I., and St. John, N. B. The name of the St. John man killed is Pte. Patrick McCreary, of Norton. The Charlottetown man was Roland Dennis Taylor. Among the wounded are four from New Brunswick and four from Nova Scotia. The N. B. men wounded are Arthur Hayden, St. John, William Hunter, St. John, Johnston, (either Joseph M. or James) St. John, and John Scott, Golden Grove. The N. S. wounded men are W. A. Adams, Halifax, W. J. Regan, Wolfville, R. McCallum, Halifax, and G. F. Robertson, Dartmouth. In the Dominion House of Commons, on Wedness, and G. F. Robertson, on Wedness, and G. F. Robertson, Dartmouth. day afternoon, fitting reference was made by the Prime Minister and the leader of the Opposition to the news which had just been received from the seat of war, and the honorable gentlemen united in paying eloquent tributes to the bravery of the Canadian soldiers who had so nobly sustained the honor of their country on the field of battle. The following cable was sent to Col. Otter at the front by Sir Wilfrid Laurier, with the concurrence of Sir Charles

"I desire to convey to you and your men the grateful thanks of the Government and Parliathe grateful thanks of the Government and Parliament of the Dominion for the gallantry displayed on the battlefield. Canada warmly appreciates the sacrifices made by her sons for the honor of the Empire. The wounded have our sympathy and our prayers for speedy recovery. Those who have given up their lives will ever be held in remembrance by a grateful people."

On Thursday, Lord Raberts, Commander, in-

a grateful people."
On Thursday, Lord Røberts, Commander-inchief of the British forces in South Africa,
cabled as follows to Cord Minto, GovernorGeneral of Canada: "The Canadian regiment has
done admirable service since arrival in South
Africa. I deeply regret heavy loss it suffered during the fighting on the 18th inst., and beg you will
assure the people of Canada how much we all here
admire the conspicuous gallantry displayed by our
Canadian comrades on that occasion."

The War

The week ending Saturday the 24th, has been characterized by anxiety and expectation deferred, rather than by definite results in respect to the war All the week Lord Roberts' forces have had General Cronje with his little army, estimated at from 4000 to 8000 men, surrounded at Koodoos rand on the Modder river, in the Orange Free State. The situation for Cronje on Wednesday appeared so desperate that it was thought that his surrender could be only a question of hours, but the week passed, and though there were numerous rumors to the effect that the Boer leader had succumbed, there was no confirmation of them from the war office or any source that could be regarded as trustworthy. the battle of Sunday, the 18th, 146 men were killed on the British side, the Highlanders and Canadians who were employed in an attack upon the enemy's laager-or supply camp-suffering most severely. The Highlanders had 63 men killed, and the Can-adians 18 or 19. The attack was no doubt a most gallant one, but the terrible rifle fire of the Boers aved their position. The conditions under which the British attacking party fought, are said to be similar to those experienced in the Modder river battle, the men having to lie flat on the open veldt all day, suffering terribly from thirst, as well as from the fire of the enemy, until a thunder storm somewhat relieved their sufferings. General Kelly-Kenny has been criticized for exposing his men in the open to the rifle fire of the protected enemy, but criticism on the part of experts at a distance from the scene of battle may, or may not be, of any value. The fight of Sunday was succeeded by a bombardment of the Boer position on Monday, with heavy artillery. General Cronje is reported to have asked for an armistice of twenty-four hours, in which to bury the dead. As this was understood to be a ruse, to gain time for strengthening entrenchments, or in hope of obtaining reinforcements, the proposal was refused by Lord Kitchener, and the bombardment was renewed with terrible effect. The hombardment on Tuesday afternoon, according to the description of correspondents who witnessed it. was of a most terrible character, and it seemed madness and a wicked sacrifice of life for the Boer commander to hold out against it. In the neighborhood of General Cronje, small bodies of Boers under General Botha and other leaders have appeared, and have been successfully engaged by General French's cavalry and other British forces, so that they have been unable to unite their forces with Cronie's. The scene of the fighting at Koodoos rand or Paarde berg, is said to be one of the prettiest spots in South Africa, the river at the spot held by Cronje's men esembling some parts of the Hudson. The ground all around slopes toward the stream, and all these highlands are held by British artillery. The Boers appear to be confined to the bed and steep banks of the Modder river, which, according to a correspondent, form a ditch two miles long, 150 feet wide, and 50 feet deep. Their position offers good shelter as the bed of the river is nearly dry, with many rocks in it, and dongas or cave-like holes piercing the banks. The wives of many of the Boers are with General Roberts has offered a safe conduct for the women which has been refused. Lord Roberts has taken a large number of prisoners—over 500 erts has taken a large number of prisoners—over 500 in all, and a considerable number of Boers have deserted from Cronje's force, who report his situation to be desperate, and strongly condemn the useless sacrifice of life in attempting to hold his position. But every day that the Boer commander can hold on delays Lord Robert's advance, and means a consequent advantage to the forces besieging Ladysmith. Cronje is said to have had a good supply of provis-

Continued on page 5.

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. John MES BY H. F. ADAMS.

The recent conversion of the eminent and prominent Dr. Madison C. Peters, pastor of the Bloomingdale Reformed church, (New York) stands out in striking con trast to the clamour of a small section of the Baptist denomination to recognize pedo-baptism as a sufficient prerequisite for the Lord's Supper. It also affords an excellent opportunity for the careful consideration of the position Regular Baptists take in the relation between the only two ordinances our Lord founded, and which form an integral part of New Testament Christianity.

Let us read Dr. Peters' admirable letter, notifying his

people of his grounds for rejecting of infant sprinkling for New Testament baptism, and then proceeds to state more generally the woole question from the view-point of New Testament precedent, and the best scholarship of ancient and modern times :

DR. PETERS' CHANGE OF VIEWS

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Rev. Madison C. Peters, D. D., for the past eleven years the successful pastor of the Bloomingdale Reformed church, one of the most important churches of the Reformed-denomination in this city, surprised his people and the community last week by tendering his resignation. His letter to his people, giving his reasons for the step, was read on Sunday morning, February 4. It will interest all Baptists, not only because of Dr. Peters' prominence, but because of his long family connections and traditions with the Reformed church.

DR. PETERS' LETTER.

To My Dear People: I have sent to the Consistory my

prominence, but because of his long family connections and traditions with the Reformed church.

DR. PETERS' LETTER.

To My Dear People: I have sent to the Consistory my resignation as pastor of the Bloomingdale church, and have requested them to unite with me in asking the New York Classis to desolve our pleasant relationship as pastor and people. My sole reason for resigning this position of power and influence is that, after many years of honest and prayerful investigation, I have come to the deliberate conclusion that the Bible—the Protestant's only rule of faith—teaches baptism for believers only. I can therefore no longer, in good conscience, practice infant baptism, or baptism by sprinkling. I am a minister of the Reformed church, and while I am thus connected, I shall not give my reasons for the change of conviction. I love the Reformed church. It is the church of my fathers. I admire its breadth and depth. Those who have attended my ministry through all these years will bear me witness that 'I have always been a loyal son, and I had fondly hoped that I could serve my denomination in this charch with my riper years, as I have given it the ardor of my youth. Bute must be true to myself, practice only what I believe, and preach what I can practice.

To you, my dear people, whose kindly counsel, unwavering loyalty and generous support in every good work have made my labors both lovely and successful, I give my heartiest thanks. My congregation is composed of not less than eleven different denominations of Protestants, while hundreds of Jews and Catholics constantly attended my ministry. I thank God today that he has permitted me to bring his message to such various minds and hearts as have constantly gathered within these walls. All except eleven persons came into this church during my ministry of nearly eleven years. I have, therefore, and always shall have, a peculiar love for and undying interest in the Bloomingdale church. For your love I give you my love, and for your prayers my prayers.

Your pastor

January 27, 1900

January 27, 1900.

For many years Dr. Peters has been one of the most popular preachers in the city. He has also been much in demand as a lecturer, and has published several books. Dr. Peters' church and denominational surroundings have been of the pleasyntest and most cougenial nature. The church edifice, and the parsonage adjoining it, are among the finest of the West Side. The church has not only a large and prosperous membership, but a large endowment as well. Dr Peters' people have been loyal and devoted to him, and there was every reason, from the view-point of interest, to keep him within the Reformed fold. The measure of Dr. Peters' sincerity can be judged by the fact that he is making so great sacrifices to his conviction of duty. In pulpit power, in resourcefulness, in leadership, in active aggressiveness, and in personal influence, he will be a great accession to the ranks of the Baptist ministry. Dr. Peters will close his pastorate March 1. and will sunply the pulpit of Tremont Temple, Boston, on April 27.—Examiner.

While I cannot believe any one would knowingly mis-

While I cannot believe any one would knowingly misrepresent our position on the relation between the ordinances, yet there are many who, not intelligently apprehending it, cannot think of it, or state it to others, without misrepresenting our views. And people who listen to statements of our belief and practice from the ill-informed, invariably regard us as narrow in our views, ungenerous in our practice of them, and bigoted in not inviting unimmersed persons to the Lord's Supper. In short, we are called, and sometimes in quite a tone of mmiseration, "Close-Communion Baptists," as if the Lord's Supper the dividing line between us and all other denominations. But if such hasty judges of our bellef and practice would only think, study and compare, they would discover that a comparison of the standards of the evangelical bodies of Christians with our belief and practice that we are no more close-communion than they are, and that it is not at the Lord's Supper where the line begins that separates us from other denominations:

It will be seen from the following selections that Episcopalians, Methodists, Congregationalists and Presby terians are in their doctrinal attitude as much closecommunion as we are. If they do not practice what they believe, we should not be labelled bigoted for being more consistent.

1. The Episcopalian. Rev. Dr. Wall, an eminent

writer, says in his "History of Infant Baptism," part II., chap, 9: "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held none ever maintained that any person should partake of the communion before he was haptiend."

Methodist. Rev. F. G. Hibbard, Methodist Epis copal, says is his book on "Christian Baptism," part II. page 174: "Before entering upon the argument before us it is but just to remark that in one principle the Bantist and reels Bantist churches agree. They both Baptist and pedo-Baptist churches agree. They both agree in rejecting from the communion of the table of he Lord, and denying the rights of church fellowship to

all who have not been baptized."

3 Congregationalist. Rev. Dr. Hopkins, of great authority in his denomination, says: 'No one is to be considered and treated as a member of the church of Christ unless he is baptized with water, as this is the nly door by which persons can be introduced into the visible kingdom of Christ, according to His own appoint-See "Curtiss on Communion," page 125.

4. Presbyterian. I will now give you a more lengthy extract that proves the Presbyterians to be more "close-communion" than Episcopalian, Congregationalist or Methodist

The Rev F. M. Iams was my predecessor in the pastorate of the First Baptist church, Mount Vernon, U. S. A., but when he entered the ministry he was a Congregationalist. The following is his own account of an incident that happened in the early part of his.

"In the beginning of my ministry, before I was ordained, I invited a Presbyterian minister to occupy my pulpit on Communion Sabbath and administer the Lord's supper, and he accepted my invitation. There was at that time in my congregation a young man, a very recent convert, and a very zealous Christian worker. He was an Eugliahman and had been christened in infancy the Church of Eugland. Afterward he had become an avowed atheist, and was such when I first met him. found him a sharp, trained reasoner of a very decided metaphysical cast of mind, and our discussions were continued for several months. At length he was convinced of his mistake, made a public renunciation of his atheism, sought Christ, and became a devout, earnest Christian. His talents made him very useful, and he was almost immediately made superintendent of the Sunday School. In this position he was doing good service at the time Rev. Mr. S. came, at my invitation, to administer the Lord's Supper in my church. He had not united with any church, being in doubt about which one he ought to unite with. I loved him tenderly as a Christian brother, and a very dear friend, and in common with many of my brethren, I greatly desired to have him sit with us at the Lord's Table.

At that time I had not examined the question of com-munion, but was governed in the matter by misguided feelings, and consequently was in favor of open communion. So I spoke to the Rev. Mr. S. confidentially, and requested him to speak to Brother H. privately, and invite him to come to the table with us. I told him of his recent conversion, his zeal for Christ, and our great love for him as a true and devoted disciple. Mr. S. distened attentively until I concluded, then he said :
"Is Bro. H. a member of any church?" I replied, "No; he has not decided where he ought to unite has that matter under prayerful consideration." "Well, I cannot invite him to the Lord's table. That is an ordinance of the church, and only those who are church members have a right to come to it." "Oh, but he is such a good man; we all love him so much. Please do invite him." "No, I cannot. As for loving him, you can love him just as well, and fellowship him just as much, if he does not come to the table. The Lord's much, if he does not come to the table. table is not to exhibit our love and fellowship for each other, but to commemorate the death of our Lord. It will be time enough for Brother H. to engage in the observance of this church service when he has been member of the church." I replied, "But Bro. H. has been baptized: he was baptized in infancy in the Church of England. Is not that enough?" Rev. Mr. S. replied, "No, sir. The Supper is a church ordinance and it belongs to not all who are baptized, but only to those who are baptized members of the church. Bro. H. has been baptized, but he is not a member of any church He was baptized by a minister of the Church of England. Very well. We respect his baptism; but he was not received into the membership of the Church of England, and he does not consider himself. a member of church, or any other, and therefore he has no right at the Lord's table, and we have no right to invite him

there till he unites with some evangelical church."

And Mr. S. was firm, and I was obliged to submit to what I then deemed a very great hardship and a grievous wrong. But I long since learned that he was right in putting the order of the Lord's House above the clamour of private affection or personal interest or feeling. In refusing to invite Bro. H. to the Lord's table he acted on strict Presbyterian principles and upon strict Baptist principles as well."

I now appeal to every thoughtful person and ask: "Wherein do the Episcopal, Congregational, Methodist

and Presbyterian bodies differ from the Baptist on the

You must admit that all five are close communion They all teach that only baptized persons are

eligible for the Lord's Supper.

Do I hear some say, "Well I never looked at the subject in that way before, but now I see that we are all closs-communionists. And on that subject I will never again think of the Baptists as pursuing a course different from others, as all denominations demand that a person must be baptized before he partakes of the Lord's Sup-per. But please tell me, Mr. Adams, why is it that you Baptists do not invite members of other denominations to sit down with you at the Lord's Table?"

Now, my friend, you are approaching the real point at sue. We do not invite them to the Lord's Table because we believe baptism is a prerequisite to Communion And as we believe the only water baptism in the New Testament is the immersion of believers, you must perceive that the real point at issue is not Communion but baptism.

Now it is my duty to show why Baptists do not regard those who have been christened as having fulfilled the New Testament obligation to be baptized. First, how many baptisms are there in the New Testament? Ephesians 4:5 says, "One Lord, one faith, one baptism." How many baptisms are practiced by the aforesaid denominations? Three: Sprinkling, pouring, and immersion. If God's Word says only one, two of these forms must be wrong. Then the task before us is to ascertain which one of the three Christ commanded and the apostles practiced.

Of course you know that the word baptize is not a translation of the original Greek word into an equivalent of the English language. But is the Anglicising of the Greek word baptizo. In ascertaining the Greek word for Baptism and its meaning, we will take the best Pedo-Baptist authority in the world of scholarship. That splendid lexicon compiled by two eminent English churchmen named Liddell and Scott, is used in all the universities and colleges on this side of the Atlantic.

Baptizo—To dip in or under water; to sink, to bathe, to baptize.
Baptismos—A dipping in water—baptism.
Baptisma—Baptism.
Baptistes—One that dips—a baptizer.

But do not these great scholars give other meanings to Baptizo? They do not even hint the bare possibility of any other than that given from their dictionary? But perhaps you are thinking that they were favoring the Baptists in confining the meaning of baptizo to immer sion! Of course you smile at the mere suggestion of Church of England clergyman doing such a thing to substantiate the practice of the Baptists That church has done many cruel things to suppress the Baptists, such as the excommunication of John Smyth, imprisonment of John Bunyon, and the burning of John Boucher, for rejecting infant baptism; but to translate such a fund-amental word as baptizo in order to help the Baptists, was far from the intentions of Liddell and Scott. These English clergymen did not compile their great lexicon with the intention of helping any ecclesiastical body, but as scholars they forgot all human substitutes, and honestly and correctly gave the English word that exactly represents the Greek original. And with them we may name forty lexicographers who agree that baptizo means "to-dip in or under water." They are Sophocles, Donnegan Rost and Palm, Parkhurst, Stephanus, Robinson, Wright, Schleusner, Dunbar, Leigh, Schrevelius, Scapula, Bass, Suidas, Morel, Laing, Hederic, Greenfield, Ewing, Jones, Schoettgen, T. S. Green, Suicer, Mintert, Pasor, Grove, Bretschneider, Stokins, Robertson, Passow, Schwarezius, Alstedius, Pickering, Rouma, Gazes, Bagster and Sons, Authon, Grimon and Cremer In the language of Moses Stuart we may justly say, "All critics and lexicographers of any note are agreed on this." (Stuart was a professor in Andover Theological Seminary for forty-one years.)

It is not necessary to say that not one of the above scholars was a member of the Baptist church, and yet they all confess that only Baptists practice apostolic baptism. And I think all will grant that the arguments I advance to prove that baptism means only to dip have additional force, when I say I have not brought, and will not bring the opinion of a single Baptist forward, but only pedo-Baptist scholars. "Pedo" is from the Greek "pais" or "paida," and means "child." What is the Greek word for sprinkling? Liddell &

Scott's Lexicon says

Raino-To sprinkle, besprinkle. But they do not hint that by squeezing that word thus
Raino—to sprinkle sometimes, and to dip sometimes?

No. Again these gentlemen translate this word not as clergymen, but as honest and exact scholars. But methinks I hear a pedo-Baptist say, "But did not Christ use the word raino when he gave the command to his apostles to baptize?" He never once used it in connection with baptism. If he had meant that baptism was to be a sprinkling with water, he would have used the word raino, but he always used "bapto" when speaking of that one of the only two ordinances which he instituted for the observance of his disciples.

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be many an education fo of horizon, t spiritual up duties, the s ideal, this w their church henceforth 1 also that the improvement the whole co on our large churches int ma present time. The first q

going, and most advanta committee, as earliest possi earnest desire in Canada w pastor, at th There is no make which than this.

Brethren, te thought. Pra they may hav let nothing sh attending.

To complete our work let us see what is the Greek word for pouring, a form of baptism used by some Presbyterians. Liddell & Scott's Lexicon says,

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ng of ituted I think I hear an anxious Presbyterian say, "Do they not give another possible meaning that can imply the idea of dipping, so that if a minister pour water on a candidate that act may be considered to be an immer-

Not a word do they utter that gives the faintest mar-

n for such a supposition.
"But did not Christ use the Greek word Cheo, when he
ommanded his apostles to baptize?" Not once in such a connection.

I have laid before you the three Greek words used to represent the three modes of what is called baptism by the aforesaid denominations. And any person of ordin-ary intelligence can decide which one Christ submitted to as recorded in Matt. 3:13-17, and the apostles practiced.

A careful consideration of these statements must discover to all that it is not the Lord's Table that forms the main division between Baptists and pedo-Baptists, but

main division between Baptists and pedo-Baptists, but what is the baptism of the New Testatment.

With such incontrovertible testimony furnished by ancient and modern scholars, that there is only one meaning of the original word used by our Lord to designate baptism, and that only one mode can correctly set forth that one meaning, can you wonder that Baptists do not regard those who have been only sprinkled or poured as being baptized? And therefore can you regard them as other than consistent, when they do not invite such unbaptized persons to the table?

unbaptized persons to the table?

Let not pedo-Baptists be so unjust as to charge us with being narrow-minded, for this attitude is not produced or retarded by narrowness or largeness, but is the result of obedience to God's Word. The pedo-Baptists' great scholars declare that sprinkling is not baptism, and can we be reproved for carrying their conclusion to a practical end? It is they who help to furnish us with the reason why we do not invite ped-Baptists to com-

When all the lexicons say that Baptizo means sprinkling, when all historians say that Jesus was sprinkled, when the New Testament says that sprinkling was the mode of the apostles' baptisms, and when a single example can be found in the New Testament of an infant being sprinkled for baptism, then and not till then, may we, will we, invite pedo-Baptists to the Lord's Supper. Truro, N. S.

## The Firs' National Baptist Convention, Winnipeg, July 5-13, 1900.

That the time has come for such meetings as are pro posed in this Convention there is little doubt. For the posed in this Convention there is little doubt. For the last few years our work in Canada has been growing in national unity. Resistlessly the divine hand seems to be pushing us towards the North West. A great opportunity is there. The Master by almost a miracle has made it possible for us to begin work at once among the Galicians with fully equipped men. This means that this great alien body will become Baptist. What imagination can for a moment conceive the undying influences (Coming Form with a work as this? Other similer form flowing from such a work as this? Other similar facts can be adduced to show that henceforth Canadian Baptists must find their Canadian work grow more and more into one.

The benefits arising from our National Convention will be many and great. To begin with it will be a liberal education for every person who attends. The widening of horizon, the stimulating touch with other minds, the spiritual uplift which comes from consideration of high duties, the sense of solidarity in service, in thought, and ideal, this will send our ministers and members back to their churches filled with new thoughts, new purposes, henceforth to be larger and diviner men. It is certain also that the discussions carried on will result in marked improvement not only in the matter of giving throughout the whole country but in methods and means of carrying on our large denominational work. Not only so, but this National gathering will in a peculiar sense bring our churches into vital touch with those new national forces working so marvously in our country at the present time.

resent time.

The first question which must arise is the expense of going, and this for many will be a real problem. The most advantageous railroad rates will be secured by our committee, announcements of which will be made at the earliest possible moment. Meanwhile it is the hope and earnest desire of the Committee that every Baptist church in Canada will seriously consider the sending of their pastor, at the church's expense, to this Convention. There is no possible investment that the church can make which will be more productive of permanent good than this.

Brethren, take these meetings into your sympathy and thought. Pray for them. Pray for the speakers that they may have a great message to deliver, and above all let nothing short of absolute impossibility deter you from attending.

On behalf of the Committee, CHARLES A. EATON, Sec'y.

Disorderly Churches. BY R. T. HISCOX. D. D.

For there are disorderly churches, as well as disorderly individuals. When such practices are allowed to prevail in a church as are contrary to the Word of God, and reproach a blameless Christian life, such as give the world occasion to criticise and condemm the church and the Christian profession on its account, there is some-thing wrong and disorderly in that church's deportment. The disorderly walking may pertain to only a very few individuals, but if it be permitted and allowed to continue working its mischief, infecting those within and proving a scandal to those without, the whole body becomes responsible for the evil and must bear the blame. The matter becomes a very serious one, since a disorderly church loses the ability both to build up its own members in faith and godliness, and also to exert a saving influence on society around them. A disorderly church cannot accomplish the mission given them of God, any more than a disorderly army can successfully go forth to battle with a well disciplined and powerful enemy.

For the churches, therefore, to be able to accomplish their work and mission in the world, they must maintain well-ordered lives and godly conversation, both within themselves and externally before the world. As the apostle said to the Thessalonians, "according to the traditions" which they had received from him. And he commands, even, those Thessalonians, in the most solemn manner, so vital did he deem it, 'in the name of our Lord Jesus Christ,'' that they should 'withdraw themselves from every brother that walketh disorderly" and contrary to the instructions received from him. He was able to cite himself and his associates as their examples, having walked among them in an orderly manner, according to the gospel which they had preached. He called them, and God also, to witness "how holily, and justly, and unblamably" they had behaved themselves in their midst while among them. He not only made personal appeals to individuals but insisted that the churches should purify themselves of evil-doers. To do this, they had received authority from the great Head

and chief Bishop of all souls and of all churches.

The term disorderly (ataktos) is one applied to soldiers who break ranks and do not walk in an orderly way, in respect to their deportment violate the strict order of military discipline. Every profession, calling and pur-suit has its fundamental laws and regulations. They all differ, but each is fitted to its purpose and its place. The orderly movements of a pleasure party would be a very disorderly movement for a troop of soldiers. The orderly running of a railway train would not be orderly in the sailing of a ship. The orderly management of a social club or a business firm would likely be a very disorderly management of a Christian church. And here is precisely where many churches become disorderly and an offense of the truth "as it is in Jesus." They become imbued with the spirit of the world rather than filled with the Spirit of God. They are managed too much by the policy of this world, which their members absorb in their intercourse with the business or pleasures of the world, and bring in to mold and shape spiritual and divine realities. Of course, a church is disorderly in so far as its individual members are disorderly. But as one sinner will destroy much good, so one or only a few evil-living members will give a bad name and a blemished reputation to an entire church, and if not suppressed will send an evil report of the same far and wide. a pot of perfume will disparage its quality and spoil its

The following are some of the more common disorders of the churches, which impair their quality, destroy their usefulness and invite the criticisms of society to their disadvantage:

Consarvantage:

The hasty and indiscreet settlement of pastors—pastors either wholly unfitted for the office and work of that sacred calling, or else peculiarly unfitted for that church and place in existing conditions. It is as sad as it is surprising how thoughtlessly and with what indecent haste many churches will give over the charge of such interests into the hands of a man of whom they know almost nothing, either good or bad, to be their religious teacher and guide, an example to their families, and to represent guide, an example to their families, and to represent them in the community. They make little or no inquiry as to their record, but are ready in many cases to settle them on sight if they be "smart talkers" and give a fair report of themselves. They would be more careful in hiring a work girl for the kitchen, a mechanic for the shop or a farm hand for the field. And yet on the pastor depends more for the translations of the state of the shop of the translations of the state of the shop of the translations of the state of the shop of the translations of the state of the shop of the translations of the state of the shop of the shop of the state of the shop of th depends more for the true interests of the church than on any other one thing, except the presence of the Holy

Another token of disorder in the churches is the hasty and incautious reception of members to their fellowship without sufficient evidence that they be truly regenerate. A fundamental and most important article in our creed is "a regenerated church membership." And ages of Christian history have taught that none but persons truly born of the Spirit are fit or can safely be used for build-ing up churches. But so eager are the pastors and the people for members that they frequently baptize and take

in anybody who can be induced to submit to the or-dinances. The result is, they introduce weakness and not strength—build with hay, wood and stubble, and bring an unsanctified element into the temple of God. This tends to many disorders, as many have sadly learned.

Another very common and frequently very prolific source of disorder in the churches is the prevailing neglect of orderly discipline and the prevailing allow-ance of un-Christian conduct on the part of certain of the members, whose lives are not unfrequently a reproach to the Christian profession and a shame at times to common the Christian profession and a shame at times to common decency. It is not a welcome task to undertake to correct the offences of the unruly walkers, especially when they have been long neglected and have infected others. The moral sense of the church becomes blunted by familiarity with evil doings, and they come to seem less offensive than they really are. But lives which dishonor the morality of the gospel and eat out the spiritual godliness of the churches increase to more and more ungodiness, and eat as doth a canker. It is not drunk-enness and lying, and profanity, gambling and licenti-ousness alone that curse the churches, but bickering and strife, jealousies and rivalries, contentions and hatreds, as well. These make them most disorderly and impotent of good, driving the Holy Spirit from their midst .- The

### DE DE DE Arrow Points.

BY PASTOR J CLARK.

All outside religion will leave the possessor outside of

He that would pass a bad penny would pass a bad

ound.
You cannot escape eternity.
Nothing good can be said of sin.
Fashion is no friend to Faith.
Without God's grace there is no sharing God's glory.
If you are fully pleased with self you are not pleased ith Christ.

with Carist.

The prince and the peasant receive salvation on the same terms—by faith in the Lord Jesus Christ.

They who in their goodness boast,
Show themselves both blind and lost;
They who in the Saviour trust,
Yet shall stand with God most just.

Westchester Station, N. S.

### 30 30 30 The Atonement.

The fact that sacrifice and suffering for the sake of others is the law of human life, and that by the death of Christ the destructive power of sin has been done away with for all who are attached to him by faith, gains fresh evidence for all thoughtful men. . . "Help thou my unbelief." It is an inexpressible comfort to the weak believer to be able to stake everything not on any weak believer to be able to stake everything not on any moral result in himself, but upon the fact that Jesus has lived and died for him. . . . This redemptive process is not merely individual; it extends to the race of man-kind and to the whole constitution of things in which we live. "God sent his Son . . . that the world through him might be saved; by him to reconcile all things to himself, whether they be things in earth or things in heaven." The atonement is the stimulus to things in heaven. The atomement is the stimulus to every effort for social regeneration, for freedom, for international peace, for the bending of all the forces of nature to their proper object—the bringing in of the kingdom of Christ. The more this positive and far-reaching aspect of the atomement is dwelt upon the less likely we shall be to fall back into the puerile or immoral explanations which have obscured it, and the more powerful will it become for the work of Christian ex-pansion and Christian unity, which is the task of this generation.—Rev. W. H. Fremantle, D. D., Dean of Ripon, in Christian World. JE JE JE

### The Mission of Reflected Light.

Most of the sunshine we get in life comes to us by reflection. It is given us in the brightness of the air, the sheen upon the sea, the color in the flower. What comes to us as directly as the atmosphere will allow of, is not always the messenger of joy and health. It makes us yearn at times for the shadow of a great rock in a weary land. So it is in God's disclosures of himself. The sunshine also comes to us mostly by reflection from others—in the warmth and brightness and color of lives he has —in the warmth and brightness and color of lives he has made to shine in the beauty of nature, in the wisdom of inspired men, in the grand humanity of his Son. We could not endure God's direct disclosure of himself any more than Moses could. But we get a disclosure which is none the less real because indirect.—Sunday School Times. 36 36 36

That was a noble testimony borne by Dr. Joseph Parker, the prince of Londou preachers: "Looking backer, the prince of Londou preachers: "Looking backer, and the chrquered way, I have to testify that the only preaching which has done me good in the preaching of a Saviour who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

# Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd.

Publishers and Proprietors
TERMS } \$2.00 PRR ANNUM.
\$1.50 IF PAID IN ADVANCE.

Printed by PATERSON & CO., 105 and 107 Germain St.

Please examine the label on your paper. It should read to some date beyond Jan. 1900.

# Religious Teaching and Ecclesiastical Authority.

A good deal of attention has been attracted of late to Professor St. George Mivart, the well known English scientist and popular writer, and his relations to the Roman Catholic church. Professor Mivart's family is Catholic, he was himself, in earlier life, a devoted member of the Roman church, and in some of his writings had sought to persuade his readers to accept the church's doctrines. Of late years, however, there has been a growing antagonism between Dr. Mivart's views on certain subjects and Roman Catholic teaching, so that some of his writings had been placed on the Index Expurgatorius at Rome, though he had still remained, at least nominally, within the pale of the church. But Dr. Mivart, it appears, had come to feel that the situation involved, was for himself one of a somewhat compromising character, and he accordingly wrote articles, recently published in "The Fortnightly" and "The Nineteenth Century" reviews; which had the effect—as was perhaps his intention of causing decisive ecclesiastical action to be taken in his case. The views which Professor Mivart has put forth in these articles, in reference to Biblical criticism and certain doctrines of the faith, are distinctly at variance with the teachings of the Roman Catholic church. These heretical utterances received prompt attention from Cardinal Vaughn, the head of the Roman Catholic church in England, who failing, after strenuous and repeated endeavors to secure from Professor Mivart a renunciation of his 'heresies," and a declaration of submission of his judgment to that of the church, as the supreme and infallible guardian of the Christian faith, proceeded to issue a circular to his clergy, inhibiting Professor Mivart from approaching the sacraments, and the priests from administering them to him. The point then at which the break between Mr. Mivart and his church occurs, is in reference to the right of private judgment. He does not apparently deny the claim of the church to be a divinely ordained institution. but he claims the right to investigate, to think and to draw conclusions for himself. And he denies the right of the church to deprive him of results so ac quired, when his reason approves them as true. To deny at the command of the church, what his reason tells him to be true, would be, he holds, to prove false to an authority more imperative than that of the church.

Dr. Mivart's rejection of Roman Catholic author ity does not, it appears, imply any leaning in the direction of Protestantism, unless his affirmation of the right of private judgment be in itself such an implication, for the points at which he takes issue with Roman Catholic teaching, are for the most part points in which there is a pretty general consensus of belief among Protestants. There is probably no Protestant body that would be willing to endorse Mr. Mivart's opinions upon most of the points in which he differs with Roman Catholic doctrine, or to accept him in any general way as an exponent of its faith. On the other hand, there is perhaps no Protestant body that would go so far as to exclude one from their fellowship, simply for holding the views which Professor Mivart has recently maintained in opposition to the teaching of his church.

The New York Outlook sees a striking parallel between the case of Professor Mivart and that of Professor McGiffert. The issue presented by the correspondence between Mr. Mivart and Cardinal Vaughn," the Outlook says, "is precisely the same

as that presented to the Presbyterian church by the issue joined between Professor McGiffert and his accusers—with this important difference: Cardinal Vaughn, in claiming the supremacy of the church's authority over the reason, undoubtedly is in concurrence with the traditions of the Roman church, while Dr. McGiffert's accusers, in making the same claim, are acting in direct antagonism to the traditions of the Presbyterian church."

We cannot quite see that the issue in the two cases is the same, for there is an important distinction between the action taken by Cardinal Vaughn in the Mivart case, and the action proposed in the McGiffert case. The former is practical excommunication, and the withholding of grace held to be necessary to salvation. The latter is a proposal to exclude from ministerial office and functions, and thus to discredit as an authoritative expounder of the church's doctrine a man whose personal convictions and teachings are, or are alleged to be, in opposition to the standards of doctrine expressly accepted by its ministry. It might or it might not be wise and a charitable thing to deal with the case of Dr. McGiffert in this manner. We are much inclined to think that it would not be. But we are entirely at a loss to understand how The Outlook can say that such action would be "in direct antagonism to the traditions of the Presbyterian church." It would seem to us that it would be quite in harmony with those traditions. "The denial of Dr. McGiffert's accusers of his right to independent thinking," we are told, "is a return to the old Roman system of ecclesiastical authority." But the right of inde pendent thinking on the part of a private member of a church is one thing, and the right of a duly authorized minister of a church to teach contrary to the recognized standards to which he and all ministers of the church have subscribed, is quite another thing. And as we understand the matter, it is this latter right only that, in the case of Dr. McGiffert, is

called in question. It is, in our view, an evidence of the growth of Christian wisdom and charity, that there, is a growing disinclination in most Protestant communities, to exclude from the ministry of the church, men of undoubted sincerity of heart and personal fidelity to Christ, simply because their opinions and teachings some points of doctrine, are not in harmony with those generally held by their brethren or with the accepted standards of their church. But, on the other hand, if there is to be a reorganized ministry of the church, some exercise of ecclesiastical authority in respect to the conditions of entrance into and continuance in it would seem to be imperative. Probably even The Outlook would admit this, and the difference between its position, and that of those who would bring all church teaching to the criterion of the creeds, is perhaps not so much a difference of principle as at first sight it would appear to be. We may feel pretty sure, that no creed was ever drawn up in terms which its framers and first subscribers felt to be at variance with scientific truth. No intelligent Christian today wants-a creed which contradicts well established facts. But there is always a question as to what can properly be called scientific knowledge, or ascertained truth. Some men, because they are more far-sighted, or because they are more credulous, than their brethren, are always ready to accept and proclaim as certain truth, what to others may seem no more than a bad guess at truth. So it must always be, as the light of science advances-with its broad penumbra of unproven theory-that there will be much conflict of opinion as to what may be regarded as truth. It is the duty of the church to teach the truth and the truth only, so far as it is known. There must always be room for the exercise of ecclesiastical authority in connection with the questions, who are to teach and what is to be taught, but it is to be expected that such authority will be exercised with an increasing wisdom and charity.

# Teacher and Healer.

Nothing is clearer from the narratives of the four evangelists than that they did not regard Jesus as in any sense a product of his times. Considering their presentation of him as a teacher, apart from what they say of his miraculous works, it is plain that in their thought he stands quite apart from other teachers of his day. Thus, in the Bible lesson for the week, Mark speaks of Jesus as creating astonishment among the people in the synagogue, be-

cause he taught them as having authority and not as the Scribes. That note of authority is discernible in the preceding lesson, in which Jesus seen teaching in Nazareth, and declaring that the prophetic gospel was finding its fulfilment in himself. In the teaching of Jesus there was not, as with the Scribes, any citation of authorities or balancing of the names and the deliverances of one rabbi over against another. He spoke as supreme Master in the field of religious truth. As Dr. Alexander Mc-Laren says : "Jesus does not argue, does not repose his teaching on precedents, owns no predecessors, but deigns only to give his bare word, and expects us to accept what he says because he says it, and because it brings its own proof with it." When any man whose heart was not wholly steeled against truth listened to Jesus, he felt the conviction in his soul that here was a teacher come from God. Honest men, in opposition to all their predilections, were compelled to confess, "Never man spake like this " And he whose word and personality were so authoritative and convincing when he spoke to men by word of mouth, speaks with no less authority in the records of the evangelists. The New Testament carries with it its own authority. These simple narratives of the evangelists are ten thousand times more convincing than all the books on the evidences of Christianity that ever men have written. The world cannot pick up these records, scan them, lay them aside and forget them. They are imperishable as him whose teachings and whose works they record. Men of candid spirits must read them with a growing conviction that the words of Jesus are the utterances of one who has the right to preface his declarations with a "Verily, verily, I say unto you." His teachings are not the peradventures of an earthly philosophy, but the verities of one who has come down from heaven-a Son of Man who sees and speaks always from a heavenly, and not an earthly, point of view.

If the people in the synagogue at Capernaum were astonished at the teaching of Jesus, they were amazed when they beheld the manifestations of his power in the case of the "man with an unclean spirit." It is impracticable here and likewise unnecessary to our purpose, to discuss questions as to the nature of this man's infirmity, and of other similar cases mentioned in the New Testament. Under the influence of a materialistic philosophy, there has been a growing tendency even among Christian men, to regard the idea of demoniac possession as absurd. It is said that such cases are evidently a species of insanity, that insanity is known to depend upon a diseased brain or some other abnormal condition of the human system, and that therefore there is no reason for bringing in evil spirits to account for the phenomena. It is better therefore, we are told, to suppose that when our Lord spoke of men being possessed by evil spirits. he was merely accommodating himself to the ideas of the people of that day. However plausible such a theory may be, it must be admitted that it does not fit well with the narratives of the evangelists, and in our view of the matter, our scientific philosophy is not sufficiently clear-eyed in reference to the physical, the mental, the spiritual, and their respective realms and relations, to justify it in assuming a confidently dogmatic position in reference to the matter of demoniac possession, against what appears to be the teaching of the New Testament. It is, however, a matter of greater significance to observe, that whatever was the character of this man's affliction-whatever the nature of the bonds which held his mind in slavery—there was sympathy in the heart of Jesus and power in his words to deliver So also there was the healing hand stretched out to the fever-stricken patient in Simon's family. So also, for all the multitude of sick, and those possessed of demons whom they brought to him "when the sun did set." Very beautiful and very precious is Christ in his character of healer. His healing was an expression of his sympathy, and a manifestation of that power of life which he has in a manifestation of that power of life which he has in himself, and which he freely bestows upon every receptive soul. Wherever the angel of the gospel comes he brings healing in his wings. Wherever the gospel goes, there follows knowledge, science, all helpful, healing arts, hospitals, infirmaries, asylums spring up, and withal the Christian sympathy that pities and relieves the physical ills of humanity. But if Christ were the healer of the body only, it would matter little. The great significance of his relationship to men lies in the fact that he is the soul healer. And of this we shall see more in our next week's lesson. -Jose extreme mare of 1

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### Editorial Notes

—Joseph Cook calls "the central effort of the extreme auti-spiritualistic higher critics a night-mare of non-sequiturs."

—The Boer prisoners of war, whose place of confinement is the British Steamship 'Catalonia,' in Simon's Bay, are said to have been so ignorant of the sea and its effects upon landsmen that, when those first captured were attacked with sea-sickness, they believed that the food given them had been poisoned and gave themselves up for lost.

There are few surer ways of spoiling children than that of not keeping faith with them. If a parent promises the child something desired and fails to fulfil the promise, if he threatens punishment for faults and fails to carry his threats into execution, the child soon learns to despise both the threats and the promises of the parent, and when that has come to be the case it is vain to expect that the parental influence will be potent for good.

-However much the influence of the United States in the Philippines may eventually innure to the material and moral advantage of the people, it is clearly evident from what is appearing in American clearly evident from what is appearing in American papers that, so far, that influence has not been by any means an unmixed benefit. The Watchman, of Boston says that every letter from Manila in which a correspondent mentions social conditions confirms the report of the demoralization introduced into the Philippines by American beet and whisky. It appears that it is only since the American occupation of Manila that the saloon in the American sense has appeared there. Previously only "soft drinks" were sold and these only in a few places. "Now there are 300 or 400 saloons in Manila selling whisky and there are 300 liquor dealers in the island representing American firms." Such an influence as this business embodies is, of course, well adapted to develop rapidly the vice of drunkenness among the Filipinos. And such a condition of things, as the Watchman shows, is the more inexcusable because "the islands are now under martial law and only a stroke of the pen by President McKinley or Secretary Root is required to abolish this iniquity."

—A chaplain of the United States army lately

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only a stroke of the pen by President McKinley or Secretary Root is required to abolish this iniquity."

—A chaplain of the United States army lately returned from the Philippines, is credited with the statement that strong drink has caused greater havoc among the United States troops in that country than the bullets of the Filipinos. In the face of the well demonstrated fact that in all kinds of climates the best results are secured from troops when alcoholic stimulants are prohibited, there seems to be the best of reasons why such stimulants should form no part of the soldiers' rations. On this subject the Medical Age says: "The modern General knows that hardships can be best borne and dangerous climates best encountered without the constant use of stimulants. This conviction has long been gaining ground. Even in the Indian mutiny Havelock's men performed the greatest feats of endurance on coffee alone as a beverage. To General Wolseley, the present Commander in Chief, may perhaps be particularly attributed the growing condemnation of the spirit ration. In the Red River expedition of 1870 Wolseley first discontinued the spirit ration, and it is recorded that no troops enjoyed better health than those engaged. The rum ration was discontinued in the Ashautee war of 1873, and was again prohibited in the Kaffir war of 1873, and was again prohibited in the Kaffir war of 1877-78. In the Soudan expedition all alcoholic liquors were prohibited, and the men engaged achieved fine physical condition as regards health and endurance."

"In reply to an inquirer who desires to know whether it is true that four-fifths of the people of the Philippines are Catholic Christians and that the savage tribes are less numerous than the Indians of the United States, the New York Outlook makes the following statement: "The Indian population of our own country is about 300,000. There is no authoritative census of the savage tribes of the Philippines, but most of the pagan tribes and some of the Mohammedan are but half civilized. According to Chambers' Encyclopædia, the savage aborigines of the islands—the Negritos—number 20,000, and the nineteen pagan Malay tribes of various degrees of civilization aggregate 380,000, making a total of 400,000 pagans. The three Mohammedan or Moro tribes number 250,000 to 300,000 souls. The nominally Christian Filipinos, nearly all of whom are either Vasayans or Tagals, number something like 6,000,000, and constitute, therefore, over four-fifths of the people."

### 30 30 30 Some Questions.

In studying our Sabbath School lesson on "Christ and Nicodemus," John 3:1-18, there were some difference of opinion as to the condition and means of salvation under the Mosaic and Christian dispensations. Some held that the "birth of the Spirit" was the necessary condition under both dispensations. Others held that to be the condition under the gospel dispensation only. Then it was decided to ask for more light on the matter through the medium of the MESSENGER AND VISITOR, hoping that you or some of your contributors might reply to our questions.

1. In reference to the outcoming of the

questions,

1. In reference to the outpouring of the Spirit as in

Isa, 44.3; Ezek. 11:9; 36:27; Joel 2:28-32; Zec. 12:

10; John 7:38; fulfilled, Acts 2:4; IO:44;—was there

a new power or force in the world that would operate upon the hearts of the people, that had not been in the world previously. (Special persons specially prepared for special purposes excepted)?

2 By the doctrine of regeneration or the necessity of the birth of the Spirit as the condition of salvation, as shown by Christ to Nicodemus:—was there a new condition of salvation required of those who were under the law, or was it a possible condition of salvation under the law and the prophets, before the gospel dispensation?

3. If the new birth was possible and necessary to the salvation of all God's people under the law, what change to the better has the gospel brought besides removing some ceremonial observances required by the law

4. If the conditions and forces or power re-essary to salvation under the law and the gospel differ, what is sub-difference?

A. D. M.

As the editor of the MESSENGER AND VISITOR

As the editor of the MESSENGER AND VISITOR has no desire to monopolize the business of answering hard questions, the above queries are published here that our wise men and learned theologians may have an opportunity to tell us what they know about these matters.—ED. M. & V.

### JE 36 36 The Association Centennial.

DEAR EDITOR .- In the Providence of God we are completing a century of Associational history. It is fitting that such an anniversary should be observed in some that such an anniversary should be observed in some special manner. When our churches in these provinces one hundred years ago, united in Associational gatherings, they were few in numbers and generally weak. As is known to your readers the one Association organized in 1800 was for the Maritime Provinces and for years met now in one province and now in another. That one small body has grown. To-day in our Maritime Constituency we have seven, each of which is larger than was the first. I am glad our brethren of the Western N. S. Association have taken the initiative in the centennia celebration. What will the other six Associations do? If no special committees were appointed at the last annual sessions can not the moderators and clerks take steps lowards some special observance of this historic event. Surely we should not let pass a centeunial in any department of our work and not notice the same in some public way. Perhaps our brothers of the N. S. Western remembering the field covered by that first Assotion will seek to make the centennial gathering in Western remembering the field covered by that first Assotion will seek to make the centennial gathering in Middleton representative of our Maritime constituency. If this suggestion would be approved by them I think the officers of the Association would gladly render them any assistance in their power to make the gathering a notable one. And now would it not be well, Mr. Editor, for us all to consider if at the b ginning of a new century we ought not to make more of our Associational gatherings than has been done during the past few years. I believe that there is as great a need of our Associations as ever. This work for our denomination has not yet been completed. They ought to have more thought given them, more effort put forth to make them influential than we have been giving. These gatherings are more vital to the deepest needs of our body than is the Convention. They come nearer the homes and heart of our churches. They wist places that cannot hope to be visited by the larger body. They can be made to stimulate the life and inspire the churches to effort in all the departments of our work. I have observed with pain that the interest in some of the Associations, it may not be true of all, is not what it once was, what it ought to be. I hope that in centenuial observances we may get some new inspiration and resolving to put more energy, talent and brain into the sessions of these Associations we may see them yet a power for good in our midst.

The Century Forward Movement, to which we are committed of raising \$50,000 for Home and Foreign Missions in Nova Scotia and New Brunswick, and the board of Foreign Missions. There is no gathering that can so feel the Home Mission needs, that so intelligently can discuss what fields need help, what places should have new interest established as these Associations, and I hope that this movement, to which we apply "Century," will assume some definite shape in each Associations for some interest established as these Associations for some interest established as these Associ

we have been dying in these annual sessions for something to do. Here is a sp'endid opportunity, an open

thing to do. Here is a spendid opportunity, saverandoor.

At the close of our first hundred years of associational work we have much to thank God for. The pages of the past history are filled with the names of men—heroic and true men—who, under the blessing of God, did a grand work, the fruits of which our denomination to-day enjoys. It now remains for us to take up the work death compelled them to relinquish, the burdens they cheerfully bore, make that work and the burdens ours and in our day press this work to the utmost of our ability. The Lord by his grace enable each to do his part

Yours sincerely,

St John, Feb. 24.

30 30 30

### The Old and the New Teaching.

Mr. Edward Young of Washington says in MESSENGER AND VISITOR, "1829 an Eventful Vear" with reference to systems of teaching that the old was better than the new. It appears to me that the chief of the Bureau of stactistics should have been more definite as to dates. Free School Law of N. S. was passed in 1865. This may be considered a new departure, not only a new system but the beginning of syst ins; educational matters were then really systimatized. S veral years should be allow-ed for results. In a school of the highest grade in Windsor Mr. Young asked a question in arithmetic. When? Somewhere between 1829 and 1899. It is not

clear from this what system is to be charged with the want of intelligence of the Windsor boy or even teacher. During the war not a member of either House of Congress or the clerks of either committee knew that adding to per cent. and then subtracting to per cent. diminished the original amount. The war of the Rebellion ended in 1845 or 5. Those "members and clerks" had received their school education some to or 20 years previous; it is not clear therefore that old systems should not be chargeable in this case.

1861 was an old sige as to the equipments of war. An American army of that time would not last long before a Boer army of the present time.

"In arithmetic in old times they were accurate," and "Moral;—study arithmetic instelligently." I happento know how arithmetic was taught in Horton Academy and other schools in 1840 and onward. There was no arithmetic class, no mental arithmetic, no training, no blackboard, books were cumbered with rules which were to be learned accurately and the teacher did the sum that you could not do, and was ambitious to do so. I have examined five arithmetics of the old times and middle, times and find no question similar to that which Mr. Young asked the boys of Windsor. Tutor's Assistant was the book used at Horton Academy when I was there; it superseded Dilworth in the achools. In both the arithmetics now in use in New Brunswick, similar questions to that Mr. Young asked are to be found, so that if scholarra are now found wanting just there, it will not be the fault of the arithmetic.

Mr. Young seems to give the preference to old-time reading. "They read distinctly and gave the sense." There was no special attention given to reading as at the present time, no specialists: I shoult think there has been a revolution in favor of good re ding under the free system. As to writing, I think that paper and copies at by teacher should be freely allowed, as trachers generally write a better hand than the formal copies of copy books. This would be more trouble for the teacher but le

### 20, 20, 20, The War.

### Continued from page 1.

ions, but probably not enough to support his force for very long. It appears that Lord Roberts is refraining from an attempt to destroy the Boers by bombardment. In this he is probably influenced by humanitarian considerations, believing that he has Cronje and his force in a grip from which they cannot

and his force in a grip from which they cannot escape.

In northern Cape Colony there has been little change in the situation during the week. The British appear to have made some advances northward in the vicinity of Colesburg. At Sterkstrom General Gatacre is reported to have made a reconnaisance on Saturday which secured some valuable results but was attended with considerable loss to a scouting party. In Natal General Buller appears to be fighting his way slowly toward Ladysmith. Evidently the enemy's forces in that quarter have been weakened, but the Boers from their entrenchments are still able to contest the ground with great stubbornness, and the British General has to pay dearly for all advances secured. A despatch from Colenso, under date of Saturday, says that the British are now within two miles of being in touch with Ladysmith, but the ground still to be covered is the hardest part and very severe fighting must be expected. A despatch to the London Times from Lourenzo Marquez represents that consternation prevails in Pretoria and that General Botha and President Steyn have both written to President Kruger urging him to sue for peace. On the other hand Dr. Leyds, the representative of the Transwall Government in Europe, is said to express unshaken confidence in the Boer cause. He says that the British are not yet at the end of their astonishment.

Since ur forms were on the press, news has reached St. John of the unconditional surrender of General Crouje. It is also said that the news is confirmed by the War office.

# at at The Story Page at at

### The White Apron.

BY FANNIE B DAMON.

Something about the cotton mill had broken down which must be set in order by speedtime the next more ing, and John Newman was one of the machinists to whom the repairs were allotted. He had eaten a good supper, taken a rest, and gone whistling away to his heavy and disagreeable work. The children, disappointed to lose the chief factor in the evening's frolic, were ready to go to bed by eight, leaving the house to an un-

usual and lonesome quiet.

Mrs. Newman softly opened the door and stole o upon the piazza. The hour was safe and restful in the grassy court. The moon awang in a sea-green sky, against which maples lifted their heavy plumage. Towering above them, an elm flung its glorified 'leafage, foun tain-like, over the roof of the little red cottage Newman's heart swelled with gratitude for the beauty that shone about her humble dwelling, and, as she walked slowly up the court, by a hedge of cinnamon roses, she repeated aloud, "'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Not so goodly, indeed, as Mrs. Trowbridge's house, which stood at the head of the court Mrs. Trowbridge was not exactly rich, perhaps, but she must handle ten times as much money as her nearest neighbor. Neighbor | Mrs. Newman laughed at the thought. Mrs. Trowbridge kept a servant or two, and rode in her own It never occurred to her, of course, that the woman who did her own work in the little red cottage was a neighbor. Little Miss Trowbridge sometimes ven-tured down the court and looked longingly toward the tured down the court and looked longingly toward the
Newman girls, playing at their own sweet will, but she
was always followed, seized by the arm, and marched
back to her 'proper lot and place.' Evidently the
Trowbridges understood that children are unswervingly
democratic when left to themselves.

Between the two bouses, in the bleaching moonlight,
stretched a clothesline hung with the Trowbridge linen.
Mrs. Newman's eye, running along the folds of heavily-

laced underwear, rested on a small white apron, suspended by two dainty shoulder-straps

"I wish Kittie had an apron like that," she said to "That style just suits me:

She advanced a step or two, hesitated, laid her hand on the apron, looked nervously up the court, snatched the garment from the line, and glided swiftly into the dark cottage. Hurriedly she struck a light and drew down the curtains. Clearing the table at a bound, she spread out a newspaper, and on the newspaper smoothed out the little white apron

"I never did such a thing in my life before," she thought, as she looked about excitedly for the shears.
"I wouldn't have John or the children know it for anything. But I don't see what possible hurt it can do any Oh, dear, where in the world did I lay those Kittie must have had those shears

She was on the search, looking high and low, rushing about the room with a flaring lamp in one hand, when a sharp knock added to her excitement.

She thrust the apron under a sofa-pillow and threw the newspaper over it, before going to the door. She was confronted by a large, red-faced woman, whom she recognized at once as a servant from the house at the head of the court. Mrs. Newman's heart plunged frightfully, and she felt the color ebbing from her

"I come down for the clothes you've just stole from

Mrs. Newman retreated and set the lamp shakily on

"I have stolen nothing from your clothesline," she protested, with an effort to keep her head high.

The woman with the red face laughed coarsely and pointed to the corner of a white ruffled germent protruding from under the sofa-pillow. She stepped up and

"I call that Susie Trowbridge's apron, what do you

"I suppose it is Susie Trowbridge's apron," admitted Mrs. Newman, steadying herself by a trembling grasp at

the table, "but it isn't stolen."
"No, indeed, it's found," retorted the woman, with a

"But I mean I didn't take it to keep; I-I just thought I'd cut a pattern of it. See, I'd spread out this news-paper and was just going to—"
"Oh, of course!" broke in the woman, folding up the

apron and turning toward the door. "But maybe just as well I happened to see you. You might have forgotten to bring it back, you know. Folks that live in this house do, sometimes. Got anything else tucked away here—towels, or napkins, or the like?"
"You are welcome to all you can find," said Mrs.

Newman.
"Welcome or not, I reckon twould be all the same if
I should get my hands on anything you'd cabbaged. I

give you warning that clothesline thieves had better keep shy of our premises. Mr. Trowbridge don't practice law just for the fun of it. You'll have to pay for this handsome. Vou'll be marster lucky if you get off without being took up."

Mrs. Newman was speechless. The moment the wo an was gone, she dropped in a heap on the floor. did not faint or cry out, but she felt that her misery was greater that she could bear. She cared nothing for the insulting and threatening words that rung in her ears .she understood well enough how little they signified, but the thought that she had foolishly placed herself under suspicion was the very gall of bitterness to her soul

Soon struggling to her feet, however, she crept out of the cottage, locking the door behind her. She dragged herself up the court and along the concrete walk to the Trowbridge house. She rung the bell and breathlessly awaited the appearance of her accuser.

"I am sorry to trouble you." she began, as soon as the door started from the latch, "but if it is a possible thing I feel that I must see Mrs. Trowbridge."

"Twon't do no good," said the servant, crossly.
"What is it, Sarah?" called an impatient voice from "Who is it that wants to see me?"

'Oh, it's the woman that lives in the court," answered Sarah, pausing on the sitting-room threshold with her arms akimbo. 'She stole Susan's white apron from the clothesline, but I got it again. She hid it under a sofa-pillow. I told 'er she'd have to pay for it; and I dunno but she's come to settle "

did hope we shouldn't get another light-fingered family down there, I wish that cottage would burn down. It's a constant menace to our peace."

"Oh, please let me go in," said Mrs. Newman's, laying her hand on Sarah's brawny arm, but Sarah moved not an inch. Mrs. Newman was a little woman and stooping quickly under a protruding elbow, she appeared in a blaze of light on the other side. She stretched out her hand imploringly toward Mrs. Trowbridge, and

burst forth impetuously:
"I beg for pity's sake that you will let me set myself right. You may not care whether I stole the apron or not—you care that it be not stolen, of course;—but I mean it is likely, so that you do not lose it, you care very little whether I really intended to keep the apron or not. But I care a great deal, and I beg you to hear me a little further. I saw Miss Susan with the apron on the other day and I wished my Kittle could have one like it. And this evening I happened to see it on the line—so plain in the moonlight—and I thought I could cut a pattern of it in two minutes and hang the apron back on the line, and nobody be the wiser or be any the worse for it. I had it spread out on a paper on the table and was looking for the shears when I heard the rap, and it frightened me so that . did, indeed, thrust it unheard the rap, der the sofa-pillow. It was all a mistake, oh, I admit it was a dreadful mistake—I never made such a mistake in my life before—it was a senseless way to do—but it is not true that I stole the apron, or that I ever stole anything, or ever shall."

Well, I hope you never will," answered Mrs. Trowbridge, condescendingly, from her large easy chair, "yet I confess I can't understand how you could take the apron without leave or license if you are as honest as you pretend. Of course we can't feel quite safe about you after this. Whether you stole the apron or only borrowed it, you've acted very queer, now, haven't you'l Besides, it isn't necessary that your girls should wear aprons like my girl. It isn't called for. Sarah, you may give her that apron now. I can't consent to have Susan wear it again. You know everybody has lived in that house. This woman may be well enough in the main, but give her the apron and let her keep it. That's

"I shall not take the apron," said Mrs. Newman, dis tinctly. "You can burn it or dispose of it in any other way you see fit. I ask you to forgive me for causing you so much annoyance, but I hope this"—she advanced and laid a bill on Mrs. Trowbridge's knee-"will pay you for your loss.

"Nonsense !" cried Mrs. Trowbridge. "Here, Sarah, give her back the money and send her home

But Mrs. Newman hurried on as if she heard her not, and thanked God when she was once more under her

She sat up for John and told him the story before he was half through the little luncheon she had prepared

"Would you have believed it of me, John?"

"Hardly," he said kindly, but gravely.
"And you think it was just about as bad as stealing,

"I don't believe you've committed the unpardonable sin, dear,-no I don't; but you've made a serious mis take. It's never safe nor comfortable, nor economical nor—just right to do anything that is the least bit un derhanded." nor-just right to be derhanded."
"Oh, don't I know it, John?" said his wife, brokenly. "Did I ever do anything like it before ? or will I ever 'No. indeed, of course not. But we ought to consider

that feeling sorry it happened and being certain it can never happen again isn't going to make everything just as it was before. Pretty likely some people will always keep an eye out on us after this. Then such things hang about one, somehow, and have a trick of turning up every now and then."

'Haven't I thought of all that, John ?"

"Besides, I do think you ought to pay Mrs. Trowbridge for ruining her precious apron."

"Oh, I did pay her. I forgot to tell you that I gave her the two dollars I had put by for new bonnet trim-

'That's all right,'' said John. "My night's work brings me in about that much extra, so the bonnet trimming is secure."

"No, John, I shall wear the old bonnet trimming. I shall feel better to wear it. It will ease my conscience little, I think. Besides, I've lost a good deal of my desire for purple and fine linen.

"And white aprons," said John, with a laugh.-Morning Star.

### JE 36 36 Tommy.

BY BERTHA E. BUSH.

Tommy was very annoying that day. The little red head was turned from one direction only to be whirled around toward the other, and his innocent, short-sighted blue eyes regarded everything but his book. Three times he was called to order, responding most promptly, but not staying in order a minute. At last when the most important point in the lesson was completely spoiled by rick from the unfortunate child who occupied the seat in front of Tommy, as his back was transfixed by a pin skilfully placed in that small boy's desk, Miss Brown's patience gave out. "Tommy," she said, "you may go to the closet," and Tommy marched out of sight and out of mind.

The number lesson went on, but interest lagged.
Teddy Jones shifted his bare feet in curious fashion.

"What's the matter, Ted?" asked Miss Brown. 'The floor burns me.

Miss Brown stooped. It was certainly warm to the touch, and, with a perception that something was wrong sent the class to their seats and began to investigate. But it was too late. A sudden burst of smoke filled the room, and flame licked up from the corner. a panic stricken rush to the back wall. "Go to your seats," commanded the teacher in a voice they dared not disobey. "Gather your books, pass through the cloak-room for your wraps, and march down the stairs in order;" and with a superb self-command she marshaled those fifty frightened children in unbroken ranks down

the long winding stairs to the outer air.

Room after room emptied itself as the children swarmed like bees from their smoking hive. The fire had been smoldering between the floors, and had broken out at once in several places. By the time the last teacher fol-lowed the double file of children out of the lower door the upper part was burning fiercely.

The fire engine came rushing up and the crowd that always assembles at the stroke of the fire bell. In ten minutes the quiet school yard was turned into a place of greatest tunult and confusion. Miss Brown stood in the midst of her flock much skaken but still with a feeling of elation that her pupils had marched out without panic, when little Lucy Dalling, who was clinging to

her skirts, gave a convulsive grasp to her hand.

"Teacher, teacher," she whispered, "Tommy Bell is in the closet."

The closet in that fire encircled room ! and he would ever think to come until she told him Miss Brown seemed turned to stone. Sight and hearing failed, and the agonizing sense of not being able to move. came to her like a terrible dream. Then a vision of the little red head in the midst of the flames roused her. Snatching a coat from the ground she wrapped it around her, and plunged through the door and up the stairs which were already burning.

"Stop her; she's gone crazy," yelled a bystander, but no one was quick enough. She groped her way to the door with the roaring of the flames sounding over her head like the rushing of a cataract. With a throb of thankfulness she perceived that the corner which held the closet was yet untouched by the fire, and at a bound she reached the door and pulled it open.

There in the kindly gloom stood Tommy, the tears of penitence still wet upon his freckled little cheeks, waiting in sincerest confidence for his teacher to come and let him out. She caught him in her arms and wrapped him in the coat while she made the passage across farme-filled hall. It was impossible to go down stairs now. She started toward a window in the adj ing room which the fire had not yet reached. But

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tripped and fell, and when she tried to rise she could

tripped and fell, and when she tried to rise she could not.

"Go to the window, Tommy, and call somebody," she gasped, and Tommy went.

The heavy window-stick stood at hand. A grown person would have broken the panes, but Tommy could not reason enough for that. With a mighty effort of his little arms he lifted the sash and leaned out. All that he could think of to do was to call the principal of the building. A flaxen haired child stood nearest, staring with wide eye as she strove to comprehend the strange thing that was happenine.

"Mary, Mary," called Tommy. "Tell Miss Tefford to come here. Teacher's hurted herself."

Swift hands brought ladders and the small boy and his teacher were taken down in safety. The school-house burned to the ground.

According to the common practice of stories, the parents of the rescued boy should have fallen on Miss Brown's neck in theatrical fashion, calling down blessings on her head, but I am sorry to say they did not. On the contrary, they blamed her for the whole affair. For in America, the land of children's rights, there is only one individual who must never forget, never blunder, and never expect to be forgiven for a mistake, and that is the public school teacher.

But for little Tommy the occurrence was the best that had ever happened. In that moment, when he comprehended childishly that the lives of both were dependent upon him, the spirit of manliness awoke. From that day Tommy's efforts were directed toward helping his teacher instead of annoying her, and the change was one at which angels rejoiced.—W. Recorder.

## St. St. St. The Only Lie She Ever Told.

BY SUSAN TEALL PERRY.

It was sixty years ago when a little girl, ten years old, was left alone one Sunday in the old New England farmhouse. The church was a mile and a haif away, and the family usually locked up the house and all went to the services. But Sarah had a swollen face, from the effects of a toothache, and so she was allowed to remain at

amile anually locked up the house and all went to the services. But Sarah had a swollen face, from the effects of a toothache, and so she was allowed to remain at home.

The church services did not close until 3 o'clock. There was a morning service, and then Sunday school right afterward, and a half-hour's intermission before the afternoon service. People living at a distance carried some luncheon in the shape of caraway seed cookies, cheese, and doughnuts, and sometimes children would roll upa pickle in a paper and put in their pockets, but the mothers did not approve of this, as the vinegar was quite apt to stain the dress. Sundays were long days then, and the family did dot get home from church until 4 o'clock. Sarah read chapters in her Bible and the Pilgrim's Progress, while she sat by herself. She did not have children's books and papers as you do nowadays. No doubt the day was very long and lonely for her. There were no tramps then, and people did not lock their doors. Sometimes "Crasy Sue" came around, but she never hurt anybody. One day she came to Sarah's home and her mother let her stay all night, and the next morning she had breakfast, but while Sarah's father was offering prayer at family worship, she took whatever was left on the table, and turned it into her apron, and called as she went out of the door, "You are commanded to watch as well as pray."

But "Crazy Sue" did not go around the neighborhood Sundays. While Sarah was sitting alone by the west window in the big farmhouse kitchen, playing with the cat, she heard a knock at the door. It was about 1 o'clock. She opened it, and there stood two Indans. Poor child, she was very much frightened, although once in a while a stray Indian came to sell bead work, or to get something to eat.

They asked the little girl to give them something to eat. She was so much afraid of them that she got the very best of everything that was cooked in the house and put it on the table.

No one cooked hot meals Sunday in New England sixty years ago, until after the

special service.

But the old residents in the town where she liven often tell over this incident concerning Sarah, who went from the old farmhouse at the early age of eighteen, to carry the gospel of Jesus Christ to far-off Turkey.—The Watch-

Perfect health is that condition of the body when digestion is so perfect that the physiological balance between the destruction and construction that goes on ceaselessly in cell life is daily kept normal.-E. B. WarThe Young People &

EDITOR, R. OSGOOD MORSE.
All communications in ended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

JA JA JA Prayer Meeting Topic.

B. Y. P. U. Topic—How God pays men. Matt. 19: 30; 20: 1-16

Daily Bible ReadingsMonday, March 5 — Deuteronomy 8. Man's source of
life (vs. 3). Compare Matt 4:4.
Tuesday, March 6 — Deuteronomy 9. One reason for
Israel's possession of Canaan (vss. 4, 5). Compare Tit.

3:4-7. Wednesday, March 7. Deuteronomy 10. God's only requirements of us (vss. 12, 13). Compare Mic. 6:8.
Thursday, March 8—Deuteronomy 11. The limits of God's promises (vss. 22, 24). Compare Matt 9:29. Friday, March 9—Deuteronomy 12. The conditions of prosperity and security (vs. 28). Compare Recl. 8:12. Saturday, March 10.—Deuteronomy 13. Drastic measures against idolaters. Compare Deut 17:2-5

N 30 30 Prayer Meeting Topic.—March 4.
"How God pays men." Matt. 19:30; 20:1-16.

The parable of the labors in the vineyard stands in closest connection with verses 27-29 of the preceeding chapter. The parable is addressed to the disciples and grew out of, and was in fact an answer to Peter's question grew out or, and was in fact an answer to reter's question "What shall we have therefore?" Peter practically says, "We have given up our worldly prospects for the service of Christ, now what shall we have for reward" (see chap. 19:27-29). By so speaking Peter revealed percisely that disposition which most thoroughly vitiates service for Christ—the disposition to bargain to work for definite reward."

In answer to Peter's question this parable teaches that men who bargain are paid according to their bargain; but those who trust to the liberality of the Master, and work for "the love of the working," will receive greater reward than they would have dared to bargain for.

We, ourselves, often act upon this principle and easily distinguish between the one who meanly each.

distinguish between the one who merely works for wages and the one whose chief aim is to render faithful service. The parable has a personal application to Peter, but we easily recognize some lessons set forth, whose application to ourselves is evident

r. God will pay men all that he has promised. No ne should doubt God's faithfulness to his covenant obligations. He is just or he ceases to be God. The laborers who bargained for a penny a day received each man a penny, which was the usual equivalent for a day's work. It is true they complained that those who had worked only a small portion of the day were paid a penny also. But none could say that he had not received what he had bargained for. God is strictly just; his

covenant he will keep; his promises are sure.

2. God will pay some men more than they expect, (v. 13). No doubt those who entered the vineyard late in the day were surprised to receive a penny, as they had not bargained for a definite amount, nor had they the right to expect pay for a full day. For some reason they were specially favored. Likewise in the service of Christ there are special rewards for willingness in service and love of the work. The spirit which characterizes and love of the work. The spirit which characterizes our service is more important than the results achieved. A brief life with an exalted purpose is more plessing to God than many years spent in the pursuit of an unworthy goal. We may call to mind many instances of lives cut off in youth or early manhood and yet having exercised a great influence for good. It is not quantity but quality of service that God loves to reward. Do not bargain with God for reward; serve him for a nobler motive. Trust him to do what is right, for "God is love."

3. God pays men as Sovereign. (vs. 15.) "Is is not lawful for me to do what I will with my own?" This does not mean that God pays men arbitrarily. If we could see as he sees, we would do as he does—If we know what he knows, we would recognize the highknow what he knows, we would recognize the highest reason for what he doos. God is not an unreasonable tyrant, but he is Sovereign, and in his infinite wisdom he doeth what seemeth best unto him. "Shall the thing formed say unto him that formed it, why hast thou made me thus? or hath not the potter a right over the clay, from the same lump, to make of one part a vessel unto honor, and another unto diahonor?"

In our service for God we need patience, faith, and perseverance, for, as Sovereign, God "will pay men in his own good time We may wait long for reward but verily he doeth all things well."

Suggested Hymns, "When Jesus Comes to Reward his Servants," "Tolling On," "Labor On," "Work for the Night is Coming."

W. L. ARCHIBALD.

Milton, N. S.

Milton, N. S.

A meeting in which all of our young people should be deeply interested is to be held next summer. "We re-

fer to the "First National Baptist Convention of Canfer to the "First National Baptist Convention of Canada," to be held in Winnipeg in July next, 5th to 13th.
If we mistake not, this gathering will be an epoch making meeting. Matters of great moment to all branches
of our denominational work shall there be discussed. It
is not unilkely that the deliberations of this Convention
will work important results along the line of a denominational policy. Much of our machinery is sadly out of
gear, because the various interests of the church of
Christ of which we are trustees, are not properly related.
It is to be hoped that this Convention will hasten the
proper adjustment of these matters. It will be preeminently, the task of our young people to work out
this adjustment Your editor has for some years beliezed, and on opportune occasions advocated his belief, lieved, and on opportune occasions advocated his belief, that God is calling the Baptists of Canada to the formation of a National Convention, whose special province is to foster our Foreign and our Home Missionary work. For the term "Home" we include all of Canada. It is the growth of such a belief in other quarters that has resulted in the call for this Convention.

suited in the call for this Couvention.

Young People's Societies are to have one day of the national meeting. One question which should certainly be considered on that day, is the preparation of a course of missionary studies especially designed for Canadian Baptists. We hope that many of our young people may attend this National Convention. But like the majority, your editor, though he has long hoped for such a day, must view the pageant from afar; for despite the abundant willingness of the spirit, the —— is very weak.

Conscience.

What is it? Perhaps we can get a clearer idea of it, if we note the differences in some cases of actual experience. A man travelling in a section of country in which he is a stranger, on coming to a place where the way parts, takes the wrong road. On discovering his mistake, he regrets the loss of time and any possible interference it may make with his plans for the day. But, if he carefully considered the case before deciding which course to take, he does not blame himself. In a similar manner mistakes are made in choosing among the similar manner mistages are made in choosing among the different ways of life. Loss of time and opportunity, often beyond computation, comes in consequence, loss even though care was taken to find the right way. Re-gret follows but the actor does not blame himself. Such cases do not exhibit an exercise of conscience.

Again, one may thoughtlessly pursue some course that proves to be injurious to his health or his business. He suffers in consequence. In this case the actor might have known that he was injuring himself. He sees that he has missed important advantages. He may blacke him-has missed important advantages. He may blacke him-self for being so indifferent to his own interests. He is ready to admit that it would have been better for him if he had acted with more forethought. But in all this there is no trace of the operation of conscience. Careful-ness to act prudently deserves praise, but it is not con-

We may easily conceive a case in which there is a differ-ent element, or we may take one with which we are all familiar. A young man of quick intelligence and confi-dent in himself, importunes his father that he may have dest in himself, importanes his father that he may have his portion of the family property, and go away to start business for himself. His request is granted and he goes out to see the world and make his fortune. In a short time he acquires a large variety of experience. Ministers of evil entice him. His own waywardness prompts him to yield to them. He tries the pleasures and vanities of life. His money is soon gone. His companions desert him. To live he must engage in some mental employ-ment. In his solitude he begins to meditate. He re-members the lessons of industry and strict rectitude which he received at home, the example of true and which he received at none, the example of tree and goldly parents, the good influences of various kinds which surrounded him in earlier years and prompted him to a noble life. As he remembers all this, there rises within him the conviction that such a life, such examples, such lessons are right and he ought to have yielded obedience to them. He condemns himself. But iustead of sinking to them. He condemns himself. But tusteed of sinking into heartlessness and despair, he says: "I have done wrong, I will confess my wrong." He goes to his father with genuine confession: "Father, I have sinned and am no more worthy to be called thy son."

Have we not here some new elements? The young

Have we not here some new elements? The young man looks to others and acknowledges himself under obligation to them. He sees a standard of conduct that demands from him something more than regard for his own interest and acknowledges its authority over him. He admits that he is guilty of wrong-doing and does what he can to make amends. We have here consciousness of a standard or ideal of right actions, a conviction of obligation to conform to this ideal, self-approval consequent on displacione. These forms of superience consequent on displacione. These forms of superience consequent on disobedience. These forms of experience are all included under the term conscience as it is commonly used. At another time we will briefly consider some aspects of this subject in relation to the affairs of practical life.

A. W. SAWYER

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# \* Foreign Missions. & &

### 46 W. B. W. U. 46

" We are laborers together with God."

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

### PRAYER TOPIC FOR MARCH.

For the missionaries at Bobbili, the school and its teachers. For the native Christians, that they may grow in grace and strive to win others to Christ.

### JE JE JE Notice

A meeting of the W. M. A. Societies of P. E. I. will be held at Alexandra on Tuesday p. m., March 13th in connection with the Baptist Conference. All Societies are requested to send delegates.

MRS. J. C. SPURR, Prov. Sec'y, P. E. I.

# 20 20 20

Home Training in Missions BY MRS. L. A CRANDALL.

The place which children occupy in our modern life is a large one. The day is past when children are to be "seen not heard." Their voices are welcome in our public assemblies as well as in our homes. Constantly is more attention and study being given to the development of child life. Home is the natural centre of training and it is in the home that we must look for the more potent of the influences which tend to interest and educate the Sometimes the home teaching is supplemented by work done in the church through mission bands and the Sunday School; but even when the children are given these opportunities for instruction and work, how nall is the influence exerted upon them compared with

that which proceeds from the home!

In considering methods of home training let us first glance at that which ought to be avoided. Dickens sketches for us the character of Mrs Jellyby, whose devotion to the cause of missions was so great as to obscure the insignificant duties of home. Her children, unkempt and uncouth, were displaced in her thought and care by the natives of Africa. But the number of Mrs. Jellybys has been greatly over-estimated. For one mother who places the welfare of the heathen before that of her own household, there are thousands who are absolutely indifferent to the present and future salvation of those who sit in darkness.

Perhaps there is nothing more deadening to the interold or young than compelled attention. child's interest must be attracted, not forced. Often, with the best of intentions, methods are employed which tend to prevent the realization of the results sought. We knew of a family in which the father and mother were actively and earnestly engaged in many lines of benevo-lent work. With a natural desire that their children should share their zeal, they placed before them every op portunity of becoming conversant with religious work. Every Sunday afternoon the family was gathered together and old and young listened, whether willingly or not, to the reading of the religious paper. News from mission fields, which, unhappily, was generally composed of dry statistics and drier descriptions of mission stations, was conscientiously read, while the other listeners vawned or napped, and the little ones grew restless, and none were the wiser or better for the Sunday afternoon. The result was that when these children came to establish homes of their own no religious newspapers were found there, and missionaries and their work were looked upon as a vague

something to be shunned as much as possible.

Neither dogmatism, pure and simple, nor dry statement of facts will awaken the interest and affection of children. We may describe the deplorable conditions of the heathen, and dogmatize about their future state, only to repel the child. Shall we not use tact a d reason in this branch of home training as we do in others? Appeal to the child's imagination, than which no faculty is more wide awake or responsive. A Sund ty afternoon with the map, or, better still, the globe, may be made to yield real pleasure and no small measure of profit to the youngest members of the family as well as to the older. Indis alone would furnish material for many such hours. Describe the country, with its beautiful scenery and percu liar and abundant vegetation, its buildings, some of them almost fairy-like in their beauty and delicacy of carying. I remember to have been fascinated as if in an enchanted country, when, listening to a description of the Taj Mahal, I could see the soft beams of the rising moon cast a flood of light upon its pure, white marble dome, giving it first a roseate hue and, as the moon rose higher and higher, changing it to pale blue and then silver, till it stood out like a fairy temple and seemed ready to float

The customs of the people, their dress and appearance, the homes and their furnishings, may be so presented as

to be exceedingly interesting to the little listeners, so preparing the way for a consideration of the heathen religion with its truths and falsehoods. We should do full justice to the bright side of pagan life, not giving the impression that there is naught but wretchedness and misery and all that is vile among our kiu on the other side of the world. All the more forcible will be the picture of their needs and the degradation that does exist as a consequence of their lack of knowledge of him who is the Light of the World.

When we have awakened interest we shall find that a desire to help has been aroused. Let us teach our children to give, and help them daily to remember those who so sadly need what their pennies can assist in providing.

A mite-box, where the little one may drop her pennies, as mamma does, could not fail to appeal to the heart of a child. And, above all, let the children see that the father and mother are conscientious and systematic in their own giving.

We might also use a course of biographical instruction.
Seize upon the romantic in missions. Take up the life of and his experience in the prison of Oung-Pen-La; the life of Livingstone, of Harriet Newall, of John Harrington, of William Carey. There is that in each of these lives, as in the lives of many other missionaries, which appeals to the imagination of a child. Present the pictorial element, not the statistical. Make the dwellers in China, Japan, Africa, and the workers among them, real and living not far off and shadowy

Do any of us say we are not qualified to do these thing:? We have not the training? True, much preparation is necessary, but it is within the reach of most if not all of us. We ought to hav it, and, if for no other reason than for the sake of the children, let us make haste to acquire it.

### DE 30 30 Amounts received from January 31 to February 13

Amounts received from January 31 to February 13

Dartmouth, F M, \$4 85; Salisbury, F M, \$12 15; Greenville, F M, \$4.25, H M, 35c, Tidings, 25c, Reports 15c; Moncton, F M, \$40; Moucton, Mrs. Emma Atkinson, to constitute Mrs. Jane C Snow a life member and support of B. Julia, biblewoman at Chicacole, \$25; Windsor, F M, \$24, H M, \$3; Elgin, F M, \$6 50, Mr Burgd. ffe's salary, \$1 60; North Sydney, F M, \$12; Cambridge, Narrows, F M, \$7; Amberst F M, \$25; Hebron, F M, \$4.75, H M, \$1; Kempt, F M, \$3 50; Laconie, N W M, \$2 80; Port Hawkesbury, F M, \$2.75; St John, Germain St, F M, \$29, H M, \$3, 33. Mr Burgdoffe's salary, \$2; New Canada, F M, \$3; Chance Harbor, F M, \$1; Tryon, F M, \$10.75, H M \$1.25, Mr Burgdoffe's salary, \$1.50, Reports, 30; Vancouver, Tidings, 25c; Tancook, F M, \$2 50; Springfield, Annapolis Co., F M, \$7, Mr Burgdoffe's salary, \$2.75, Tidings 25c; Middleton, F M, \$1.12, H M, 63c, Tidings, 17c, Reports 15c; Five Liands and L Economy, F M, \$6, H M, \$13, proceeds of Thankoffering meeting and concert, \$13. for Indies needs; Kingsboro, Tidings, 25c; De Bert, H M, \$2; Athol, F M, \$9; Amherst Shore, F M, \$8.50; Aylesford, F M, \$15.

F M, \$15.

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

Amherst, P. O. Box 513

CORRECTION.—In last list of acknowledgments money credited to Kingston W M A S should have read Lower Aylesford, F M, \$12 70, H M, \$2.

M. S. 38 38 38

### Amounts Received by the Treasurer of the W. B. M. U. During Quarter Ending Jan. 31st, 1900.

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E.M.Sipprell, Treas. N. B. Com. H.M.,

Bureau of Literature,

Printing Tidings. \$1,479 75 254 76 126 63 "Printing Tidings,
" !! Leaflets,
" Drafts, discounts, postage, MRS MARY SMITH, Treas. W. B. M. U.

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## Foreign Mission Board.

NOTES BY THE SECRETARY.

What stands in the way of a speedy and victorious advance on heathenism?

We believe this to be the answer in part at least : There must yet come a more honest and Scriptural recognition of the claims of Christian stewardship.

All that we possess is simply ours in trust. No Christian has a right to make any plan of gain or expenditure

without having this fact distinctly in mind. The wealth of the church is increasing much faster than her gifts. It is time that the brains and hands that control the purse-strings of the church were mightily moved. Not mainly by indirection, by entertainments and amusing devices, nor even by those reluctant dimes which are squeezed out of masculine cupidity by devoted daughters

and wives in the kingdom of God to come.

If I am not greatly mistaken the watchword of all Christian benevolence for the future must be—"Proportionate Giving." It is marvellous how the space clears about one when he conscientiously devotes a definite proportion of his income, probably not less than one-tenth, to religious and benevolent work. Then the 'vexed question' is settled. He knows whether he is giving too much or too little. He knows what answer to make to all appeals. His mind is at rest, his conscience approves, his zeal is quickened, and he has the surpass-

ing joy of making his life a blessing to mankind.

There ought to be a concurrent and organized effort among all Chris ian denominations. The old methods have yielded about all that is in them. No one can doubt that the time is fully ripe for such a movement, and the indications are, that to this very end the Spirit of God is

now specially brooding over the Christian world.

The apostle calls attention to the fact that covete The apostic calls attention to the fact that coveredus-ness will be the supreme peril of the latter days. It is a timely warning. There is scarcely a luxury that can be named, upon which Christians are not expending more than for the salvation of the world. The difference in the price of two rugs or garments, or pieces of furni-ture; the cost of a single entertainment, nay, often the sum squandered in the indulgence of a sinful habit, is many times the entire amount given as a holy offering unto the Lord. In 'act, Canadian Christians are giving each year less than one-half of one cent for each heathen

An English soldier estimates that a proclamation from the Queen, put in the hands of the army and navy of Britain, could be carried to every person on the globe within eighteen months. The Church of Christ ha entrusted with a proclamation from the King of Kings. It is to be delivered to the whole world. Not for eigh

entrusted with a proclamation from the King of Kings. It is to be delivered to the whole world. Not for eighteen months, but for eighteen centuries, she has been about this urgent business, and it is not done yet. Christians are not responsible for the conversion of the world, but they are responsible for "preaching the gospel to every creature." But it cannot be done without means. Missionaries, Christian schools and all evangelizing agencies must be multiplied in all parts of the heathen world. There ia mouey enough in the keeping of the church, if she will only set a reasonable proportion of it at the Lord's disposal. In view of the unparalleled facilities of our time, it is safe to say that if the church should seriously take this matter upon her hands, every human being might hear the gospel not once nor twice, nor even thrice, within the next twenty-five years.

Surely the time has come for a revival along this line. Pastors and teachers and Sunday School and B. Y. P. U. workers must press this question with telling power. Men women and children in all the churches ought to be deeply moved by it. Persons of large resources should feel themselves divinely called to make large and regular offerings, and those of smallest means should make it a matter of conscience to give something. It is a question of personal duty. In view of the marvellous opening of doors in all lands, it is without doubt the solemn and special call of God to this generation.

As an advertisement for the short skirt for street wear, the newspapers are saying that a Boston bacteriologist asked a woman who d d not usually have to go on very dirty streets if he might make an experiment on one of her skirts. It was a comparatively new one, and, of course, received the daily brushing, too. He found on part of the skirt binding at the hem the following small menagerie: Two hundred thousand germs, many bearing diphtheria, pneumonia and tonsilities; also collections of typhoid and consumption microbes.

### "To Be or Be." Not to

That is the question that concerns every mortal; whether it is better to be half ill, nervous, worn out, or to be well, strong, cheerful and useful. The latter condition will be yours if you take Hood's Sarsaparilla.

Erysipolas Boros — "After scalet fever a running sore was left on my face. I took Hood's Sarsaparilla and it cured me. My brother was also relieved of
erysipolas sores on his face." Ella Courser, Burden, N. B.

Hood's Sarsaparilla



HOOD'S PILLS cure liver ills; the non-irritating cathartic.

800 Wo lun tac all and for as A size che bloo very aigni save Nov.

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# Crouching

In every cough there lurks, like a crouching of consumption.
The throat and lungs become rough and inflamed from coughing and the germs of consumption find an easy entrance. Take no chances with the dan-gerous foe. For 60 years there has been a perfect cure. What a record! Sixty years of cures.

soothes and heals the wounded throat and lungs. You escape an atall its terrible suffering and uncertain results.

There is nothing so bad for the throat and lungs

as coughing.

A 25c. bottle will cure
an ordinary cough; harder coughs will need a 50c.
size; the dollar bottle is cheapest in the long run.

"One of my sons was spitting blood with a high fever and was every ill with a high fever and high man good. But one bottle of your Cherry Pestoral cured him and saved his life." C. G. ANDERSON, NOV. 30, 1898. Pukwana, S. Dak. Write the Doctor. If you have any complaint whatever and desire the best medical advice, write the Doctor freely. Address.

Dr. 4. G. AYER, Lowell, Mass.

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Ordination.

Pursuant to a call issued by the Annapolis Baptist church, a council convened in the Baptist meeting house on February 15, at 2/30 p. m., to consider the advisability of setting apart to the gospel ministry their pastor elect, H. H. Roach, Lic. The following list of delegates was enrolled: Lower Granville—Rev. J. O. Vince, A. T. Mills, W. Armstrong; Granville Ferry — Jas. Reid, Robt. Delap; Litchfield — H. L. Brewer, S. Sprowl; Litchfield — H. L. Brewer, S. Sprowl; Paradise and Clements — Rev. E. L. Steeves, E. J. Elliott, J. F. Roach; Bridgetown—Rev. F. M. Young, Fred V. Young, Dea. N. Marshall; Middleton—Rev. C. W. Corey, J. H. Charlton; Nictaus—Rev. L. J. Tingley, Dea. Joshua Potter, Dea. Asron Wright, Lindly Sproul; Clementsport—Rev. J. T. Eaton; Dea. Alex. Thomas, Dea. Jas. Roop; Bear River—Rev. Ward Fisher (acting pastor); Annapolis — Geo. Leitch, Dea. W. V. Matthews, H. L. Rice, Handley Chipman, Emerson Purdy; Wolfville—Rev. A. Cohoon; Billtown—Rev. M. P. Freeman, Prayer was offered by Rev. A. Cohoon. The following officers were then elected moderator. Rev. F. M. Young; Secretary, Rev. J. W. Brown. The candidate was then called upon to give an account of his Christian experience, call to the ministry and yiews of Christian doctrine. After a formal statement of these matters he was subjected to a severe fire of questions from members of the council; which was continued for some time. On motion the council retired and the following resolution was passed unanimously:

"Whereas this council is satisfied with the statements of the Christian experience."

tinued for some time. On motion the council retired and the following resolution was passed unanimously:

"Whereas this council is satisfied with the statements of the Christian experience, call to the ministry and views of Christian doctrine of the candidate, we therefore recommend this church to proceed with his ordination."

After this result was announced to the candidate the following committee was appointed to prepare a programme for the cridination service to be held in the evening: Rev. J. O. Vince, Rev. L. J. Tingley and Wm. Creeiman.

Council reassembled at 7.30 o'clock, when the following programme was carried out: Invocation, Rev. J. T. Haton; Readout: Invocation, Rev. J. T. Haton; Readout: Invocation, Rev. J. T. Eaton; Readout:

ing Scriptures, Rev. L. J. Tingley; Sermon, Rev. C. W. Corey; Ordaining prayer, Rev. M. P. Freeman; Right hand of fellowship, Rev. E. L. Steeves; Charge to caudidate, Rev. A. Cohoon; Charge to the church. Rev J. W. Brown; Benediction, Rev. H. H. Roach.

J. W. BROWN, Sec'y.

We are glad to find that Bro. Roach is being held in very high esteem by the members of his church and congregation, and that he has made a favorable impression upon the town generally. He is beginning his pastorate here with bright prospects.

PASTOR A. E. INGRAM.
French Village, Feb. 7th.

# Motices. 4

The Middleton Baptist church have extended a cordial invitation to the N.S. Western Association for 50th annual meeting to be held in June, 1900 The invitation has been accepted. This meeting will also be the Ceutennial of the founding of the Nova Scotia Association. A good programme is promised and a large gathering anticipated.

M. W. Brown, Moderator.
W. L. Archibald, Clerk.
The Carleton, Victoria and Madawaska Quarterly meeting will convene with the Baptist church at Simonds, Carleton Co., on Friday, March 9th at 7 p. m. As many things of interest and importance must be discussed at this meeting a large attendance is desirable.

The Albert Co Baptist Sabbath School Convention will meet at Harvey on Wednesday, March 7th; first session opens at 2 p. m. b. W. T. Colpitts, Sec'y.

The next meeting of the P. E. I. Conference will be held at Alexandria.

2 p. m.

The next meeting of the P. E. I. Conference will be held at Alexandria on Monday and Tuesday, March 12th and 13th. First meeting on Monday eve.

G. P. RAYMOND, Sec'y.

First meeting on Monday eve.

G. P. RAYMOND, Sec'y.

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th, 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting. Address all communications as to transportation rates, etc., to Henry E. Sharp, Rsq., Winnipeg, and other communications to Rev. Charles A. Eaton, 34 Roxborough St., W. Toronto.

The Afbert Co. Quarterly Meeting will convene with the Harvey Baptist church, March 6th, at 2 o'clock. Rev. C. W. Townsend will preach the Quartariy sermon. Rev. Milton Addison will speak on missions. The Albert Co. Sunday School Convention will meet with the same church on the following day. The secretary reques'ed me to make the above announcement and hope we may have a good representation.

F. D. DAVIDSON, sec'y-treas.

sentation.

F. D. DAVIDSON, sec'y-treas. F. D. DAVIDSON, sec y-treas.

The next district meeting of Kings Co.,

N. S., is to be held at Canning Tuesday,

March 15 (D V.) The first session pens

at 10 o'cl.ck. Interesting topics are to be

discussed, and profitable sessions are an-

M. P. FREEMAN, soc'y

The next session of the Queens fo, N.B. Quarterly Meeting will be held with the Jemseg church beginning Filiy evening, March 9th, at 7 o'clock Conference on Sturday at 2 p. m. The churches are urged to send delegates.

The Hants County Baptist Convention will meet with the Hantsport church, Hantsport, N S., on March 6th and 7th at 10 a. m. Will the curches, Sunday Schools and B. Y. P. Us represented see that delegates are appointed.

G. R. WHITE Sec. ".

"I think them the most wonderful medi-cine for all bronchial affectious."—Hon. Mrs. Perry, Castle Grey, Limerick, Ireland.

BROWN'S Bronohial

Sold in boxes only—Avoid imit

WITH AGE @MES WISDOM



From childhood to ripe old age since 1810. OHNSON'S ANODYNE LINIMENT has been used

by generation after generation

Relieves Every Form of Inflammation ※後※ for INTERNAL and EXTERNAL use. ※参楽

Many old couples relate that ever since they were beys and girls together, JOHNSON'S ANODYNE LINIMENT has been used and grown in favor with them for many family ills from infancy to old age.

I have used Johnson's Anodyne Linimens more than fitty rears in my family. For colds, doughs, sore throat, lameness, colic, toothache, etc., have found it always good. Those CLELARD, South Robbinston, Ma.

Send for our Book on INFLAMMATION, mailed free. Sold by all Druggists. Put up in Two Sizes, Frice 25 and 56 ets. 1. S. JOHNSON & CO., Boston, Mass.



\$4.85 Cut this out SEND NO MONEY

# PEERLESS PACKAGE OF GAMES



A Grand Collection of Games, as Fun for the Whole Year. Don't miss this a lifetime. See what you get :—I set Dominoes, I Checker Board and Men, I game of Authors (8 car I game of Fox and Geose, I game Nime Morris, tune, I game Forfeit, 13 Magic Tricks, I game Chades Full, I game Tableaux, I game Pagame Shadow-Buff, I game Tableaux, I game Pagame Shadow-Buff, I game Pagame Shadow-Buff, I game Pagame Shadow-Buff, I game Pagame Pagame

USE THE GENUINE MURRAY & "THE UNIVERSAL PERFUME" For the Handkerchief, Toilet and Bath. .. REFUSE ALL SUBSTITUTES

NOV. 25th WE PUBLISHED THE NAMES and addresses of thirty of our students who had recently obtained good situations. Since then eleven more names have been added to the list.

Ten of our students are under one roof in the C. P. R. offices, St. John—two of them chief clerks.



S. KERR & SON,

# Handicap your Cough!

Don't wait a few days to see if it will "wear off"; it is much more likely to become dangerous and it will undoubtedly be much more difficult to cure. The longer you permit it to prey upon the delicate membranes of your throat, brou-chial tubes and chest, the more you render yourself susceptible to other attacks and to chronic pneumonia

# damson's Botanic

is an infailible remedy: for more than 30 years it has been curing the worst cases and it will surely cure you. . 25 CENTS

Private J. A. Barrie, of the Victoria Rifl s, Montreal, whose brother was killed in South Africa, last Sunday, is trying to join the Strathcons horse.

# LAXA LIVER

You can't be healthy if your bowels are constipated and your system clogged with poisonous material. There should be a natural movement every day, and the best way to secure it is to take Laxa-Liver Pills. The most obstinate cases yield to their action. They neither gripe, sicken nor weaken, are easy to take and prompt to act.

CURE CONSTIPATION

Dr. Wood's Norway Pine Soothes the Lungs and Cures Coughs and Colds of

Heals and

the worst kind after other remedies fail. Pleasant to take. Price 25c.

35 CENTS The best fountain pen ever sold for money. Writes 5000 words with one fill warranted to give entire satisfaction. Your money bas ed to give entire satisfaction. Your money it. Agents can make money selling this pen, one dozen, \$3.50, sent postpaid, with our on a & Mefuriane, 71 Yonge St., Toron

# Tonight

If your liver is out of order, causing ousness, Sick Headache, Heart burn, or Constipation, take a dose of

# Hood's Pills

On retiring, and tomorrow your di-gestive organs will be regulated and gestive organs will be regulared and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.



In these days of imitations it is well for everyone to be careful what he buys. Especially is this necessary when a matter of health is involved.

of health is involved.

There are so many imitations of Doan's Kidney Pills on the market—some of them absolutely worthless—that we ask you to be particular to see that the full name and the trade mark of the Maple Leaf are on every box you buy. Without this you are not getting the original Kidney Pill, which has cured so many severe cases of kidney complaint in the United States, Australia and England, as well as here in Canada. The Doan Kidney Pill Co., Toronto.

# INDIGESTION

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., Middleton, N. S.

Dear Sirs, — Please pardon my delay in inswering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup. Daring the fall and winter of %8 and %7 vas greatly distressed with indigestion. The state of th

Your please.
Yours truly,
(REV.) F. M. YOUNG,
Pastor Baptist Church, Bridgetown. N. 8

Sold Everywhere at 50 Cents per Bottle.

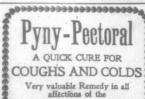
# ONLY A COUGH!

But it! may be a sign of some serious malady fastening itself upon the vital parts.

Puttner's Emulsion

will dislodge it and restore the irritated and inflamed tissue to healthy action.

Always get PUTTMER'S it is THE BEST.



THROAT or LUNGS Large Bottles, 25c.

DAVIS & LAWRENCE CO., Limited Prop's, of Perry Davis' Pain-Killer

# The Home

Child Work.

The child should have his or her mind quickened, as the race was stimulated, by the pleasure of producing results by his or her own labor, and these results should be judged by his or her own standards, and not by those of the adult. That is instead of requiring fine stitches in sewing, the effect of color and form and ideal should be reached in coarser materials and with more rapid action. A large doll might be most effectively dressed in barbarian fashion in the time taken by the child in painfully toiling over the fine stitches of a sample patch. Neither savage nor bar-barian woman felled her seams. The fundamental ideas of early civilization were invention and conquest. The fact that all values are created by human labor, that the hand-made article owes its higher price to the fact that human brain has guided human hand in its production, should be impressed upon the child's mind.-American Kitchen Magazine.

### Sun Baths and Rest Hours.

At certain popular winter resorts there are long piazzas and galleries enclosed with glass, wherein people sit, bathed in the sunshine. Why do we so often neglect the sun baths which we may take at home? Any one who has a sunny room of her own, or whose living-room has windows which the sun floods daily, may enjoy the benefit of sunshine without other trouble than drawing her chair into the radiant

In a friend's home, I saw, not long ago, the mother's rest-room. It had walls neu-tral tinted and without pictures, except for one soft, gray landscape, where sheep were pasturing on a moor, and in the fored there was a softly flowing stream The furniture consisted of a divan heaped with cushions, and a large easy-chair and footstool, while a small table held one or

"Mother comes here for an hour every day, and sometimes for an afternoon, just to rest and be quiet," said the gentle daughter. "No work is ever done here, and she does not receive guests, or even the family, in her rest-room. She stays here by herself."

A physician told me last week, speaking of this very subject, that all women be better, if they would religiously retire a while alone every day for the sole pur pose of resting. His preference was the hour from twelve to one, but he said that any definite hour was better than none. and instanced the custom in sanitariums of securing for patients a rest-time daily. Perhaps some of our weary house-mothers would be stronger if they would manage a home rest hour and sun bath daily for themselves .- Aunt Marjorie, in Christian Intelligencer.

## Absolute Saleguard Against Colds.

It is an utter impossibility to catch cold if the surfaces of the body are kept at an even temperature. The trouble may be from without or it may be from withinthat is, by not being properly or sufficiently clad; by not having perfect circulation, or by not eating such food as is needed to rnish the required heat of the body The chilliness you experience in the winter arises from one of two causes—first, lack of sufficient carbonaceous food; second poor circulation, possibly due to lack of exercise.—January Ladies' Home Journal.

# How to Make Oyster Chowder.

Fry together two ounces of salt pork and one onion sliced. Parboil one pint of sliced potatoes five minutes and drain. Look over carefully one pint of ovsters pour over one-half cup of water and heat to the boiling point. Skim out the oysters and pour the liquor over the potatoes, add the pork and onions and cook the rot toes until tender, adding a little more water if necessary; add the oysters, one pint of milk and one-half cup of fine bread crumbs. Season with one teaspoon of salt and half teaspoon pepper and pour into the serving dish.

The largest mass meeting ever held in this city passed a long and intensely patri-otic resolution laft night amid the greatest otic resolution laft night amid the greatest patriotic enthusiasm, calling upon the Governor General in Council to tender to the British war department for service in South Africa a force of at least ten thousand mounted infantry and instructing the secretary of the meeting to communicate at once with the civic authorities and boards of trade in every city in Canada to secure their co-operation and assistance in forwarding the patriotic movement. Mayor Garden presided.

Permission has been given by the Ottawa authorities for the organization of a com-pany of mounted infantry in connection with the Queen's Own Rifles in Toronto A mounted company is attached to several of the British regiments of the line, but the Queen's Own is the first Canadian regiment to adopt the plan.

The will of the late Duke of Westminister was filed in London Friday, It shows gross estate valued at £594,229. This does not include the enormous entailed landed property. The widow will get the residuary estate after the various bequests.

The British Columbia government has decided no longer to struggle with the political situation on a majority of but one, and will drop all pending legislation and go to the country as soon as the redistribution bill is passed, if not defeated by choice upon this matter.

The competition of the National Rifle Association at Bisely ranges this year will extend from July 9th to July 21st.

# Only a Woman's Story

IT WILL BRING HOPE TO MANY SILENT SUFFERERS.

Nervous Prostration-Heart Weakness Agonizing Pains and Misery Such as Woman Alone Endure Made the Life of Mrs. Thos. Sears a Burden.

Tust a woman's story.

Not strange because it happens every day; not romantic or thrilling, but just a story of misery and suffering such as, un-fortunately, too many woman endure in

a story of misery and suffering such as, unfortunately, too many woman endure in silence.

Epr several years Mrs. Thomas Sears, of St. Catharines, felt her illness gradually but surely gaining a firmer hold upon her system, and ultimately she almost despaired of recovery. To a reporter who called upon her, Mrs. Sears said:—

"What I have suffered is almost beyond description Mv illness has been gradually growing upon me, and eighteen months ago I found myself almost helpless. My nerves were shattered, my heart weak and my entire system seemingly broken down. I had no rest night or day; the little sleep I did get did not refresh me. I was in constant agony, and only a woman cin understand what I endured as I tried to do my household work Auy sudden noise would frighten me and leave me in a condition boardering on collapse. At times I experienced lattacks of vertigo, and these seemed for a time to affect m memory. The least exertion would leave me almost breathless, and my heart would palpitate violently. I had no desire for food of any kind, and yet I had to force myself to eat to maintain life. I treated with three different doctors and spent much money in this way, but without avail, and I was in a condition boardering on despair. I was urged to 'ry Dr. Williams' Pink Pills, and in December, 1898 I consented to do so. I first got four boxes and noticed a change for the better after I had finished the second box. When the four boxes were finished there was a great change for the better, and I then procured another half dozen boxes. Before these were all used I was again enjoying the blessing of good health. There can be no doubt of my cure because months have passed since I discontinued taking Dr. Williams' Pink Pills, and during that time I have not an analy and during that time I have not an analy and during that time I have not an analy and during that time I have not an analy and and the procured another half dozen boxes.

used I was again enjoying the blessing of good health. There can be no doubt of my cure because months have passed since I discontinued taking Dr. Williams' Pink Pils, and during that time I have never felt the slightest symptom of the trinble, and I cheerfully and strongly urge other women who are suffering to use this wonderful medicine, feeling sure that it will cure them as it did me "

Dr. Williams' Pink Pills are a spc fic for all forms of weakness. The blood is vitalized, the nervous system is re-organized, trregularities are corrected, strength returns and disease disappears. So remarkable have been the cures performed by these little pills that their fame has spread to the far ends of civilization Wherever you go you will find the most important article in every drug store to be Dr. Williams' Pink Pills.

Burdock Blood Bitters, The Best Spring Medicine.

Removes all poisons and impurities from

Removes all poisons and impurities from the system.

Gives strength and vitality in place of weakness and languor.

The most wonderful blood purifier, restorative and strengthener known to

restorative and strengthener anown we science,
Mr. Geo. Heriot, Baillieboro, Ont., says:
"Two years ago I was very poorly in the spring, had no appetite, felt weak and nervous, not able to work much and was tired all the time.
"I saw Burdook Blood Bitters highly recommended, so got a bottle.
"I started taking it, and inside of two months I was as well as ever I was in my life.
"I obserfully recommend B. B. B. as a splendid blood purifier and spring medicina."

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BIBLE LESSON
Abridged from Peloubsets Notes.
First Ouartes.

THE PARALYTIC HEALED.
Lesson X. March II. Mark 2:1-12.
Read Matt 4:23-25; Mark 1: 35-45.
Commit Verseo -12
GOLDEN TEXT.
THE CONFECTION.— Mark 1: 35-45.
Alber the full Subbath of teaching and the pent the early hours of the next morning in prayer. Why did Jesus need to pray?
Then he made a tour of Gallies, preaching the geopel and healing the sick, and incomplete the pent the early hours of the next morning in prayer. Why did Jesus need to pray?
Then he made a tour of Gallies, preaching the geopel and healing the sick, and incomplete the pent the early hours of the next morning in prayer. Why did Jesus need to pray?
Then he made a tour of Gallies, preaching the good news.

1. Jasus Palacites IN A Paivarre House IN CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 2. 1. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Gallies, Health of the CAPERNATUM.—V. 1. 2. At the close of his first tour in Capernatum of the CaPERNATUM.—V. 1. 2 THE CONNECTION. — Mark I: 35-45. After the full Sabbath of teaching and healing described in our last lesson, Jesus spent the early hours of the next morning in prayer. Why did Jesus need to pray? Then he made a tour of Galilee, preaching the gospel and healing the sick, and incidently training the twelve while he spread the good news.

1. JESUS PREACHES IN A PRIVATE HOUSE IN CAPERRAUM.—Ve. I. 2. At the close of his first tour in Galilee, Hereturned to his center of work.

1. AFTER SOME DAYS. Some days after the healing of the leper (Mark I: 40-45) and when the excitement concerning the miracle fiad quieted down. IT was NOISED, Rumored, reported. THAT HE WAS IN THE HOUSE. Either the house which he occupied with his mother and his brethren (Matt. 4:13) or possibly that of St. Peter. The article being wanting in the original, the phrase is equivalent to "at home."

2. Many where Gathered Together, including Pharisees and doctors of the law from all parts of Galilee, Judea and Jerusalem (Luke 5:17). These were the most influential and learned of the Jews. The young teacher was creating a wide excitement. The house was crowded with people who, with Oriental freedom, had entered the house where the great Teacher and Miracle-Worker was staying, and even gathered in a crowd outside the door. AND HE FREACHED. Spake, was speaking, when the paralytic was brought to the house. The word God had sent by him; the good news of salvation. II. A MAN SICK OF THE PALSY INTERTUPES—THE SERVICE—Vs. 3. AND THEY COME, while Jesus is preaching. BRINGING ONE SICK OF THE PALSY INTERTUPES—THE SERVICE—Vs. 3. AND THEY COME, while Jesus is preaching. BRINGING ONE SICK OF THE PALSY INTERTUPES—THE SERVICE—Us. 3. AND THEY COME, while Jesus is preaching. Bringing on the steps on the outside the court and the narrow street on which the gate was. They uncovered the roof "Literally, 'scooped it out,' Very graphic and true to fact. A medern roof would be 'untiled' or 'unshingled'; but an Oriential roof would have to be "dug" in the court and the nar

roofs.
IV. JESUS FIRST GIVES HIM HEALING

roofs.

IV. JRSUS FIRST GIVES HIM HEALING OF THE SOUL.—V. 5. Jesus was interrupted in the midst of a most solemn and earnest address, affecting the eternal salvation of men, by a man who wanted merely bodily healing. But notice how Jesus turned the interruption into a help to his work. This may be one reason why Jesus took the course that he did.

5. When Jesus Saw Their Faith. The faith of the sick man and of the friends who brought him. "Christ's treatment of the man shows that it was he who had the faith and had imparted it to them. "There are no sufferers whose affliction has been hallowed who are not centers of spiritual influence to some friends or neighbors round them.'\* Faith was shown (1) by their coming to Jesus; (2) by their perseverance; (3) by their ingenuity. Paith in Jesus, even for earthly blessings, has its influence on the spirit and the character. It was founded on facts. They knew what Jesus had done. They knew his character. Son, expressing sympathy and a kindly feeling Matthew adds, "Be of good cheer." They sins be (are) Forguven There. The past is washed away. You are received back again to your Heavenly Father's favor and love, as the prodigal son to his father's home. This forgiveness was doubtless the very boon which above all others the

No. 14.

PIVOTAL WORDS.

I. Sanctification. Regeneration includes repentance, faith, and justification. Regeneration stands in its relation to sanctification as birth to growth.

i. Twofold meaning of the term, to sanctify. (a) To sanctify as applied to altar and vessels of tabernacle and temple, etc., signifies to set apart for holy purposes. The word is thus used also in N. T. in a few parages as applied to Christians, Heb. 10:20; I Cor. 6:11. Also Christ applies to bimself as setting himself apart to die to umself as setting himself apart to die for us. John 17:19 (b) Iu most passages in N. T. it signifies to make holy or spiritually pure. This may take a long time. Ill' By a wrecked ship towed into the harbor safe but not sound, so we after we are saved need to be repaired, purified, and sapetified. and sanctified.

2. Sanctification is the work of God,

I Thes. 5:23
3. Is a continuous process. Phil. 1:6;

3:15; Col. 3:(9-10.)
4. Distinguished as growth from birth. Eph. 4:15; 1 Thes. 3:12; 2 Peter 3:18.

Note I Peter 1:23; I John 3:9 Not only
sin but holiness is also a germ whose nature
is to grow. We receive the germ of holi-

ness in regeneration. "Regeneration is the eraser of a disease; sanctification is the progress of convalescence."

5. The agency through which God effects the sanctification of the believer, is the in-dwelling "Spirit of Christ." John 14:17, 18; 15:3-5; Rom. 8:9, 10; 1 Cor. 1:2, 30; 6:19; Gal. 5:16 Col. 1:27-29; 2 Tim.

6 The instrumental cause is faith. Acts

15:9; Rom. 1:17.
7. The object of this faith is Christ himself as the source of truth and life. 2 Cor.

3:18; Eph. 4:13 8. The work of God reveals itself in, and is accompanied by, voluntary activity of the believer in the discovery and mortification of sinful desires, and in the bring-ing of the whole soul into obedience to Christ and conformity to the standard of

Christ and conformity to the standard of bis word: John 17:17; 2 Cor. 10:5; Phil. 2:12, 13; 1 Peter 2:2
9. Advance in sanctification is through increase of faith. Matt. 9:29; Luke 17:5; Rom. 12:2; 13:14; 1 Thm. 4:7. "Good the more communicated the more abundant grows."—Milton.
10. Sanctification may be retarded, through the lack of the use of God given me:ns, such as neglect of the study of God's word, prayer, association with other believers, seeking salvation of ungodly. Heb 5:12, 13; 2 Peter 3:18. Not complete in this life. Phil. 3: (12-15;) I John 1:8. Complete in life to come. Heb. 12:14, 23; I John 3:2; Jule 24, 25.
II. Heaven. The Hebrew word for heaven is "Shenayim,"—Heaved up things. (Young's A. concordance) used over 500 times in Bible, refers to firmament, air, clouds, upper regions, etc.
I. Heaven as a place.
(a) Place known as "heaven of heavens," or "third heaven." See Deut. 10:14; I Kings 8:27; Ps. 115:16; 2 Cor 12:2.

2:2. (b) Heaven God's dwelling place. Kings 8:20; Ps 2:4; Ps. 115:3; 123: [Jaslah 6:1; 66:1; Ezek 1:26; Matt. 34; 6:9; Acts 7:49; Heb. 8:1; 9:24 (c) Peace where Christ is in his glorified

5:34; 6:9; Acts 7:49; Heb. 8:1; 9:24
(c) Peace where Christis in his glorified
body. Acts 1:9, 10, 11; 1 Peter 3:22;
Rom. 8:34; Acts 7:55 56; 3:21.
(d) Place of departed saints. John 17.
24 With Christ—"Father I will that
those whom thon hast given me be with
me where I am," John 14:1, 2; Heb. 11:
(14-16); 12:22-24). Both place and communion is here expressed. 2 Cor. 5:8;
Phil. 1: (21-24)
2. Heaven as a state or condition.
Eternal life, Matt. 25: 46. Glory, 2 Cor
4:17. Rest, Heb 4:9 Fullness of
knowledge, 1 Cor. 13: (8-12). Eager
recognition of friends (Hollness, Rev.
21:27; Service, 22:13; Woship, 19:1)
Society, Heb 12:23; Matt. 8:11. Communion with God, Rev 21:3, 4. Happiness, Ps. 16:11; Isa 49:10; Dan 12:3;
Matt. 5:12; 13:43; 1 Cor. 2:9; 1 Peter
4; Rev. 7:16, 17
Finally who enter? Matt. 5:3: Rom
8:17; Rev. 7:9-14; John 3:3-5. How
enter? Mark 16:16; John 14:(1-6);
10:9
111. Hell. The word of God teaches

S:17; Rev. 7:9-14; John 3:3-5. How enter? Mark 16:16; John 14:(1-6); 10:9

III. Hell. The word of God teaches there is an eternal hell.

1. Duration and state of misery.

(a) Old Testament. See Isa. 66:24; 33:14; Daniel 12:2.

(b) New Testament. Apostles, Jude 7:13; Rev 14:(9-11); Thes. 1:9. "Who shall suffer punishment even eternal destruction from the face of the Lord," R. v. (c) Jesus Christ. Authority, Mark 9:7. "This is my beloved son, hear him." Mark 9:44-48; Matt. 5:29, 30; 18:8, 9; Mark 3:29; R v. "Hath never forgiven but is guily of an eternal sin, Matt. 25: 41-45. The same word is used to express duration of punishment as duration of the blessedness of righteousness.

2 Who goes there.

(a) Devils and fallen angels. Matt 25: 41; 2 Peter 2:4; Jude 6. Rev. 20:10.

(b) Human beings Hynocrites, unbelievers, etc., Matt 7:(2:-32); 25: (10-12); Luke 13:(24-27; Rev. 20:(11-15); Mark 16:16; John 3:5.

Note, of all New Testament speakers on Future Woe, Jesus Christ spoke the clear est. Next to hin Join, who leaned on his bosom, as seen in Revelation "Who hath ears to hear let him hear," and flee from the wrath to come.

Now is the time. No change in the future world. Rev. 22:(11-15)

This lesson closes the course for the present. It has not, been as complete as we had heped. Questions for examination will be shortly sent out by the committee to those studying.

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# From the Churches.

Fifteen thousand dollars wanted from the surface of Nova Scotta during the prese Convention year. All contributions, wheth for division seconding to the scale, or for an one of the seven objects, should be sent to Cohoon, Treasurer, Wolville, N. S. Envelogior gathering these fundaces be obtained from application to A. Cohoon, Wolville, N.

TANCOOK, N. S .- On Sunday morning, Feb. 11th, eleven more rejoicing converts followed their Lord in the ordinance of baptism. Others are happy in a new found Saviour and will follow soon.

Feb. 15th. HARRY S. ERB.

HOPEWELL HILL.—The pastor lectured here on the evening of the 21st inst., to a large congregation. Coffee and cake were provided by the sisters which quite a number enjoyed after the lecture. The proceeds amounting to nearly \$25 is for repairs on church.

F. D. D.

FIRST CHURCH, HALIFAX.-The pastor baptized four young people on Sunday evening, the 18th inst. Others are ex-pected to follow very soon. A number have lately united with the church by

CLEMENTSVALE, N. S .- Since our last report four happy converts have been bap tized and added to the church. Others expect to unite with the church in the near future. Thus the good work goes on.

Brethren remember us in your prayers.

Feb. 20th.

L. J. TINGLEY.

WAKEFIELD .- On account of the pastor's poor health and his special efforts on other parts of the field this little hand have had o preaching since the new year began. Hope to resume work there soon. They Hope to resume work there soon. They use their minister well and pay him, too. There are weaker churches than Wakefield. My health is improving, my heart is glad, only regretting that I cannot do better work and more of it. I thank my God for putting me into the ministry. May His spirit guide me. F. N. ATKINSON.

DEBERT, N. S .- This church recently held its annual roll call when a large number of the members responded either num'er of the members responded either in person or by letter. It was a season of refreshing. The reports showed that during the past year fourteen were added by bapism and three by letter. Five joined the church triumphant. Finances were in good condition. A generous amount had been raised for denominational purposes.

O. N. CHIPMAN.

JACKSONVILLE-JACKSONTOWN, N. B -At least 12 have been hopefully converted since our meetings began. Some have come to us from other denominations. A few backsliders have returned. The prospect all about seems better. Well known and much beloved Pastor Hayward, spent Sunday, the 11th inst., with us, and we expect a visit soon from one not a stranger in Carleton Co.,—the Rev. Geo. Howard. Death is thinning our ranks. I have now scarcely a good reason for retiring from this field as I intended.

F. N. ATKINSON.

FIRST HILLSBOROUGH. -- On Monday evening, Feb. 12th, a large company of friends, representing the Hillsborough section of the field, assembled at the par-After some time spent very sonage. After some time spent very agreeably in friendly conversation, Dea. John I. Steeves, in a happy speech, presented the pastor with a purse of \$60, and also several useful articles, making a total of about \$70. Deacon S. P. Steeves also spoke. The pastor made a suitable reply to the kind words, and gratefully acknowledged the generous tokens of regard received. Refreshments were then served by the ladies. Altogether a very pleasant evening was spent. evening was spent

THE TABERNACIE, HALIFAX.-We are now engaged in a special effort to awaken a deeper interest in eternal things. There are some indications of a hopeful uneasi-ness among the unfaithful, and several ness among the unfaithful, and several are looking toward decision for Christ. We observed Decision Day, when several of the children manifested a desire to be saved. Feb. 18th, though very stormy, was a day of encouragement for us. At a Men's meeting of members of the North and Tabernacle churches, several renewed their covenant, and one accepted the invitation to join those serving God. In the evening two men and a boy were baptized. Nine accepted Christ in the after service. These are manifestations of the presence of God, but our need of the power that opens the eyes of indifferent followers and saves the perishing, is very great.

G. W. SCHURMAN Halifax, Feb. 1900.

Halifax, Feb. 1900.

KEMPT N. S -Lost Lord's Day, notwithstanding the blizzard-like morning that it was, we had the happy privilege of welcoming nine new members into the Westfield branch of the Kempt church Westfield branch of the Kempt church. Five of them were received on experience, and four young persons by baptism. Pastor Thomas, of Digby, had been with us during the week, rendering valuable aid to the work. But best of all the dear Lord was with us and souls were saved. So that our new house has already received the sanction of the Almighty in that He has made it the birth place of new born souls into His kingdom. Pray for the mission fields. Feb 22. T. A. BLACKADAR.

AVONDALE, N. B .- In May, '97, with-

ut invitation, encouragement or tee, I began preaching fortnightly at this Station. If I am rightly informed they had then been 20 years without a meeting house, and no conference or communion service for at least seven years. We have now a good church building, (dedicated in August, '98,) regular conference and in August, '98,) regular conference and communion services, good weekly prayer meetings, a perennial Sabbath school, an inspiring choir, and a disposition on the part of the people to assume financial responsibility. Two younger deacons have been recently appointed for a term of three years. Raised in the three years filoo for local purposes A harvest of souls seems nigh at hand. The Lord is good.

F. N. ATKINSON.

CANSO, N. S .- The annual meeting of the church, with a social in connection, was held January 17th. Reports, showing a healthy condition of the various departments of work were presented. The pastors showed an addition of 30 to the membership 25 by baptism and 5 by letter. Five had been removed from the roll, two to join churches elsewhere, and three by death. The treasurer's report showed death. The treasurer's report showed \$2178 15, raised for all purposes. A small balance behind on the current expense account was raised on the spot. The new vestry, which is ready for the inside finish, was reported clear of debt with a considerable balance in the form of material and unpaid subscriptions on hand. After the business was transacted an interesting literary and musical programme was rendered followed by refreshments.

FALKLAND RIDGE -This branch of our Zion is blessed with a consecrated band of Christian workers who weary not in well doing. The influence of these devoted ouls is felt in every department of our work, especially in our Sunday school and prayer meetings. Recently our Aid Society prepared a social tea at Dea. Chas. Marshall's, the members of Springfield Society being the guests. A most enjyable evening was spent. Since last reporting a property of the state of Society being the guests. A most enjayable evening was spent. Since last reporting a substantial addition to pastor's donation came from friends here, the total now standing at \$53. One young man, a quiet but earnest seeker after trath, has lately been received for baptism. Taken altogether the work is very encouraging at this station.

Pastor.

Peb. 19th.

CANSO .- Mr. H. A. McLean, singing evangelist, has just closed a term of three weeks' services with us. Much good has resulted. The church has been revived, and a large number, chiefly from the Sunday School, have manifested an interest in their soul's salvation. Some of them, we trust, are regenerate. Mr. McLean is an efficient and faithful worker. A fine voice coupled with a more than ordinary gift in exhortation, pleasing address, good social qualities fits him admirably for the work to which he has consecrated himself It is desirable that he should be employed

work to which he has consecrated himself it is desirable that he should be employed by our Maritime churches and not allowed to be lost to us. While at Canso Bro McLean received pressing invitations from some of our city churches, but had to decline on account of previous engagements. What is needed is some arrangement whereby he may know at the beginning of the Convention y ar where he is expected to labor. What a splendid team for evangelistic work A. F. Barker and Hugh McLean would make, and what a work for God might be done in these provinces, if they were kept constantly in the field. And what is to hinder? The strong churches, where they would labor a part of the expense as would leave them free to work on mission fields at least five months of the year. May the Lord open the way. F. H. BEALS.

ISAAC'S HARBOR, N. S.—Our weekly de-

ISAAC'S HARBOR, N. S.—Our weekly devotional exercises are as follows: Sunday,

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Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK

preaching morning and evening; the latter service is largely attended. Members of our church and congregation, and members of churches of other denominations wife profound attention, mark the uplifting and inspiring thought so lucidly presented by our pastor, Rev. G. A. Lawson, which must bear fruit to the honor and glory of him whom he serves. Tuesday evening, B. Y. P. U. meeting, very well attended. Thursday evening, prayer and social meeting, interest deepening. Pastor deeply interested in the observance of this meeting, exhorts all members to set spart this hour to assemble themselves to gether to worship God. Boys and girls, Junior Meeting on Friday afternoon. This institution is doing a good work for the Master. The attendance in our Sabbath school for two quarters, from June 30th, to Dec. 31st. were 273, average per Sabbath 87. Officers and teachers ten. From a financial standpoint, we would say that we have been greatly encouraged in the past and the outlook for our church is hopeful. Our young men, of whom we have scores, have proffered their assistance most nobly. The appropriations for church purposes, for fourteen months, ffom March '99, to May 1900, the end of the pastor's year, including pastor's salary, current expenses, adjusting the cemetery, cleansing, repairing, painting, and furnishing audience room and vestry, buying and placing bell, amount raised and paid Convention and Acadis Forward Movement, etc., etc., amount to a sum over \$1,800. Of the unpaid portion of the foregoing amount the church purposes leaving about \$125, to be provided for during the coming year.

OBSERVER.

coming year.

PORT MAITLAND AND BRAVER RIVER, N. S. —A few items from this field, though late may be interesting. The work is miving along encouragingly. In November we had a very helpful visit from Evangelist Martin. God's people were greatly quickened, and sinners were converted. The meetings were continued after he left us and many more were blessed. Eleven were baptized and others should have been —probably will be in the spring. Four have joined by letter and others wait to join later. Congregations are very good, Sunday School and prayer meetings are well attended. Contributions for D. W. have increased. W. M. A. S. is vigorous. Salary promptly paid, and a hopeful state of things prevail generally, for which we praise God. A notable result of the meetings is the drawing Together of the Baptis and Free Baptist bodies. A joint committee of the two denominations met by appointment to find if possible a meeting grout of for organic union. After prayerful deliberation the following resolution was adopted: Whereas in the beliefs and practices of the Baptists and Free Baptists there are only minor differences, with the exception of the commemoration of the Lord's Supper, and whereas, we believe that the announcement of this ordinance would be considered sufficient without any invitation, being to understood as to place no but in the way to a mmunion of members of Christ's visible church. Thereforeesolved, that the members of this committee recommend that these churches unite in one body, and hope that all Baptist and PORT MAITLAND AND BEAVER RIVER, bers of Christ's visible church. Therefore resolved, that the members of this committee recommend that these churches usite in one body, and hope that all Baptist and Pree Baptist churches in the Maritime Provinces will, with the least possible delay, effect the larger union. At a subsequent meeting of joint committee, in conjunction with the above the following was adopted: And further resolved, that we adopt as our "Declaration of Faith" that prepared by the joint committee of the Baptists and Free Baptists, of the Maritime Provinces, at St. John, N. B., in 1886, known as the "Basis of Union," and accepted by the Baptist Maritime Convention, in 1887. These resolutions were laid before the Baptist ministers, of Yarmouth Co. for their advice before submitting them to the church. Their endorsement was given, and the resolutions were passed at the annual meeting of the church. They have been adopted by the Free Baptist church also, and in due time we expect the two churches will become one if no one forbids the banus. The Baptist church (Bay View) numbers 267 members, and the Free Baptist church. They have been dopted by the Free Baptist church (Bay View) numbers 267 members, and the Free Baptist church. (Bay View) numbers 267 members, and the Free Baptist church.

District Meeting.

The last District Meeting of Kings Co., N. S., was held at Waterville, Jan. 16th. Reports from the churches indicated pro-gress Bro. J. G. Coulter White led in an

i teresting discussion on "The Bible as the source of authority." The addresses of the evening were delivered by C. H. Martell and J. G. Coulter White, the first speaking on denominational loyalty and the latter on the subject "The world for Christ." It is impossible to indicate the full value of these gatherings. One needs to be present in order to know their worth. A larger attendance would make the District Meeting still more useful. M. P. F.

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### MARRIAGES.

McDonald - Young. — At Springhill, Peb. 15th, by Rev. J. W. Bancroft, Peter McDonald and Dorothy Jane Young. SMITH-DOYLE.—At Truro. by Pastor Adams, Feb. 19th, Adam W. Smith to May Doyle.

FULLERTON-MCLEAN.—At Truro, N. S., Feb. 21st, by Pastor Adams. Edward D. Fullerton, of Parrsboro, to Jane McLean of Halifax.

BISHOP-BREWSTER.—At Harvey, Feb. 7th, by Rev, Trueman Bishop, Allan Bis-hop and Aurelia S. Brewster, all of Harvey Bank.

CROOKS-BAKER.—At the pastor's home, Feb. 14th, by Rev. Harry S. Erb, Mr. Harding Crooks, of Tancook Island, N.S., 40 Malinda Baker of the same place.

WARD-ABBRAU.— At the parsonage, Doaktown, Feb. 14th, by Pastor M. P. King, George Ward to Clara Arbeau, daughter of Robert Arbeau, all of Blissfield, North. Co., N. B.

# DEATHS.

VICTORY.—At Harvey, Feb. 12th, Mrs. Frank Victory, aged 70 years.

BISHOP.—At Gaspereaux, Chipman, N. B., on 3rd inst, Cora, daughter of Everett Bishop, aged two years and six months.

months.

HOUGHTON.—At Lockeport, N. S., Feb.
11th, after months of suffering, Nettie
Terres Houghton, aged 4 years, daughter
of Timothy and Josephine Houghton.

MILNER.—At Clementsvale, N. S., Feb
17th, of paralysis, Sarah S., relict of the
late Joshua Milner, aged 69 years. Our
sister was a member of the Clements
church, and was ready when the summons
came. She leaves a family and a large
circle of friends to mourn.

ARMSTRONG.—At Plessantysle, A. Co.

circle of friends to mourn.

ARMSTRONG.—At Pleasantvale, A Co.,
N. B., Jan. 20th, Isabella A-mstrong, aged
66 years, relict of the late James Armstrong, of Penobsquis. Since the age of
nineteen she was a member of the Free
Baptist church of Penobsquis.

(Intelligencer Please Copy.)

COPP.—At B'gin, N. B., Daniel Copp, aged 83 years Our brother united with the Albert church 40 years ago, and at the time of his death was a member of the Sisson Ridge Baptist church. His lifetime companion, and several sons and daughter mourn his departure. His parting testimony was, "I have a hope in Christ's resurrection."

resurrection."

DARBY.—At his home, in St. Eleanors: P. E. I., Wm. T. Darby passed from earth in the 65th year of his age. Mr. Darby was a man highly respected in the community where he lived all his life. He professed faith in Christ though he never united with any church. He leaves a sorrowing widow, and a number of children to mourn their loss.

their loss.

MINARD.—From her home in Harmony, Queens Co., Sister Annie Beler Smith, beloved wife of Bro Zoeth Minard, passed on to her home above, Dec. 20th, aged 39 years. She professed faith in Jesus early in Hfe, and united with the Free Baptist body, and although a great sufferer for years, she was almost always cheerful and walked in a very humble and exemplary way with God. By marriage, she was a niece of Revs. M.P. and Augustus Freeman. She leaves a husband and a little daughter of forst years, to miss her society and love and mourn their loss. But there can be no doubt but that their loss is her eternal gain.

Mosperill.—At Springfield, Kings Co.,

doubt but that their loss is her eternal gain.

MORWELL—At Springfield, Kings Co.,

N. B., Feb. 12th, of acute pericarditis,
Solomon Morrell, aged 67 years, passed
quietly to his long home, teaving a widow,
7 daughters, 3 sons and many other relatives and friends to mourn. Our brother
professed faith in Christ, and united with
God's people in this place in the revival of
1896, under the labors of Gen. Miss.
Young and the present pastor, and has
proved to be a consistent Christian, faithful until death. In his departure, his
home loses a kind and loving husband and
father, the church a faithful member, the

community a good neighbor and honest citizen. May God bless the bereft, and raise up others worthy to fill the vacancies thus being made.

BRIGGS.—At Salmon Creek, Queens Co., B. on the oth inst, after much suffering

BRIGGS.—At Salmon Creek, Queeus Co., N. B., on the 9th inst, after much suffering borne with Christian resignation, Elizabeth, widow of the late Ebenezer Briggs, aged 33 years. Sister Briggs professed religion over sixty years ince uniting at first with the Free Baptist body. Later she transferred her membership to the Lower Cambridge Baptist church. By her first husband, the late George Chase, Esq. she leaves three sons and four daughters, one of whom, Mrs. Samuel Dunn, resides in Wisconsin. Loving ones cared tenderly for her in her declining years and smoothed her pathway to the grave. Her hope was grounded in Christ, her last words being "Come Lord Jesus, quick."

Spragg —Mrs. Louiss Spragg, beloved wife of Thomas H. Spragg, of St. John's N'fld, fell asleep in Jesus, Jan. 6th, aged 51 years 2 months. Sister Spragg was converted and was baptized into the fellowship of the Portland Baptist church by the late Rev. E. C. Cady, about 34 verus ago. Though not as active as some in public, yet her quiet, consistent life ever witnessed to the reality of her faith in the Saviour. Her suffering during a prolonged sickness, were borne with patience and in cheerful hope of heaven. Here she will be greatly missed, but another redeemed spirit has gone to join the innumerable multitude before the throne. Life was dear to her, and to leave her Joved ones was very hard, but she learn d'a Christian submission from Christ and when her Master called was ready to go. For the sorrowing husband and daughter the heart of the community goes out in sumpathy, a sympathy which will remind them of him who is the fountain of all tenderness and consolation. Blessed are the dead who die in the Lord, from henceforth they rest from their lubors and their works do follow-hem.

CHARLTON.—At Waterville, Kings Co., N. S., Jan. 21st, Edna G., the beloved wife of Charles M. Chestlaw and daughter.

Lord, from henceforth they rest from their lubors and their works do follow them.

CHARLTON.—At Waterville, Kings Co., N. S., Jan. 21st. Edna G., the beloved wife of Charles M. Charlton, and daughter of Dea Alfred Whitman, very peacefully passed to the heavenly home, at the early age of 25 years. When quite young she professed her faith in Christ and united with the Cambridge church. From the time of the erection of the new church house in Waterville, up to the time of her removal to the higher service, she gave her best interest and work in the cause of God in this section of the church, and here her rimoval is most deeply felt. The parents, brothers, sister, and the bright little sin whom she leaves have the deep sympathy o many friends. Her sickness was protracted and painful, but she was a beautiful example of Chrisvian pairence and resignation. Some time before her departure heaven seemed very near and bright were her prospects while she bade acteu to the loved ones of earth. And early on the Lord's day, that young life, so useful, intelligent and beautiful, passed out into the brightness of the eternal morning The funeral was largely attended. In the church where a little more than two years before she had stood at the bridal altar, an appropriate sermon was preached by the pastor from the txxt. "Eye hath not seen etc." Rev. Mr. Hawley assisting in the services, after which the eartlyly remains were laid beside the two brothers who had preceded her to the glory land.

4 4 Quarterly Meeting.

On February 13 and 14, the Quarterly meeting of Colchester and Pictou counties was held with the Bep ist church at New Glasgow. Six pastors, also Rev. E. B. Seyton and Pastor Robinson, of Antigonish. and a goodly number of other delegates from the churches were present. The " Holy Spirit ' was the theme of our first meeting, Tuesday p m., and was forcibly brought before us in an address by Bro. Silas Morrison and a paper by Pastor Dimock. First subject being "Two aspects of Holy Sprit," ramely, in conere ererererererererererererere

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version and in service; second subject, "Influence of Holy Spirit on emotions and affections." In the evening Sister

"Influence of Holy Spirit on emotions and affections." In the evening Sister Gunn, of Belmont, gave us one of her much prized Bible readings, subject, "Fai'h," and Pastor Adams followed with an address on "Christianity's debt to Africa." Biblically, geographically and historically he pointed out this faithful field of labor.

Wedne-day morning was spent in hearing repor's from churches and a sermofrom Pistor Williams on "Revivals," the latter of which greatly revived us all. In the afternoon Pastor Roop gave us an address on "Relations of Church and Sundy School," and Pastor Adams followed with an able paper, which we want published Subject, "Close Communion." Then the County See'y, Sister Gunn, took the chair and the W B M, U, held its meeting, Our Wednesday evening meeting was devoted to subjects which was forcibly presented to us in an address from Pastor Chipman on "Christianity in College Education," and secondly a stirring missinary address from Pastor Robinson of Antigonish. We enjoyed the kird hospitality of New Glasgow church, and all agreed that if was one of our good sessions Meeting adjourned to meet with Great Village church in May.

F. E. Roop, See'y.

NOTICE

A General Meeting of the Sharehelders of G. H. Burett Company, Limited, for the organization of the company and the enactment of by-laws for its regulation and government, will be held at the Company's Office, No 45 Germain Street, in the City of Sant John, on Saturday, the 17th day of March, A. D. 1800, at the hour of Three O'clock in the afternoon.

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and shattered nerves. To such we confidently recommend Milburn's Heart and Nerve Pills, and in doing so we are supported by the testimony of Mrs. Reilly, Colborne Street, Chatham, Ort., who made the following statement:—"Milburn's Heart and Nerve Pills are, beyond question, the best remedy for nervounces and all exhausted conditions of the system I know of. My daughter, as a result of over study and close application to her duties as school teacher, became much run down and debilitated and was very nervous. Two months ago she began taking Milburn's Heart and Nerve Pills. They acted quickly and effectually in her case, making her strong and building up her entire system." Milburn's Heart and Nerve Pills cure Palpitation, Nervounces, Sleeplessness, Anaemia, Female Troubles, After Effects of Grippe, Debility, or any condition arising from Disordered Nerves, Weak Heart or Watery Blood. Price 50c. a box.



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### News Summary

The House of Commons Wednesday rejected by 232 to 136 votes the second reading of the Irish evicted tenants' bill.

Hon. James McShane has been appointed harbor master of Montreal at a salary or \$3,000 a year.

The Canadian Pacific Railway has in-creased the machinists' wages in the Toronto shops from eight to twelve per cent., according to the class of work.

The whole staff of moulders of the Brantford, Ont., branch of the Massey-Harris Company struck Tuesday in sym-pathy with the Toronto moulders.

Henry A. Chase, alais George Corcoran, who was arrested on the charge of forgery at St. John, while he was on his way from Boston to Halifax, was given eighteen most his in the Boston House of Correction on Monday.

The Princess of Wales has ordered a complete suit of khaki, and the us of the cloth by the London fashionables is becoming a fad. The note paper now most in damand is of the same color.

The New York Papers publish a statement of the total amount of subscriptions to the Dewey Arch in New York. It is \$164,327. This is as far as the million-dollar project has advanced after months' of work.

General Methuen, the British Commander, and Mrs. Joubert, wife of the Boer leader, are said to be natives of the same Eng. lish town, Corsham, from which Mrs-Joubert emigrated to South Africa early in life.

In the recent general election for the Swedish Parliament forty-four teetotalers were elected, fifteen of them being members of the Good Templar Order. Forty other members of the Parliament are favorable to temperance legislation.

The reciprocal convention with the United States was approved by the Legislature of Jamaica on Wednesday. Only the official members were present. The people's representatives refused to take part in the deliberations until Joseph Chamberlain, the secretary of state for the colonies, withdrew his obnoxious nominees.

Chaplain M. P. Wells, of the first Tennessee Infantry, U. S. V., who lately returned from the Philippines, is in the city. In a talk about the bad effects of whiskey on the American soldiers in Manila, he said: "Whiskey has sent more of our soldiers to the grave than Philippine Bullets."

The Women's Home Club of Burlington, Mo., has passed resolutions condemning the practice of presenting loving cups as tributes of esteem and affection, and suggesting that ornamental tea-pot be used to perform the functions of the condemned vessels. The club members hold that the loving cup is "conductive to intemperance and destructive of the happiness of thousands of American homes."

sands of American homes."

Considerable interest will be felt no doubt in procedure to be adopted by widows and other dependents of the Canadia volunteers killed in Sunday's battle in order to claim insurance money. It is said all that will be required will be securing from the militia department of a certified copy of the commanding officer's certificate. It is not likely Col. Otter's official report will come by cable. It is more likely to come by mail, but this will not mean more than a month's delay.

Dr. Haig Brown, the former headmaster of Charterhouse, writing of the school days of Colonel Baden<sub>2</sub>Powell, says: "I notice that the name is invariably mispromounced. The 'a' in Baden is generally given the sound 'ah,' but it should have the usual sound of 'a,' as in 'Bathing Towel,' which was his nickname among the boys at school.

the boys at school.

At the Prohibition Convention at Moncton last week the Maritime Prohibition Association was organized with the following (fficers: Rev. E. Crowell, Yarmouth, president; Rev. A. B. Fletcher, Trur, vice-president; W. L. McFarlane, Fredericton, vice-president for New Brunswirk; L. N. Fowler, vice-president for P.E. Island; W. T. L. Reid, Fredericton, secretary; J. A. Simpson, Amberst, treasurer A resolution was passed urging prohibitionists to work for and secure the election of avowed prohibitionists from whichever party they could secure them. A resolution was passed memorializing the government to enact a prohibitory law, The convention decided to engage a paid temperance organizer for the three provinces, to go to work at once

Cigarette-amoking is said to cause short-ness of breath. It this is so, the remedy is, leave them off. But if the short breath comes from a cold or Asthma the remedy is Adamson's Botanic Cough Balsam. 25c. all Druggists.

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One that is true—as true as that the shines—as that the rain falls to water

sup shines—as that the rain rais to the earth.

All his life Dr. Slocum has give@/to scientific pursuits; and this discovery which he has made comes as the result of years of incessant work and toil.

Thus it is we are now able to say to you that consumption can be cured.

The cry of the afflicted has not been sent up in vain.

There is hope for the hollow-chested, pale, weary consumptive.

There is hope for the hollow-chested, pale, weary consumptive.

This hope we hold up to you,
Dr. Slocum's researches have brought him face to face with the scientific fact of incalcuable value to future generations—a fact that will if properly understood and acted upon, render consumption, before long, as rare amongst the civilized countries as the Black Plague.
Dr. Slocum's discovery embraces complete system for the treatment of this dreadful disease, at present so little understood as to be called "incurable."

The system consists of three remedies which act simultaneously and supplement

leach other's curative action.

The system, we call upon all to make a test of. We will send you on request. a free, full course treatment, consisting of three preparations (all different).

This will enable you to see for your self that consumption is curable.

It will prove that mankind can now grapple with the demon which has dragged so many millions to their graves.

The hand-maidens of consumption—weak lungs, pneumonia, bronchitis and similar diseases of the throat and lungs and also diseases of weakness, loss of flesh and so torth, which so often degenerate into consumption itself—are also positively cured by the Slocum system of treatment.

treatment.

Simply write to The T. A. Slocum
Chemical Co., Limited, 179 King St.
West, Toronto, giving post office and
express office address, and the free medicine (The Slocum Cure) will be promptly

sent.
Sufferers should take instant advanage of this generous proposition, and when writing for them always mention

when writing for them always menton this paper.
Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto labora-tories.







Many a st struggle and living to f. lusty fellow: and about lo would now than I am. a failure the all I had. N I'd like to g it seems like His wife wa provide food too much " garden.

Februa

We can fi in every tow misfortune or them that th making a liv they loaf a Contrast t these "disco

with that of following lett sixty-seven y garden. As s truck in the manure with hundred to loads and the seed in the m spring. My r crops are a l rake, and I ne to seed. Who land it was all with weed see level it and cl as level as a The writer

and has only o misfortune an the foremost Instead of wer like the " dis hours of life i making, he m ing a living, a priceless boon restful slumber an example of berly, able-bod and cowardly cause " luck " clean out of sig in Farm and F

Of Interes

The Nationa ation of the I meeting at the Ohio, on Febr recently organi establishing w the country a product. Eve year reduced duct, until tod hundred thouse United States at prices far bel be grown at a I would be ple ested in this respond with n Robinson, Seco February 2.

The death on an old and well open Board of T the Baptist Hos queer discovery clothing was fo gold and silver c hind an inner v were found. An of paper on which in in 1896,"

\$2,035 was found

# The Farm.

"Discouraged" People.

Many a strong man who has met with accident or misfortune has given up the struggle and allowed the burden of making living to fall upon his wife. Said a big, lusty fellow: "If I hadn't taken down sick and about lost my crop of corn last year I would now be in lots better circumstances than I am. When they saw my crop was a failure they closed in on me and took all I had. No, I ain't doing anything now, I'd like to get a good job somewhere, but it seems like they don't come my way."
His wife was then taking in washing to provide food for the family, while he felt too much "discouraged" to even make a garden.

We can find these "discouraged people in every town and village. Some slight misfortune or accident has "discouraged" them that they have turned the matter of making a living over to their wives while they loaf about the town and prattle

politics and peddle gossip.

Contrast the aimless, worthless lives of these ''discouraged,'' able bodied 'loafers with that of the man who wrote me the following letter: "I am a one-armed man, sixty-seven years old, and the last eight years I have cultivated about one acre garden. As soon as the land is cleared of truck in the fall I begin wheeling on manure with a wheelbarrow. I put on five hundred to eight hundred wheelbarrow loads and then spade it in. If the grass seed in the manure springs up I spade the ground over again, and again in the spring. My main tools for cultivating the crops are a hand cultivator and an iron rake, and I never allow a single weed to go to seed. When I began cultivating land it was all ridges and furrows and filled with weed seeds. It took me two years to level it and clean out the weeds. Now it is as level as a floor and not a weed in it.'

The writer of the above is an old man and has only one arm, and the left one at that, yet he has bravely risen above his misfortune and is still to be found among the foremost of the world's workers. Instead of weakly giving up the struggle, like the "discouraged" loafers I have spoken of, and frittering away the golden hours of life in idle prattle and mischief making, he manfully sets himself to making a living, and in so doing winning the priceless boon of health, and the sound, restful slumber of the honest toiler. Such an example of spirited energy and perseverance is enough to shame the big, lubberly, able-bodied loafers who have weakly and cowardly given up the struggle be-cause "luck" seemed to be against them clean out of sight of men .- Fred Grundy, in Farm and Fireside.

# Of Interest to Tomato Growers.

The National Tomato Grower's Association of the United States will hold a meeting at the Denison Hotel, Cincinnati, Ohio, on February 24. This association, recently organized, is for the purpose of establishing with the canning concerns of the country a fair, honest price for the product. Every grower of tomatoes is aware that these concerns have year after year reduced the price of this great product, until today the growers of over four hundred thousand acres of tomatoes in the United States are forced to grow them at prices far below those at which they can be grown at a profit; hence this action.

I would be pleased to have persons interested in this branch of agriculture correspond with me for information .- J. M. Robinson, Secretary, Owensville, Ohio, February 2.

The death on Sunday, of Sam Beswick, an old and well known character on the open Board of Trade, a charity patient in the Baptist Hospital, was followed by a queer discovery. His old and tattered clothing was found literally lined with gold and silver certificates, and sewed behind an inner vest pocket 15 \$700 bills were found. Among the bills was a slip of paper on which was scribbled: "Put in in 1896." Currency amounting to \$2,035 was found hidden away in the lin-

ings of his coat and vest. Bonds and real estate mortgages, thought to be worth about \$3000, were discovered sewed ins ide a leather, pocketbook stitched to the lining of his coat. A long, narrow leather purse, containing about \$300 in gold and silver, was ripped out of his coat collar.

# Rug, Mat and Carpet Makers

Always Use the Diamond Dyes.

They Give the Richest, M. st Brilliant and Most Lasting Colors.

Ninety-five per cent, of the rags and other materials used in the manufacture of home-made mais, rugs and carpets are colored by the Diamond Dyes.

Why? Because the Diamond Dyes always give to cotton, wool and union materials the fullest, brightest, richest and most lasting colors; sun, soap or washing cannot fade Diamond Dye colors.

Mrs. D. Davidson, Covey Hill, P. Q, writes thus:

"I have been using your Diamond Dyes for many years, and they have always given entire satisfaction. To-day we emptied two packets of your dyes and I am obliged to buy more, as we are making sixty yards of rag carpet. I have used your cotton colors and I think they are beautiful. The stripes in my carpet—black, green, red and yellow—are rich. I cannot sufficiently praise Diamond Dyes; all my neighbors speak well of them.

# WIDEMAN TALKS.

The Clay Potter who Escaped Being Crippled for Life by Almost a Miracle.

A. N. Wideman of Duntroon, Ont., Interviewed in Toronto—The Most Hopeless Case of Rheumatism on record—A Living Monument to the Power of Dodd's Kidney Pills.

Living Monument to the Power of Dodd's Kidney Pills.

Toronto, Feb. 26.—The wonderful escape of A. N. Wideman, which found its way into the newspapers a few weeks ago, is still a subject of interest here. He will be remembered as the man who was so frightfully crippled with Rheumatism, being twisted and contorted out of shape. He was fairly snatched from a miserable death by Dodd's Kidney Pills, and he has been one of the greatest upholders of Dodd's Kidney Pills in Canada ever since. Mr. Wideman still has to use a stick when he walks as the disease has left him with one leg shorter than the other.

With this exception, and with the defect due to the breaking of his teeth from taking mercury medicines, Mr. Wideman is as well as ever he was in his life.

"I never heard of anything like the way Dodd's Kidney Pills worked in my case," said he. "They drove the Rheumatism clean out of my system. You know work was slack in the earthenware works, and I took a chance to work in the harvest field. I got soaked several times with rain and that brought on the worst attack of Rheumatism I ever heard of. I was in bed five months. My legs were twisted out of shape, the toes pointing inwards. Well, nothing the doctor could do did me the least good. My teeth broke off from the mercury he gave me, that was all."

"How did you come to take Dodd's Kidney Pills "Mr. Wideman was asked.

"A neighbor of mine, Mrs. Boyer, got me to try them. I did so to please her, but continued their use because they were curing me."

"And you ascribe your present health and strength to Dodd's Kidney Pills?"

"I exterially de Take the second of the second of the treatening me."

curing me."

"And you ascribe your present health and strength to Dodd's Kidney Pills?"

"I certainly do. If it hadn't been for Dodd's Kidney Pills I would be in my grave at this minute," said Mr. Wideman emphatically.

We believe MINARD'S LINIMENT is the best.

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Joseph Snow, Norway, Me.
Rev. R. O. Armstrong, Mulgrave, N. S.
Chas. Whooten, Mulgrave, N. S.
Plerre Landry, senr., Pokemouche, N.B.
Thomas Wasson, Sheffield, N. B.

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A TOURIST SLEEPER

re train every Thursday, from MONT-and runs to SEATTLE, without

Double berth rates from Montreal to Win-nipeg, \$4.00; to Medicine Hai, \$6.50; Calgary; \$6.50; Vancouver and Seattle, \$8.50. For passage rates to all points in Canada, western United States and to Japan, China, India. Hawaiian Islands, Australia and Manila, and also for descriptive advertising matter and maps, write to

# Equity Sale.

There will be sold at public anction at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John and City and County of March next, at the hour of twelve o'clock noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Friday, the Twenty-second day of December, A. D. 1896, in a certain cause therein pending wherein Liste B. Homer is Planniff and Jane Clark is Defondance with the Eventual of the uncreased premises described in said decretal order as "All the right, title and interest of the defendant in and to a certain Indenture of Lease bearing date the First day of November, in the year of our Lord One Thousand Eight Hundred and Ninety-three, and made between Marry A. Dunch, of Grand Fro. In John, widow, of the second part, and in and to the leasehold lands and premises therein described as all that certain lot, piece or parcel of land situate, lying and being in the said City of St. John, beginning at the Southwesterly corner of the said lot of land hereby line of Sheriff Street forty feet (40), more or less, thence easterly at right angles to said street one hundred feet or until it meets the line of property of the late Honorable William Hazen, thence subterly at right angles to said street one hundred feet or until it meets the line of property of the late Honorable William Hazen, thence subterly and subterly and said Hazen's line (40) forty feet, more or less, thence westerly one hundred feet or until it meets the line of property of the late Honorable William Hazen, thence southerly along said Hazen's line (40) forty feet, more or less, thence westerly one hundred feet or until it meets the line of property of the late Honorable William James White to James Clark, and being to receit on said and edund at law o

ver."
For terms of sale apply to the Plaintiff's olicitor.

Dated this fifteenth day of January, A.[D. AMON A. WILSON, DANIEL MULLIN, Plaintin's Solicitor, Referee in Equity.

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BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.
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# CLERGYMAN'S INFLUENCE.

# Paines Celery Compound

Recommended by Rev. C. M. Tyler, a Methodist Minister of Nova Scotia.

It Saves the Life of Mr. George W. Parks.

## A Gain in Flesh of Thirtytwo Pounds in Three Weeks.

Amongst professional men who are active and ardent advocates of Paine's Celery Compound, clergymen are found who never weary in recommending the wonderful medicine to members of their churches who are ailing, sick and diseased.

The true and honest clergyman who has himself experienced the life-giving powers of Paine's Celery Compound—who has been raised from weakness of body to full health and vigor, feels it a duty to speak to others of the only true health and strength builder that the world has ever seen.

to others of the only true health and strength builder that the world has ever seen.

Mr. G. W. Parks, once near the dark grave, but rescued and saved by Paine's Celery Compound after failures of his doctors, sends the following letter:

"While at sea I was taken sick, which compelled me to abandon my work and seek home and rest. I consulted the doctors who pronounced it typhoid or slow feyer. I suffered severely from night-sweats, and cold chills during the day. Added to this I was extremely nervous, which weakened me and reduced my flesh until I was a mere skeleton. This continued until last winter, when my wife and friends began to despair of my recovery, as the medicines I took produced no good, and I was gradually growing worse.

"Through the influence of the Rev. C. M. Tyler, I was induced to give Paine's Celery Compound a trial, and I can truly say it worked wonders. The first bottle gave me great relief, and five bottles completely cured mg. I gained thirty-two pounds in three weeks, and am now strong and healthy. I would urge the suffering everywhere to give Paine's Celery Compound a trial.

Life and Work of

# DWIGHT L. MOODY.

official and only authentic edition. Written by his son, WM. R. MOODY, and IRA D. SANKEY, his life long associate and

100 000 AGENTS WANTED AT ONCE. Liberal terms. Freight paid. Credit given. 'A golden opportunity for you. OUTFIT FREE. Write today.

P. W. Ziegler & Co., 214 Locust St., Phil., Pa.

## Mews Summary

There were twenty-eight failures in the Dominion last week, against thirty-nine in the corresponding week of 1899.

Harry C. Miner, former congressman and proprietor of three theatres in New York, dropped dead of apoplexy Thursday afternoon.

afternoon.

The Semlin-Cotton government was defeated in the British Columbia Legislature, Friday, on a division on the redistribution bill, the vote standing 19 to 18. Hon. Joseph Martin voted with the opposition.

Word has been received from South Africa that Lieut, McLean, of St. John, who held a commission in the Royal Canadian Regiment, now fighting with Lord Robeits, has accepted a lieutenancy in the Imperial field artillery.

A British official attache to the boundary

Roberts, has accepted a lieutenancy in the Imperial field artillery.

A British official attache to the boundary commission named Hartz; while touring the Burmsh-Chinese frontier, with an escort, has engaged and routed two considerable forces of hostile Chinese, from Meem Kawug Pa, killing the leader of the Chinamen and seventy Chinese.

The Victoria Cross is of bronze and bears the words: "Por Valor." It is regarded as first of any honor that can be worn by a British soldier or sailor; is placed before all others on the breast of its proud possessor and ahead of all titles in the army or navy lists.

A Lehigh Valley Railroad engine recently accomplished the feat of hauling a train consisting of thirty-three steel cars of 100,000 pounds capacity and thirty-seven wooden cars of 80,000 pounds capacity, each fully loaded with anthracite coal. The total weight of the seventy cars was 457 tons.

Representative Wheeler, of Kentucky

Representative Wheeler, of Kentucky, Representative Wheeler, of Kentucky, on Thursday introduced a resolution directing the committee on foreign affairs to investigate the truth or falsity of the charges made by Charles E. Macrum, late cousul of the United States at Pretoria, that his official or personal mail was tampered with by British officials. The resolution was referred to the committee on rules.

The Conservatives of the Bodmin Division of Cornwall, incensed by the attitude towards the war of their representative in the House of Commons, Leonard Henry Courtney, formerly deputy speaker, have demanded his resignation. Mr. Courtney, however, refuses to resign. He claims that he contested the seat on condition that he be allowed to act independently.

### 4 4 se Personal.

Rev. C. W. Townsend, of Hillsboro, returned last week from Nova Scotia, having paid a short visit to his friend, Rev J. Webb, of Kingston.

We are pleased to observe that Pastor Webb's people have shown their appreciation of his services by presenting him with a sum of money to assist him in paying the expenses of a trip to England, which he hopes to make sbortly in order to visit his old home and friends.

visit his old home and friends.

Prof. F. R. Higgins, of the State Normal
College, Terre Haute, Indiana, has been
appointed chairman of the executive committee of the mathematical section of the
Indiana State Teacher's Association. Prof.
Higgins is a son of Prof. D. F. Higgins,
Ph. D., of Acadia.

The Varcouver World of the Lith inst.

Ph. D., of Acadia.

The Vancouver World of the 14th inst., states that Rev. W. B. Hinson, of the First Baptist church of that town, who had been in Southern California, had just returned home, and that he is much improved in respect to the throat trouble with which he had been suffering.

P. W. Ziegler & Co., 214 Locust St., Phil., Pa.

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SURPRISE Soap cleans othes quickest and clean-

it's a harmless soap—It isn't a clothes eater.

It won't injure the fabric of a cobweb.

of a cobweb.

No more scalding, boiling or hard rubbing. No more sed, sore hands—no more streaked or yellow clothesit you use SURPRISE.

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Double width meltons in Black and Navy, Green, Brown, Cardinal and grey at 13c. per yard. Regular 22c. quality.

Wool Box Cloth—Regular 55c. quality for 35c. in two shades of Brown and Royal Purple.

Brocaded Black Goods 6oc quality for 4oc. Black Crepons 75c. quality for 45c. \$1.00 Black Crepons for 69c.

SEND FOR SAMPLES—We pay expressage on all parcels amounting to \$5.00 or over. On all orders amounting to \$50.00 and over we will allow a discount of 5 per cent.

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Guaranteed sure cure for Galls, Scratches, Sore Shoulders, Necks, Backs, Mudscalds, Corus, etc. Also all skin troubles of Horses and Cattle. It gives immediate relief and quick cure for sore teats on cows.

Sent by mail at 25c. per. box. BE SURE AND WORK THE HORSE.

H. HORTON & SON, 11 Market Square, St. John

# The Alms House Commissioners of Charlotte County,

in asking for tenders for supplies for that institution a few weeks ago, stipulated that the tea must be "Red Rose or equal." This proves that in the estimation of the commissioners Red Rose Tea is a standard article by which other teas are to be judged. Red Rose Tea always gives satisfaction.

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