

# Messenger and Visitor.

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President McKinley On Thursday last Major William McKinley was formally inducted into the office of Chief Magistrate of the United States. A grand procession in which it is estimated 50,000 persons took part, escorted the president elect and the retiring president to the Capitol, where Mr. McKinley took the oath of office and delivered his inaugural address. The personnel of the New Cabinet is as follows:

Secretary of State—John Sherman of Ohio.  
Secretary of the Treasury—Lyman J. Gage of Illinois.  
Secretary of War—Russell A. Alger of Michigan.  
Attorney General—Joseph McKenna of California.  
Postmaster General—James A. Gary of Maryland.  
Secretary of the Navy—John D. Long of Massachusetts.  
Secretary of the Interior—Cornelius N. Bliss of New York.  
Secretary of Agriculture—James Wilson of Iowa.

In his inauguration address, President McKinley is to be congratulated in having dealt with the political and industrial affairs of the nation in an eminently temperate and practical manner. While the address does not go into any elaborate discussion of affairs, it indicates the president's views in regard to several matters of capital importance. Mr. McKinley, of course, regards affairs from the standpoint of his party and proposes to apply protectionist principles to remedy the fiscal and industrial ills from which the country is suffering. Whether or not results will justify his profound faith in these principles remains to be seen. He will seek by conference with other nations to secure the adoption of a bi-metallic standard, and suggests the appointment of a commission of prominent well-informed United States citizens of different parties to take into early consideration the revision of the coinage, banking and currency laws of the country. Meanwhile he will do all possible to maintain the gold standard. While dwelling with patriotic pride on the country's 108 years of eventful history, Mr. McKinley urges the importance of reverencing and upholding constituted authority, the abolition of lynchings, respect for the courts, the preservation of public order, the right of discussion and the regular administration of justice. In the interests of good citizenship he advises the restriction of immigration of an undesirable character. A pleasing feature of the address is the absence as to word or spirit of anything unfriendly to other nations. The president traces briefly the steps which have led up to the Arbitration Treaty with Great Britain now before the United States Senate, and says:

"Since this treaty is clearly the result of our own initiative, since it has been recognized as the leading feature of our foreign policy throughout our entire national history, the adjustment of difficulties by judicial methods rather than by force of arms, and since it presents to the world the glorious example of reason and peace, not passion and war, controlling the relations between two of the greatest nations of the world, an example certain to be followed by others, I respectfully urge the

early action of the senate thereon, not merely as a matter of policy, but as a duty to mankind. The importance of the moral influence of the ratification of such a treaty can hardly be over-estimated in the cause of advancing civilization. It may well engage the best thought of the statesmen and people of every country and I cannot but consider it fortunate that it was reserved to the United States to have the leadership in so grand a work."

## Immigration Bill

The Immigration Bill which President Cleveland vetoed as one of his last official acts was intended partly to restrict immigration into the United States from Europe and in part also to protect the United States workman against competition from the Canadian side of the National boundary. The fourth section of the bill provides, "That it shall be unlawful for any male alien who has not in good faith made his declaration before the proper court, of his intention to become a citizen of the United States to be employed on any public works of the United States or to come regularly or habitually into the United States by rail or water for the purpose of engaging in any mechanical trade or manual labor for wages or salary, returning from time to time to a foreign country." The fifth section provides, "That it shall be unlawful for any person, partnership, company or corporation knowingly to employ any alien coming into the United States in violation of the next preceding section of this act." These sections are evidently intended to exclude Canadians from the labor markets of the country, but the provisions are very loosely stated. It would seem that if anyone gets into Uncle Sam's territory by other means than "by rail or water"—and certainly there are several other ways of getting in—he escapes the law and its penalties. It appears that Johnny Canuck might not only ride through this law in a coach and four, but slip through it on a bicycle or to amble over on shank's nag or any other nag or sail over in a balloon, any way so long as he avoids railways and water ways. Then the expressions "come regularly or habitually" and "returning from time to time" are delightfully indefinite. This remarkable piece of legislation, after encountering the President's veto, went back to the House and, having received the necessary two-thirds majority in that body, was passed on to the Senate and was referred to the Committee on Immigration, where it hangs for the present.

## A Bridge at Quebec.

A bridge across the St. Lawrence at Quebec has been a thing talked of and longed for by the people of the Ancient Capital for many a year. At every general election it has come up for considerable attention and has elicited from rival politicians more or less definite promises, but the project has hitherto hardly come into such relation with practical conditions as to justify any strong expectation that it would soon become an accomplished fact. The interest manifested in this matter at a public meeting lately held in Quebec indicates a possibility that the long talked of project may be carried into effect. The formation of a new company to undertake the work was urged, and it was stated that a bridge could now be built at Cap Rouge for three million dollars, which is millions less than former estimates. It was stated by Hon. Mr. Dobell that the Dominion Government was willing to assist, to the extent of \$1,000,000, a company offering sufficient guarantees of ability to complete the work, and he contended that with that amount from the Federal Government, half a million from the Local Government, a quarter million from the city and half a million subscribed capital, there would be no difficulty in financing

successfully the undertaking. An argument used in favor of putting forth every endeavor to secure the building of the bridge now is that, if it is not built the Intercolonial will be extended to Montreal, into which also the Prary Sound road would be run and there would then be no longer the same necessity for a bridge at Quebec, and consequently no reason why the Federal Government should assist very largely in its construction.

## The Government and Railways.

It is very evident that if the Government should comply with the wishes of all who are asking it to build or to assist in building lines of railway, there would be involved for those purposes an expenditure of public's funds sufficient to tax excessively the resources of a far richer country than Canada. Among the lines of railway which the Government is being asked to build, the Montreal Witness mentions the Kootenay line involving a cost of twenty or twenty-five millions, the Hudson Bay line at a cost of forty millions, a line between Lake Superior and Winnipeg at a cost of eight or ten millions and an extension of the Intercolonial from Point Levis to Sorel or Montreal. The Witness points out that the Government of Canada has built or secured the building of the Intercolonial and Canada Pacific roads for the consolidation of the country, and these are all that were then or are now considered necessary from a political point of view.

"So far," says the Witness, "the Government has confined itself strictly to building the railways which were considered politically necessary. If it determines to build the Kootenay or Hudson's Bay railways or to do anything more than merely charter and subsidize companies which have undertaken their construction they will have committed themselves and the Dominion to a new policy which at least should be well considered and discussed before it is entered upon. The logical conclusion of such a policy is the construction of all railways by the government. If the government is to build some railways commercially needed, then they must, in justice to all parts of the country build all that are commercially needed; if the government is at the expense of the people to build those railways that will not pay, it is surely only fair to the people that they only should build those which are certain to pay also. If roads which will not pay can be said to be commercially needed, then how is the government to determine that any proposed road is not commercially needed? It appears that the government have not yet determined to undertake the Kootenay project at all, though the promoters of that road are talking as though the only question was whether the government will retain control of the road after it is constructed at the expense of the people or hand it over to the Canadian Pacific Railway. It is to be hoped that the larger question involved, whether the government is to enter upon a policy of building railways said to be commercially needed, will be considered and weighed by the government, parliament and the people before any single project is undertaken which will create a precedent for demands from all parts of the country for the construction by the government of railways on the demand of communities or promoters. Such a policy would of course discourage, if it did not altogether end, all private or corporation railway enterprise."

—A syndicate appointed by Cambridge University to consider the question of granting degrees to women, has presented a report in which, while not favoring the admission of women to membership in the University, it is recommended that the degrees of B. A. and M. A. be granted to women, on condition of passing successfully the required examinations, and that the University be empowered to grant degrees in arts, law, letters, science and music to women who have not fulfilled the usual conditions, but who have been recommended for such titles, honoris causa, by the council of the Senate.

God and Human Life.

John 13:22.
REV. W. B. HINSON.

Have you sometimes noticed, how, between the dark glooms of a dull morning and a damp evening, nature has inserted a thin wedge of light? Or how a lull occurs in the drip of the rainstorm; during which interval the robins shake the wet drops from their plumage, and merrily sing? Or how, between the lightning glare, tearing the dark clouds asunder, and the thunder roll jarring the cowering rocks, there is a pause, a stillness, a calm? If you have noticed these things you will better understand the context of this passage of Scripture; the circumstances under which my text was uttered, Christ had foretold the grim, ghastly treachery of Judas;—that doomed one, to whom thirty pieces of coin were more than the parables and miracles of the God man. Christ had foretold this treachery; and now He tells Peter, the impetuous and fiery, the Coeur de Lion of the apostles, how he too will quail and deny his Lord. But between these two mountains of belching fire, the Master places the rich, flowery plain of the text; 'twixt these two frowning thunder clouds He inserts a scrap of blue, as He talks of possible, nay, certain glory while He says: "If God, be glorified in him, God shall glorify him in Himself, and shall straightway glorify him."

Severing the text from its environment, I proceed to apply it to your life and mine, while I notice the possibility herein hinted at viz., that human life may glorify God. Granting man's ability to measure continents and name the constellations, to navigate the seas and foretell the coming storms; it is, nevertheless, true, that in moral and religious things we are prone to be easily satisfied, or content to live on too low a range; and we repose where we should be restless, and are content where ambition would be more pleasing to the Deity, and more beneficial to ourselves. "Give me unfailing water," said the Samaritan woman to the weary Christ. This was the high water mark of her desire. "Blind as foolish," responds Jesus, "hadst thou known—had thy ignorance been less dense—thou wouldst have asked grace to satisfy thy soul, and not merely for water to shake thy body's thirst."

"Stupid ruler of the nations, unskilful leader of the people," said Elisha to Jotham, "why didst thou not shoot all thine arrows from the quiver, then thou shouldst have obtained many victories o'er the enemies of thy kingdom."

'Tis ever so, we are too easily satisfied; content with the inferior and the low, when it is ours to face the horizon, look into the starry skies, and drawing from the unimpaired resources of God's grace, attain to the stature of perfect men in Christ Jesus.

"Let me barely get inside the pearly gate of the New Jerusalem; and drop down on the seat nearest the door, that is all I crave, for that alone I endeavor." These words were said in my hearing some time ago. O unwise one, enlarge thy desire; for to thee the heavens are as free as to Moses or John, and if thou truly desirest, and dost energetically strive to obtain, there will be ministered to thee an "abundant entrance into the eternal glory."

Voyager o'er life's main, be not content to barely escape wreckage and wild doom; be not satisfied if with torn sails, rent cordage, strained timber, thy bark reach the heavenly harbour; but in firm reliance on the Great Pilot, and rigid adherence to all His rules, seek to close thy life's voyage gloriously—to come off "more than conqueror" through Christ thy Lord.

Be sure there is more in Christianity than merely escaping hell, and taking the first seat inside heaven's gate;—it is given to thee, O feeble brother, to live a life more pleasing in God's sight than roll of planet or song of spring; to reflect credit on Him, whose you are and to whom you belong; in a word, within thy reach is the massive possibility of glorifying God.

I say THE POSSIBILITY for I should be recreant to the trust reposed in me by God and this church, were I not to emphasize the fact, that this glory is but a possibility, and not an ESTABLISHED CERTAINTY. For heir of the stars though thou art, thou canst bury thyself in policy and pleasure seeking, in flippancy, in selfishness, in sin. And grand though the stream of thy religious profession appear, it largely rests with thyself whether that stream ever broadening and increasing in beauty and usefulness, shall flow with an enlarging capacity and force; or trail its weary course amid the swamps of indolence and earthliness, where the lament of thy good angel, and the crackling laughter of the devil moan drearily among the blasted undergrowth.

The good ship, from stem to stern, its every timber, belongeth to the Father, who is the Great Captain; and by virtue of thy relationship to Him, thou hast a right to the choicest cabin passage the ship affords. But with all this as it is, it yet remains true that thou mayest through lack of knowledge, wrongness of desire, or incapacity of rightful ambition, drag out the voyage length in the steerage; where instead of patriarchs, prophets and martyrs for company, thou hast the inferior passions, desires and aims.

The great proprietor is thy Father, that no man can rightly dispute. Yet, prodigal like, thou, thy Father's son—"for are we not sons and daughters of the Lord God Almighty"—thou mayest drag out thy life "in idleness and companionship of swine, where only hucks are available."

"IS LIFE WORTH LIVING?" is the question modern thought persistently asks. Like a flash of lightning lighting up the glory of some mighty mansion, this text, with its great possibility stretching out away down God's eternity, answers that "wailing question" with an affirmative cheery and loud. It may not seem to be worth living to him whose highest platform is a competency; whose chief ambition is a little brief authority; whose main hope is to eat and drink heartily, and leaning back in an easy chair, sleep and snore; but if it is possible for mortal man to glorify the eternal God; if it is possible for me in my Time Life to cast an influence into the Eternal years; if it is possible for me to win the "well done" of an applauding Deity in the doom day; then, as with a gathering thunder of emphasis we say—"Life worth living!"—Yes, ten thousand times yea!

And the MEANS OF GLORIFYING GOD are placed—thanks to His mercy—within the reach of the unscientific and unlearned; the poor and the unknown. For, while the achievements of the great in psalmody, in writing and research, may cast glory on the God who ruleth all, it is certain and sure that no glory derived by God from man exceeds, or equals, that of a consistent Christian life.

The seasons and the continents; the suns and stars must glorify their maker; for being matter, having neither will nor active might, they cannot do otherwise. But the great power is given to man to choose whether he will seek the highest Good or the deepest Ill; and when man, able to go down, determines to go up, and resolutely seeks His glory who is the Source of all Good; then is the Eternal glorified as He never is by science or song; by prowess of intellect or achievement of skill. And the realization of this magnificent possibility thrills one as the singing constellations never did, or can; for to see a man who might be self-seeking and mean; to see that man sinking self in the God will, is the most beautiful sight the wide sweep of the universe opens to the gaze of mortal. To see him strive, and plan, and endeavor; wrestle and work, and achieve; and then pour his consecrated fulness into the Deity, as a river into the sea—to see that man, willing to decrease that God may increase; wishing to burn as did the Midian bush, that the God may be made visible; willing the waste of the marble, that the statue may grow and become manifest; this side the sea of glass and the burning throne of God, it is not probable that ought else is so impressive and nobly grand.

To realize that all life is God's workmanship; that the world outside is His, and not devil's; that life's chief elevation is prostration at His feet; that man's greatest good is to seek God's glory, trust His love, cling to His mercy, and know the Judge of all the earth does right; to be willing to wait the explanation of all the chastisement and crushing blows; to be an instrument passive in the Master's hand, letting Him strike major or minor chord, as He sees fit; to say, "Thou art the ringing voice, I but the echo faint;" "Thou art the great Sun, I but a dew drop dazzled with Thy glory; to know and will all this, my brothers, is to eat angel's food, and walk with God.

And it is ours,—yours and mine—to—
"Feel as weak as a violet,
Alone 'neath the awful sky."
Aye! but it's ours also to feel—
"As weak; yet as trustful also;
For the whole year long I see
All the wonders of faithful nature,
Still worked for the love of me;
Winds wander, and dew drip earthward,
Rains fall, suns rise and set,
Earth whirls, and all but to prosper
A poor little violet."

Northern Alberta Correspondence.

DEAR EDITOR:—The weekly visits of your excellent paper, the MESSENGER AND VISITOR remind of obligation to supply its columns with notes of news from this remote field of labor.

Our winter is now nearing its close; and a more delightful winter, so far as weather is concerned, could scarcely be found anywhere on earth. For nearly three out of four months we have had almost uninterrupted Indian summer. The snow fell in November on the unfrozen ground, and with the exception of a few days now and then we have had but very moderate degrees of frost. Once it took an excursion down into the forties, and for a week it played among the high twenties, and in the thirties, but the atmosphere was so calm and quiet that it was not only tolerable but quite enjoyable even with that degree of cold to be out in the open air. On the day the thermometer marked 44° below zero, the writer, had an appointment some twelve miles out in the country, and attended it with no inconvenience, driving his ponies the use of a pair of light gloves.

The sleighing through the last four months has been something superb, without a break by drift or thaw; and all the while appalling accounts have been reaching us of winds, blizzards and terrific drifts in Manitoba, Dakota and Minnesota, resulting not only in great inconvenience and hardship to many, but in not a few cases of sad loss of human lives, truly our lot in Northern Alberta has been given us in pleasant places, and we have a goodly heritage so far as climate favors are concerned.

As the result of last year's good crops and some other circumstances finances are greatly improved here, and the "times" on the whole are much bettered. The prospect is that with a few more years such as last year the character of the country for productiveness will become known, and immigration of the right class of people will flow in prepared to build up the country, and success will develop in all lines.

The revival of business in the mining districts of British Columbia, southwest of us, is opening up for this a market for produce both in grains and meats which, with improvements in freight rates, will help this country greatly.

In mission work there has been nothing very startling or even very cheering during the winter. In the two Edmonton Sunday services have been held regularly morning and evening by the two English speaking Baptist missionary pastors; and in addition some five or six outstations have been reached by either Sunday or week evening service. The prayer meetings and the Young People's meetings have been fairly well attended and the two Sunday Schools have been doing good work with a moderate attendance. Our earnest cry is, "Oh Lord revive thy work," because greater and better things are needed, yet we feel conscious that we are here witnessing to, and emphasizing great and important truths that would be, to a great extent, ignored were we not here to bear testimony. Some of our good, zealous brethren here of other denominations who preceded us in the work have thought, and sometimes have said openly, that we were not needed in the work, and have even gone so far as to say that we were intruders on the field, but God helping us we shall not at all be intimidated by such talk, believing that the Lord's last commission marks out a work for us as baptized believers and churches of baptized believers that the other churches have not begun to do and are not likely to begin. Both of our churches in the town have suffered from the removal of several of our most active young men in church work on account of dull times and lack of labor here during the winter months. We confidently hope, however, that some of them at least will return with the opening up and the improvement of the country, as their hearts still seem to cling to the Edmonton district with its many excellent traits as a place for a home.

The little line church organized last summer in the Sturgeon settlement, some eighteen miles north of Edmonton, has been at work during the winter, and are about finishing for themselves a snug little church house which in a few weeks they hope to dedicate to the Lord and His cause. Their great distance from Edmonton hinders them from having the amount of preaching service they really need. We trust the near future may have better, or rather, more service in store for them. They are a loyal and worthy little band, and with sufficient preaching and pastoral service the field is one that is full of hope, and with the divine blessing will yield a good increase. We learn of a good work going on in the German Baptist churches south of us. In the East Leduc church a very cheering work is in progress in connection with the labors of our excellent brother, Frederick Mueller. Some two weeks ago he had the joy of baptizing several rejoicing believers, and the prospect is that more will soon follow. These Russian German Baptists are of the heroic class and scorn the use of men made baptisteries, attending to the ordinance in the very coldest weather in open waters, and without any bodily or spiritual injury believing thoroughly in the old homely couplet:

"If your hearts are warm,
Ice and snow will do no harm."

They are also aggressive. Although but a little over three years in the country, and not a few of them less than half that length of time, they have already organized three churches and built three places of worship, and are now at work with the fourth in which a fourth organization will be brought together. In this last undertaking they need some fifty or a hundred dollars of assistance from their more wealthy brethren in the east. Such amount could not be more profitably spent than in assisting these enterprising, noble brethren. Any brother or sister in the Lord who has a few dollars of the Lord's money for such work may forward it by mail either to the writer at South Edmonton, to Pastor C. B. Freeman at Edmonton, or to Pastor Frederick Mueller, of Leduc, Alberta, and it will be properly placed in the work.

We have now in Alberta eight baptized churches, five English speaking and three German, with the prospect of a fourth in the near future; and we hope soon, perhaps in the approaching summer, to organize an Association for mutual edification and encouragement in the good work. Six of the churches are within a radius of forty or fifty miles of each other, and can easily have their representatives together once a year. The other two are somewhat inconveniently situated, but could easily send their delegates by means of the C. and E. railroad to meet with those in the north.

Mr. Editor perhaps some time in the near future you may be taking an editorial vacation and making a Western trip, and we may adapt our time of Associational meeting to suit, and have you with us to give us some wise counsel by word of mouth as well as by the medium of pen, ink and paper. "So mote it be." A. McD.

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What I Saw and Heard in Boston.

No. 3.

Rev. John Jackson, of Virginia, has the reputation, as wide as the continent of America, of asserting the dogma that 'The Sun do Move.' This can be said of Boston. It is not today what it was forty years ago. Little Boston and the lumbering buses have given place to big Boston and electric cars. Instinctively I called up the men of 1860. Where are they?—Stone, Stowe, Murdock, Hague, Warren of the pulpit—Sumner and Everett in the political world—Whittier, Ralph Waldo Emerson, Oliver Wendell Holmes, Wendell Phillips and Longfellow in the world of letters. Except Dr. Murdock, they have all vanished from the scene. Have they worthy successors? Yes, so far as the pulpit is concerned. In politics and letters, no; Massachusetts has no Sumner, the Sumner who in the Senate rose in the majesty of his physical manhood, and in the lionine courage of his mental and moral manhood, and said: "Slavery shall die." Ah, said the Southern Senators, "We have found one man that is prepared to die for his principles. And Brooks laid his cane about the head of the great senator of the old Commonwealth. But he lived and was the great Sumner after as well as before his caning. In powerful and persuasive eloquence there are none to fill the places of Edward Everett and Wendell Phillips. The men of letters left no literary posterity worthy of themselves. Neither have those distinguished men, who, in their day, lashed orthodoxy with whips of scorpions, and guided the rationalistic philosophy and religion of Boston, left leaders to take up their work and carry it on. The great schools of speculators, proud to follow their distinguished teachers and guides, have broken up into little coteries and clubs, having each its independent existence in Boston, kaleidoscope like, changing continually, and at each turn a new view more and more sanguine than the truth is found at last; but the transformation keeps going on, and will go on, and the truth-seekers never coming to a knowledge of the truth. Clubs in Boston are as thick as hives on a bee-farm—clubs for men and clubs for women—and clubs for men and women in united membership. Congregationalism of 1860 is not the congregationalism of today. The 709 theories as to who the authors of all the books of the Bible were, and the theories of their construction, have engaged much of the talent and learning of the old orthodox body that fought so valiantly under Eymann Beecher, and while they have abandoned 500 and more of their theories, yet they are working away at the balance. The building of the Spiritual house of God makes slow progress while the workmen are fighting over wild rationalistic dreams. The tendency is to another rupture. If it comes the higher criticism schism will amalgamate with the old Unitarian body, now believing anything or nothing, just as it pleases them. In the meantime Congregationalism is weak, and does but comparatively little work in the upbuilding of Christ's Kingdom. The M. E. church makes progress in numbers, but it does not do much with the brainy part of Boston. Presbyterianism, though small comparatively, is strong and progressive. The Baptists have in them the energy and courage of youth. Dr. Wood holds the first church on Commonwealth Avenue. What a history that old church has had. In 1665 seven men and two women raised the Baptist standard in Charlestown. They formed a Baptist church. Many fines, many stripes and years of imprisonment was the price they paid for this act of daring. For two hundred years they were worried and oppressed by the good old Puritans, who preached the doctrines of John Calvin and practiced persecution like Saul the Pharisee. For two hundred years the Baptists endured and the Puritans persecuted. They fought England for taxing their tea and stamping their legal documents, the Baptists foremost in the struggle, and continued to deny the Baptist religious liberty to the full till 1833!

The following was put on the doors of the first church early in its history—

"All persons are to take notice, that, by order of the court, the doors of this house are shut up, and that they are inhibited to hold any meetings therein, or to open the doors thereof without license from the authority, till the court take further order, or they will answer the contrary to their peril. [Signed] EDWARD RAWSON, Sec'y."

How would that ornament look over the door of the magnificent stone church now occupied by the same first church on Commonwealth Avenue? What a stir it would make among the two millions of Baptists in the United States, to say nothing of the share that other bodies of Christians would take in the little discussion arising out of an affair of that sort.

Whatever a man or a church sows that also shall be reaped. Persecution of other Christians was followed by opposition to the revival of Whittier and Edwards, and the harvest is Unitarianism and an orthodox church in name, weakened and honeycombed with rationalism,

Great has been the work done by congregationalism, but how much greater it would have been had the principles of God's word been its sole guide.

If Baptists shall depart from the old paths, and drift away on the higher criticism or any other issue begotten of intellectual pride, then it too shall be shorn of its strength, cast away and some other body will take its place, and do its work.

At present the United States Baptists, with few exceptions, are sound and continue in the old paths. The generation of forty years ago has passed away. The old elm iron hooped on Boston Common has disappeared. But Deacon George Chipman, in a green old age, flourishes in Tremont Temple as of yore when the dew of youth was upon his brow.

REPORTER.

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This One Thing.

BY THEODORE L. CUYLER, D. D.

The men who have achieved the greatest results in this world have been those who were actuated by some master passion. Their souls were occupied by some "one thing" which subordinated everything else to itself. They were in a certain sense, men of one idea. For though their minds may have contained many ideas, yet a single purpose directed and animated them all. The master passion with Sir Isaac Newton was science. His days and nights were given to his diagrams, his mathematical tables and his telescopes. He often stopped, when half dressed in the morning, to solve some problem that was agitating his mind, and his servant was obliged to rouse him from his reverie in order to induce him to partake of his meals. An American vessel once halted on the coast of California to lay in a supply of hides, and when the first mate landed he found one of his countrymen roaming about along on the sea beach. It was a Harvard University naturalist, who was there searching the rare shells to adorn his cabinet. With Jay Gould the master-passion was to make money; with Lloyd Garrison to secure freedom for the slaves; with Theobald Matthew and John B. Gough to rescue their fellow-men from the dominion of strong drink.

Now in the very place where Newton put his love of science, and Jay Gould his love of money, and Garrison, Gough, Shaftesbury and other philanthropists put their love for their fellow-creatures, Paul put his love for his crucified Master. "This one thing I do," he exclaims "I press toward the goal for the prize of the high calling of God in Christ Jesus." He made the service of Jesus Christ to be the sovereign purpose of his soul. "Go a little deeper," said one of Napoleon's soldiers to the surgeon who was probing his left side for the bullet, "and you will find the Emperor." So Paul might have said, go deeper, go to the very core of my heart and there you will find my Saviour. Other affections lie on the surface, but this one possesses me. For me to live is Christ!

There is a prodigious power in this singleness of heart, this enthroning of one ruling affection in the regenerated soul. Even a man or woman of ordinary talents and endowments becomes a leading character when Jesus Christ owns and controls him. Here is the secret of the power of that heroic old missionary, John G. Paton. He is a man of one idea; but it is an idea large enough to make a king out of a poor Scotch peasant boy. We often see in our churches a plain man of moderate education and social rank who attains to a commanding influence. It is not brain power. The man follows Jesus Christ so thoroughly and so projectively that he carries other people with him by the sheer momentum of his godliness. So it comes about that godliness often outstrips genius in the pulpit, and the minister whose sole purpose is to glorify his Master and to save souls, achieves a success that is denied to another man of higher culture and intellectual ability. Thorough going, uncompromising, whole-souled piety is really the highest requisite in the pulpit, in the Sunday-school, and in every official position of the church; having that "one thing needful," then every increment of talent, money, culture, etc., is a positive addition to that person's usefulness.

But what was the "one thing" which Paul set before himself? He tells us that, "forgetting the things which are before," he pressed on toward the shining goal. The "things behind," his past experience since the day of his conversion, did not satisfy him. He was not willing to sit down contented with his present attainments, as so many professed Christians do in our days. Upward and onward was his motto. Every achievement was only a stimulus to further progress. Paul was no "perfectionist;" that is very clear; but he had a holy ambition to reach the very highest mark possible this side of Heaven.

Just what the great Apostle aimed at ought to be the aim of every Christian who reads these lines. God have mercy on the Christian who is satisfied with his present attainments! How little any of us know in regard to our Bibles or in regard to ourselves in comparison with what we might know! We are right by an exhaustless ocean, and too seldom put down our tiny vessels for a draft. How little we know of the wants and the woes of a dying world! There are thousands of Christians who spend more time over the patry gossip of the town in which they dwell than they spend in studying their Bibles, or in watching for opportunities for service of their Master or even in trying to save immortal souls. The red-hot zeal of Wall Street and the Produce Exchange ought to shame our coldness. The accumulations that men are making in scientific knowledge, in art and in wealth ought to make us blush that we are not striving to become richer in faith and good works.

The place for us to put in the probe is in the core of our own hearts. The wounded French soldier on the battlefield found his Emperor there; do we find our Lord and Master there? Are we giving him the central throne there, and on all doubtful questions giving to him the

casting vote? Are we fighting resolutely with the sins that easily beset us? Are our lusts relaxing their hold, instead of binding us into a closer bondage? Do we grow more self-denying, more humble, more fearless for the truth, more patient under crosses, more humble, more fearless for the truth, more thoughtful of other people and less of our own comfort, and more ready to put self under our feet that we may exalt Jesus? Is our faith getting stronger, our hope becoming brighter, and our love becoming more pure, more ardent and more ready to "bear the burdens of others and so fulfill the law of Christ?" Are we catching more of the spirit of Heaven as we draw nearer to it?

Such questions as these that are crucial tests to be applied to ourselves in order that we may know whether we are really advancing toward the shining goal before us. Oh, for the spirit of him who first rang out the clarion call to "press forward for that mark of the prize!" On our own responsibility must we push forward, but not in our own strength. They that wait on the Lord shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. When we are weak in the humility of self-knowledge, then are we strong. When we fling off the incumbering weights we can skim the surface like the roe. Fix your eye, brother, on the beckoning Jesus and the flashing crown; and as you listen to the New Year bell resolve before God—"this one thing will I do: I will reach forth toward the prize of my high calling in Christ Jesus!"—Independent.

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Delightful Studies in the Word.

In the range of a somewhat varied experience, the writer of this has found no occupation more delightful than a discriminating study of the Bible: He goes to his study day after day wandering what new phase of truth will be found, and he rarely leaves that place—fast becoming to him a true sanctum—without the tid-bit that has charmed and helped. If this brief article is considered worthy a place in the MESSENGER AND VISITOR, and the editor does not object, more will follow under the heading given above.

SUBJECT, THE SHEPHERD.

TEXTS: Ezek. 37:24; Psa. 23:1; John 10:16, last clause.

INTRODUCTION.

Discriminations.—1. The unherded, untended sheep. 2. The wayward, wondering sheep. 3. The carefully herded sheep. 4. The careless hireling. 5. The shepherd, whose sheep are known by him, and know him.

I. THE GOOD SHEPHERD.

John 10:11. Characteristic. "He giveth his life for the sheep." Psa. 22. The Crucifixion Psalm.

II. THE GREAT SHEPHERD.

Heb. 13:20. Characteristic. "He shall stand and feed in the strength of the Lord." Psa. 23. The Shepherd Psalm.

III. THE CHIEF SHEPHERD.

1 Peter 5:4. Characteristic. "The Lord of glory." 1. "The Lord mighty in battle." Psa. 110. 2. "The Lord of Hosts." Isa. 43. Psa. 24. The Psalm of the ascension.

CONCLUSION.

Marks on the sheep. 1. Clean hands, 1 Tim. 2:8. 2. Pure hearts, 1 John 3:3. 3. Above vanity, Eph. 4:17. 4. Above deceit, Psa. 24:3, 4.

Note. Study Spurgeon's "Treasury of David." Fallbrook, Cal. M. B. S.

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Judgment.

We are accustomed to refer judgment to the threshold of the other world. We ought to acclimatize the idea in this world, for if Jesus once enlarged on the august circumstances of the future judgment, he referred continually to the awful responsibility of a present judgment. One can easily understand how the revelation of Jesus' moral glory on the other side will raise to the highest power both his attraction and his repulsion, and suddenly crystallize into permanence the fluid principles of a man's life. The stream will be frozen in the fall. But this will only be the consummation of a process which is now in action. Jesus has not to wait for his throne to command attention or affect the soul. He is the most dominant and exacting Personality in human experience, from whose magical circle of influence none can tear himself. Can any one follow Jesus' life from Nazareth to Calvary, and stand face to face with Jesus' cross, and be neither better nor worse? Incredible and impossible. Certain minds may hesitate over the Nicene Creed, but it is trifling to treat Jesus as a name in history, or a character in a book. He is the Man whom Plato once imagined, whom Isaiah prophesied, whom the most spiritual desire, who exhausts grace and truth. Beyond all question, and apart from all theories, Jesus is the revelation of the divine goodness; the incarnate Law of God: the objective conscience of Humanity. As soon as we enter the presence of Jesus we lose the liberty of moral indifference. One Person we cannot avoid—the inevitable Christ; one dilemma we must face, "What shall I do with Jesus which is called Christ." The spiritual majesty of this Man arraigns us at his bar from which we cannot depart till we become his disciples or his critics, his friends or his enemies. With certain consequences. Belief in Jesus is justification, for its loyalty to the best; disbelief in Jesus is condemnation, it is enmity to the best. Jesus stated the position in a classical passage, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—Ian Maclaren.

## Messenger and Visitor

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### Peace or War.

It would be highly interesting to know just what the real facts are respecting the relation of the several great powers of Europe to the question of Greece's occupation of Crete. Probably few, if any, outside of certain inner diplomatic circles really know. What lies on the surface as to diplomatic action is well known. The Powers have united in demanding that Greece shall withdraw her troops from Crete, under pain of coercion, and have promised autonomy for Crete, but still as a part of the Turkish Empire. If this were accepted by Greece Europe would remain in a condition of peace. But Greece has expressed the determination not to conform to this expressed will of the Powers. What then, will they go to war with Greece to enforce their demands? Russia and Germany are apparently quite ready to take that step—perhaps France also. But Great Britain and Italy will demur. British public opinion is making itself very distinctly felt in this matter. Mr. Gladstone's voice has been heard against it. One hundred members of Parliament—Liberals and Irish Nationalists—have united in a note to the king of Greece in which they pay him a tribute for his services to Crete and express a hope for the welfare of Greece. Great gatherings were held in Hyde Park on Sunday, addressed by Lord Coleridge and other public men of note, and resolutions were adopted expressing strong sympathy with the Cretans and with Greece. In the face of the strong feeling in England, it is not probable that the Government will go so far with Russia and Germany as to join in actual warfare against Greece. The Powers may be obliged therefore to let Greece and Turkey settle the quarrel between themselves, and when the Greeks are fairly face to face with this alternative and comprehend what a struggle with Turkey would mean, they may grow calmer. The latest despatches received would seem to indicate that this is what is happening. There is talk of Greece being willing to accept concessions, and the British minister at Athens has wired home his belief that a peaceful settlement of the difficulty will now be reached. But the whole situation is apparently such that no one can predict with certainty what a day may bring forth.

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### Paul's Conversion.

It is sometimes said that it matters little how one comes to Christ, so long as he does come, or what his experiences in conversion are so long as he is truly converted. But a study of Paul's conversion in reference to its influence upon his conception of the gospel and his subsequent ministry as an apostle should shew us that the manner or the process, as well as the fact, of conversion is important. There were many Jews who had believed the word spoken by the apostles concerning Jesus, and had accepted Him as their Saviour, but the position they had reached was far short of that to which Paul came in his conversion. Between the gospel which they had received and the gospel which he so mightily proclaimed there was a difference so great that it was hard for the two to maintain a common Christian fellowship. Among the great number of persons in Jerusalem, including a multitude of the priests, who had accepted the gospel so powerfully preached by Peter and the other apostles on and after the day of Pentecost, there were many whose conceptions continued still to be more Jewish than Christian. Perhaps we should be quite justified in saying there were comparatively few among the converts whose conception of the gospel was not of this character. Their conversion meant that they accepted Jesus as the Messiah, that they believed in His resurrection, that they were smitten with remorse for their blind-

ness in having rejected Him and that they looked for His return in glorious power to redeem Israel. But of Christianity as a religion for THE WORLD, a new revelation which meant one universal fellowship of Jew and Gentile in Christ they had no conception, and to such an interpretation of the gospel of Jesus their prejudices were invincibly opposed. The apostles themselves were only in part emancipated from the narrower views of Judaism. Peter required a special divine injunction to cause him to go to Cornelius at Cesarea, and there learn that the gospel means that God is no respecter of persons. Even then he had not become strong enough to stand uncompromisingly for the larger truth and needed at Antioch the plain words of Paul to shew him his inconsistency. The attempt was being made to contract the new and expanding life according to the measure of old and worn-out forms. There seemed to be imminent danger that Christianity would become a mere phase of Judaism, differing from Phariseeism hardly more than Phariseeism did from Saduceeism. Saul's conversion was the all-sufficient demonstration of the fact that the new wine of Christianity could never be confined within the old wine skins of Judaism.

Saul of Tarsus was a man of great intellectual power, deeply religious and of tremendous energy. It does not appear that he had been strongly influenced by the spirit of Hellenism. He was indeed a Roman citizen, and was not unacquainted with Grecian literature; but his knowledge of the world had not made him any less a Jew. By birth and training he was a Hebrew of the Hebrews. His conceptions and modes of thought were intensely Jewish, and none was so zealous as he for the religion of his fathers according to the strictest interpretation of the most approved Pharisaic school. He was the most zealous and formidable enemy of church, and the man who seemed, of all men in the world, least likely to be converted to Christ. But it was just this great-souled man, with his intense zeal for God and sympathy with Israel, whom the Lord had chosen to receive in its fulness the larger revelation of His gospel and to be the bearer of His message of salvation to all the world. And the manner in which Paul's proud spirit was subdued and brought into obedience to Christ had much to do with making him the apostle to the Gentiles.

Different views are held as to Saul's experiences in the days or weeks immediately preceding his conversion. Some hold that he was arrested as by a bolt out of a clear sky, his conscience still free from question as to the righteousness of his course and his heart hot with anger against the pestilent sect which he regarded it as a duty before God to destroy. Others believe that the word which Saul had heard from Stephen or others was working powerfully in his mind and that truth and prejudice were battling fiercely in his soul when the dazzling light and the divine voice arrested his steps, and changed the whole current of his life there at the entrance to Damascus. For this latter view, however philosophical it may seem, it must be confessed the narrative of Luke and Paul's own words elsewhere afford little support. But however we may regard this, there can be no question that Saul's conversion was in the highest degree extraordinary. The blinding glory that flashed upon him, the voice of all authority that spoke to him, were to Saul an overwhelming demonstration that Jesus of Nazareth was the Christ of God and Lord of all. That this all-conquering manifestation of Jesus came to him not in Jerusalem, but at the gates of a great Gentile city, seems prophetic and could hardly be to Paul without significance. This event was no mere episode in the early history of the church. It is an event of cardinal significance. That Paul himself felt it to be such there is sufficient evidence in his addresses reported by Luke and in his epistles. There at the gates of Damascus came the heavenly vision which must not be disobeyed. There it pleased God to reveal His Son in him. He felt himself called, as truly and divinely called, to be an apostle of Christ as those who had followed Jesus in the days of His earthly ministry and received their commission from His lips. When we think of what Paul's ministry meant for Christianity, we perceive how significant is the manner as well as the fact of

his conversion. If Saul had been converted under the preaching of the apostles in Jerusalem and had become a Christian of the Judaizing sort—if such a thing could have been—carrying his tremendous energy and influence over to the opposite pole of Christianity, how different would have been the result for the world. After that experience on the Damascus plain, it was impossible for Paul to think of Christianity as simply some enlargement and improvement of the Jewish religion. Jesus was indeed risen from the dead. He was Lord of ALL. Though unseen by men He was present with His people and everything that touched their life touched Him. Paul was made to see, as none else had yet seen, that Christ was the goal of all things, the expectation of all nations. In Him was neither Jew nor Gentile but a new man, a common brotherhood, for the old things were passed away and behold all things were become new.

We cannot say then that it makes no difference through what experience men come to Christ, so long as they do come. It makes a great difference whether one is converted to be such a Christian, as many of those of Jerusalem were, or whether in his conversion he beholds that heavenly vision which Paul beheld. An imperfect and distorted view of Christianity may be quite consistent with honesty of purpose and personal salvation, but it must lack the inspiration and the joyous power for service which flow from a larger and truer appreciation of Christ and His gospel.

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### Editorial Notes.

—The editor notes with thanks the kind invitation of the Alberta correspondent, whose letter appears on the second page of this issue. A visit to the great Northwest has been with us a hope deferred, but one which we trust may yet some day be realized.

—The Society of Arts in London has on exhibition specimens of a new method of color photography, which is said to be creating deep interest both among scientists and amateurs. The pictures are the product of a single negative and a single printing operation. The result is obtained by means of treating the negative before exposure with a secret solution and the print, after toning and drying, is dipped in the same solution and then passed in succession through blue, green and red solutions, from each of which it absorbs all the color it needs of that sort. In this way the picture automatically paints itself in the most delicate and natural intermediate tints, all created out of these primary colors, and the results shown are said to be marvellous.

—Speaking of revivals, the Congregationalist says: "Faithful pastors remember such seasons of spiritual refreshing, the sweetest rewards of all their labor. Heaven never seemed so near to them. Men and women and children never seemed so loveable, never revealed such divine possibilities. Work to save them from sin never seemed so important, so easy, so rewarding, so certain to be made effective by help from above. Revivals make the pastorate honorable. They make the church glorious within. They demonstrate to the world its reason for being. They hasten the coming of the kingdom of God. If there are churches which do not believe in revivals may God help them. If there are ministers who do not pray for revivals they may better leave the ministry. No sign of the coming of genuine prosperity would be so hopeful as a mighty, importunate, united cry of the churches to God, 'Revive us again!'"

—A remarkable instance of conversion is related by Dr. F. S. Dobbins in the Examiner. Dr. McIlraith and his wife, who are making the circuit of the globe as correspondents of the Chicago Inter-Ocean, came, in the course of their journey, to the Baptist Mission Station at Suifu in the Szechuan province, Western China. Though they had always lived in a Christian land they had never come into personal fellowship with Christ. But in Suifu they were impressed by the self-sacrificing lives led by the missionaries, and still more by the effects of the gospel upon the lives of the Chinese who embraced it. They repented, and the little Chinese church,

having been their converts received in baptism by earth," asking Jesus in baptism what a glorious work of our

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The March Ma about ninety page tising, etc.), abo Administration, rary of Congress Hopkinson Smith Tammany and R story by Grace K the week, editori much else. [\$3.0 Astor Place, New

having heard through an interpreter the story of their conversion, Dr. and Mrs. McIlraith were received into the fellowship of the church, being baptized by Dr. Finch. "Is there any spot on earth," asks Dr. Dobbins, "where this confession of Jesus in baptism could be more significant? And what a glowing bit of testimony to the worth of the work of our Baptist missionaries!"

—A London cabled letter of the last of February, states that the weather throughout the preceding week had been perfect, the sky clear, the sun bright and the temperature at times above sixty degrees. Even as far north as Aberdeen, trees were rapidly budding and the earliest flowers beginning to brighten the lawns. Reports current that in the Midlands larks and cuckoos were singing, the correspondent thought were to be accepted with reserve.

—Mr. T. S. Simms of this city has recently visited the Pacific coast, making the round trip by way of Montreal, Winnipeg, Vancouver, San Francisco, Los Angeles, New Orleans and Chicago. He declares himself very much pleased with his trip, and the experience of a few days spent in Southern California, where he found the weather like our June and the country most attractive in varied and abundant vegetation and fruitfulness, was particularly pleasant. Mr. Simms assures us, however, that all that he has seen on his 9,000 miles journey has not in the least made him discontented with his lot as a resident of St. John. He believes that at present it is not easy to find a place where the comforts of life are more generally enjoyed than they are by the people of these provinces, or where a larger measure of contentment prevails.

—The department of Justice having declined to interfere in the case of John E. Sullivan, convicted of the murder of Mrs. Dutcher and her son, on the 10th of September last, the sentence of the Court will be carried out, and on Friday next the man will pay the awful penalty of his dreadful crime. Sullivan has made no confession, unless to his spiritual advisers. To newspaper men who have visited him in his cell he has refused to say either that he is innocent or guilty. He has been a quiet and well-behaved prisoner, giving his jailer no trouble. Prison life has had a good effect upon his physical health, and he is said to contemplate the end of his earthly career with great coolness. From what is said of Sullivan it would appear that he had the making of a man in him, if the influences surrounding him had been of a right character. But his early training was bad, and his roving life had brought him in contact with the bad rather than the good side of life. Yet probably he had never met any worse influences, if any so bad, as those which centered in the rum shops in and around Moncton. It was this influence which brought his evil career to its awful end, and which likewise is chargeable with the death of his victims. If there had been no rum business there would have been no Dutcher murder. And this is but a sample fruit of the murderous traffic, a traffic that is always murderous, always destroying manhood and womanhood, if not by means of the murderer's bludgeon and the hangman's rope, then by other means quite as effective and scarcely less terrible.

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#### Literary Notices.

Important features of the April Magazine Number of The Outlook will be General James Grant Wilson's "Historic Utterances of General Grant," with several unique fac-simile illustrations and portraits, and Sir Walter Besant's "The Higher Life of London," richly illustrated. [\$3.00 a year, The Outlook Company, 13 Astor Place, New York.]

The March Magazine Number of The Outlook contains about ninety pages of reading matter (exclusive of advertising, etc.), about fifty pictures, articles on The New Administration, ex-President Cleveland, The New Library of Congress (with four fine full-page pictures by F. Hopkinson Smith), The History of Civil Service Reform, Tammany and Reform Methods of Charity, a strong story by Grace King, a review of the world's history for the week, editorials, book reviews, religious news, and much else. [\$3.00 a year, The Outlook Company, 13 Astor Place, New York.]

#### Wolfville Notes.

The institutions have been visited by "the shadow feared of man." On March 1st Miss Mamie Etha Nickerson, eldest child of John E. Nickerson, of Forbes Point, Shelburne Co., died at Acadia Seminary. A disease, against which the best surgeons were powerless, took away from earth in a brief week's illness one of the brightest and best of the hundreds studying on the hill. Miss Nickerson had an excellent record for ability and character, and is sincerely mourned by her teachers and schoolmates in the Seminary. Her death was very happy. She rejoiced in going to Him whom in life she had loved and served. An appropriate funeral service was held in Alumnae Hall, and Mrs. Nickerson took with her the sympathy of the institution as she journeyed homeward with the body of her child.

Six persons have been baptized and received into the Wolfville church recently. Others will be added soon. For some time there has been no special religious movement in the college. The Y. M. C. A. of the institution has invited Mr. H. L. Gale to hold meetings here. The pastors of the churches approve and will assist. It is expected that the meetings will begin about the middle of March and continue about two weeks. It is hoped much good may be done.

Rev. A. C. Chute and Hon. J. W. Longley, Attorney-General of Nova Scotia, have visited the college on behalf of the Senate. The absence of Rev. S. McC. Black, one of the visiting committee was regretted very much. The report of the visitors will be made to the Senate. The members of the committee present expressed dissatisfaction with the arrangements for heating the college building and the absence of arrangements for warming the corridors. They also intimated that money was needed for other purposes to enable those in charge to secure the best results. For a number of years Mr. Longley has discharged the duties of visitor to the college and is always received with pleasure. Mr. Chute will serve the Senate faithfully. He kindly conducted the chapel services on the 3rd inst.

March 3rd.

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#### A More Excellent Way.

SIR: I yield to none in my appreciation of the Rev. Dr. Sawyer as a gentleman, a Christian and a scholar.

I freely acknowledge the indebtedness of the Baptists of these Maritime Provinces to him as a leader, an educationalist, and as the long time president of Acadia College, and admit that it would be a grateful and graceful act to give some tangible expression of the feeling of the Baptists towards one who has served the denomination so long and so faithfully, and yet I find myself unable to respond to the mode in which it is proposed to do him honor, and for this reason:

A fire proof building is, without doubt, very much to be desired, yet it is a luxury which we have hitherto done without, and which from present appearances will have to be done without for years to come. Its erection at this time would divert into another channel moneys which are sorely needed, and which should be applied for the carrying on of the work of the college, and would by so much tend to further deplete a treasury very far from being able to meet the demands upon it.

The institutions at Wolfville are deeply in debt, the college is not in the receipt of moneys adequate to meet its annual running expenses, and the Governors are handicapped at every turn by the narrowness of the funds at their disposal.

This is a part which no Baptist can afford to wink out of sight, and in view of this a plan has suggested itself to my mind which, while it will be of more practical benefit to the college, will equally mark the estimation in which Baptists hold Dr. Sawyer and their appreciation of his work. But before referring to it in detail I turn aside for a moment to inquire why is it that the college is in debt? My first reply is, because the Baptists have signally failed in their duty. We can all on occasion talk glibly enough of our love for "Old Acadia," but when we are called upon to give tangible proof of our love, the affection of many of us seems to dry up altogether or to shrivel into very small proportions. When the Convention was formed, and at the instance of the churches took over the control and management of our educational interests and our other denominational schemes, the churches tacitly, at least, pledge themselves to provide adequate funds for the efficient carrying on of the works assigned to the Convention. That body has no source from which to derive moneys, save from the liberality of the churches; and if sufficient revenue for the purpose is not supplied by the churches the inevitable result is that the different Boards must contract their work or run into debt, for the Convention cannot possibly make bricks without straw.

At each Convention an intelligent committee figures up and presents to that body the sum required to carry on the various schemes during the then coming year; this amount is invariably voted by the delegates of the churches present, and is afterwards divided up among the Associations and by them is apportioned among the district committees to be by them allotted among the churches within their bounds, and in some instances is directly apportioned by the Associations to the churches. It is to be feared that many of the delegates after

leaving the Convention never give the matter further thought, or trouble themselves as to whether the proportion of the amount for which they pledged their churches is forth coming or not. Were all the churches alive to their duty in this respect and were each punctually to forward the amount allotted to it, there would be no deficiency and the different Boards would be relieved from the necessity of reporting themselves in debt.

The trouble is too many of the churches consider what they give to be benevolences to be bestowed or withdrawn at their pleasure, instead of looking upon it as a duty they owe to the Master of the church to see that they do their full share toward making provision for the efficient carrying on of His work, nor do they deem that so doing is a duty, for the faithful discharge of which every member of the church will be one day held personally responsible.

I reply secondly that another reason why the college is in debt is because many members designate their contributions towards a particular scheme of denominational work, and to that extent deprive the college of its fair share of the Convention fund, and if such course is persisted in it must inevitably in time break up the Convention fund which, though not perfect, is by far the fairest and best scheme for raising money ever devised by the Convention. This designation is in my opinion radically wrong and indefensible, and accordingly whenever this matter has been brought up at any Convention where I was present I have not hesitated to strenuously oppose it. The Convention divides the moneys received according to a scale carefully prepared, and with regard to the requirements of each work, and they are surely better able to forecast the wants of each scheme and the money necessary to be apportioned to it, than any church or individual member can be. It is evident that any designation, the smallest, disarranges the whole modus operandi of the Convention plan, and must leave one or more of the less favored, but not the less important, schemes stranded with debt. What we want is more all round Baptists. Men who will take a broad view of the whole field, and see to it that as far as they are able all the objects of the Convention are cared for, rather than narrow minded men who are unable to grasp the whole situation, and who allow their sympathetic hearts to run away with their heads.

I have no wish or intention to disparage or belittle in the slightest any of the schemes committed to the Convention, they are all necessary to our denominational and church life and growth, but I wish to emphasize as a truth that whatever object suffers by this designation, it ought not to be Acadia College. The college is the mother of all our other denominational interests, and her existence and thrifty well-being is essential to their existence. The Maritime Baptists never had a foreign missionary of their own till Acadia College opened its doors, when Richard Burpee was among the first to enter its portals. Close the college, or so cripple its resources that it can no longer stand on an equality with other educational institutions, and where would you obtain your educated missionaries, Home or Foreign, and from whence the supply for your pulpits? And is it not ungrateful and cruel to starve the mother in order that children may get more than their share of sustenance?

The continued existence and full equipment of Acadia College is essential to our status as a denomination. Let the footsteps of professors cease to resound through its halls, and as a denomination we commence to retrograde, and lag behind in the race. Before we had a College Baptists were but lightly esteemed by other denominations on account of their lack of education—now our ministry as a whole are on a par with, and some of them the superiors of the ministers of other denominations, while our laymen have so freely availed themselves of the advantages to be obtained at our educational institutions that as a body Baptists are universally respected.

Denominational patriotism then and love for our churches, and for the principles we hold so dear, and which we would see widely promulgated, should lead us to stand by our College, and look to it that she does not suffer for want of material support.

Baptists now lead the van, let them have a care lest by their stupid folly they forfeit their position, and falling behind further and further, at last ignominiously bring up the rear.

The above remarks have shown that the College has needs superior to, and more pressing than a fire proof building—and I trust that the plan I am about to suggest, may be considered a more excellent way of honoring Dr. Sawyer than that proposed.

The Doctor, it may not be generally known dropped \$600 of his salary when he retired from the presidency and took up the work of a professor, and while the governors are unwilling that the Doctor after his long service should suffer pecuniarily by the change, induced as it was by the failure of his health, yet the means at their command is so limited, and the demands upon it so many, that they may not be able to compass their desire.

A building such as it is proposed to erect, would cost not less than from \$10,000 to \$12,000, and with the necessary furniture would probably spoil \$15,000. Now, I propose that the money that would have to be devoted to the building be collected and paid into the endowment fund of the College, and be designated the "Dr. Sawyer memorial fund" or some other name that may be more appropriate, and as far as the interest derived from the fund goes to relieve the governors financially it will be gratifying to the Doctor, who has often sympathized with the Board as he has seen how they have been hampered for want of means. But the first charge on the interest of the investment should be the raising of his salary to its former rate and also the making adequate provision for his comfort and support in the coming days, when from physical infirmities or the weight of years, he shall be compelled to retire from the active duties of life.

This I am sure will be a more grateful and graceful tribute to the worthy Doctor, and be more appreciated by him, than any structure of stone or iron erected to his honor, the cost of which he would know must hamper and hinder the receipts of the College for years to come.

Yours, J. W. JOHNSTON.

Dartmouth, N. S.

## Guy's Country Friends.

BY AUNT KIMO.

In a Canadian city, lying at the foot of Lake Ontario, lives a little boy, with a queer little name.

The city in which he lives is a quaint old place. It is built along the water's edge. On a high hill, a little to the north of the city, is an old fort, and at its foot is a tower. A deep moat or ditch runs down from the fort to the tower at the water's edge. Opposite the fort, and directly in front of the city, lies an island, with a hump on its back. On the very top of the hump is another tower. There are two other Martello towers quite close to the city, so silent and grim, like sentinels guarding the city from harm, as they did so well, many years ago.

Not long ago, only last summer, an enemy came rushing down upon the city, and called to the brave little tower, standing so lonely on the island, to bow down to him. This it refused to do, and stood straight and staunch. Then the great blustering fellow blew one long, loud blast, swept off the head of the little tower, and sped away over the lake roaring and laughing as only the wind can. So all these hot days the roofless tower tells all who pass that way of the courage and bravery of the guardian who would not bow to an enemy.

But I was to tell you of a little boy who lived in this queer city. He is a nice little chap, with almost always a bright, happy face—not one bit like a guy, and yet as he passes, all the boys and girls call out "Halloo, Guy." This little boy lives in the city all winter, but as soon as the leaves have thrown off their blankets and come out of their beds, and are wide awake, he and all in his home come down to a cottage quite close to the River St. Lawrence.

The cottage is in a clover field, but has on one side a grand old wood. The wood keeps close to the water's edge; and in and out among the roots of the trees, hiding now in a cleft in the rock, now running along a rocky shelf, now peeping down from among the branches, chatter and play the little chipmunks. Sometimes when all is very still, the bravest one will venture out on the rock after some tidbit. Having found it, he will sit up on his little hind legs, with his bushy tail straight up his back, and holding his treasure in his front paws, nibble and bite, keeping his little head first on one side then on the other, looking out of his bright eyes, as if he thought, "surely no one is near; I can't see anyone, oh, I'm quite safe." At the least noise which is not of the winds or the waves or the trees, all the sounds of which he knows very well, away he will scamper, and in a moment you may hear him, from the tree-top scolding and threatening those who have dared to spoil his little fun.

Guy is very fond of the pretty little things, and knows quite well that chipmunks and squirrels are not the same. "Why no," he says, "chipmunks are much smaller, and have little brown stripes running down their back, but a squirrel is all quite brown." As Guy loves the squirrels, the squirrels seem to love Guy and are sometimes very kind to him. One of them helped him to pick hickory nuts last autumn.

It was in that lovely month, September, when the woods put on their bright robes, just as all the boys and girls, on Closing Day, put on their brightest gowns and best suits to say "Good-bye" to their many friends for a little time. The elms wore all a dark brown, the oaks a deep crimson; the maples decked themselves with scarlet and gold, while the hickory trees stood arrayed gorgeously in pure gold, as if they had caught the golden gleams that shot across the corn-fields, and now, when all the fields lay brown and bare, had dressed themselves in their stolen robes. So bright was the sheen of their yellow leaves that the cottage was filled with a golden light. Hidden among the branches were little baby hickory trees, packed so snugly in little boxes, that many people call them nuts, and think they are only something nice for boys and squirrels to eat. Guy learned to know better, for he found that in almost all the nuts which he picked up, the outside brown box was opened a little at the tip. Inside he could see another whiter box. He quickly pulled off the outside and found that the white one was very hard and strong. In order to open it he got a flat stone and a hammer, and striking the nut firmly he got to the inside, in which lay a kernel which is the food for the baby tree which is wrapped about with it. Squirrels and boys must be something like baby trees for they are fond of the baby's food. So fond are boys and girls of these nuts that they come with sticks, and poles, and baskets; and gathering around the trees soon make merry music with the clatter of the sticks, their laughing voices, and the dropping of the nuts on the ground around them.

Guy and his papa went nutting, like the rest, among the hickory trees beside the house. But it was weary work, and Guy was soon as tired of picking up the nuts

## The Story Page.

as his papa was of knocking them down. While they were resting, they heard a telegraph wire, which passed through the trees quite close to the house, tinkle, as if struck by a stone; again and again the tinkling rang out on the clear September air. Papa said "'tis the boys nutting. Their sticks are striking the trees." Guy ran out, but no boys could he see. He stood a moment to listen beneath a golden tree; no breeze was stirring the branches, but fast around him fell the nuts. In silent wonder he looked up, and there almost hidden among the branches was a little squirrel, busily throwing them down, one every now and again striking the telegraph wire. On hearing this we all hurried out to watch the little busy fellow. Very quickly and very wisely he worked. He began with each branch near the trunk, and worked out to its tip, knocking down smartly every nut he could see; then he went to another branch, throwing the nuts down as fast as Guy and his papa could pick them up. He worked away steadily for an hour, and Guy soon gathered a lot of nuts. But it would not have been kind or just to have taken away all from the little squirrel, so he left a great many on the ground. Some days after this we saw our little friend scampering up from the trees by the river to the tree from which he had knocked the nuts. Many times we watched him on these little excursions, but could never get near enough to see if his mouth-pockets were filled. We thought he must be storing his nuts for the winter, and when, this summer, we found a great many shells at the foot of a tree, we knew that this had been his work, and that we had found the tree in which he had slept all through the winter.

This year we have been watching for our little friends, but I am afraid Topsy and Trip, our pussy and pug, have frightened them away, for we only hear them in the tree-tops scolding and chattering, and see them now and then on the rocks. But when the nuts come we hope our little friends will come again, and teach us to help others to gather nuts.—Presbyterian.

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### How She Cured Him.

Peter Doldrum was inclined to be shiftless. He was not a man of extended business capacity, nor had he, by inheritance, been blessed with great intellect or much worldly goods. Peter Doldrum was a day laborer in a small country village, owning a poor cottage and a poor piece of land; but both cot and land might have been made much better had Peter Doldrum so willed and determined; in fact, his cot, that came from the parents of his wife, was pleasantly situated, and the land had been of the very best quality. But Peter was satisfied to work for others who would pay him, but taking little heed of the capacities and possibilities of his own place. And yet Peter had not lived unhappily. His wife was a thrifty, hard-working, good-natured woman, very seldom speaking otherwise than kindly to her husband, though often sorely tried; for at heart Peter was kindness and docility personified.

But, alas! there was danger of his going to the bad. The symptoms were strong in that direction. Could Mrs. Doldrum correct him? She had resolved that she would try.

It was a cold, drizzling day in mid-November. Peter had eaten his breakfast, and sat brooding over the kitchen stove. His wife said to him:

"Peter, can't you put some kind of a weather-strip on the bottom of the back door to-day? The wind and the rain beat in there dreadfully."

"No," answered Peter with a shudder. "It's a cold job, and I don't feel like it."

"Well, can't you fix the pump? The handle is loose, and the lower box leaks."

"Can't do it, Susan, I ain't a pump-maker."

"But you can do something toward it, if you try."

"I don't want to try. Ten to one I should spile it."

"Then won't you fix my mop and water-pail?"

"Not to-day. They'll wriggle through if you're keefer."

"You can at least fix the windows so that they won't rattle so and let in so much wind."

"Don't bother me, Susan. I ain't in the mood for work. Just you wash your dishes and let me alone."

Having thus spoken, Peter rose and prepared for going out. His wife knew very well his intended destination. He was going to the tavern, where he would be sure to meet some of his wet-day cronies, and where he would drink more or less. Thus far Peter had not been in the habit of drinking to inebriation, but the habit was growing upon him.

"Stop a minute, Peter," she said.

"What for?"

"Wait and see."

Peter had curiosity and he waited. Susan left the kit-

chen, and when she returned she had on a hood and a shawl, with an umbrella in her hand.

"Susan, where're ye goin'?"

"I am going with you, Peter; you are going to the tavern, and I shall keep you company."

Peter stared.

"Susan! what're ye thinking of?"

"It is lonesome here without you, Peter, and if there is comfort to be found at the tavern, why mayn't I go and enjoy it with you? At all events, I am going."

"Susan!"

"Don't worry, Peter; I won't say a word in the presence of your cronies to hurt your feelings. We'll only enjoy ourselves together."

"Do you really mean it, Susan?"

Peter was not entirely oblivious. He felt the reproof. He took off his hat and hung it upon a peg. Then he scratched his head, and finally said:

"I declare, Susan, this is a pooty consider'ble smart lectur' delivered at short notice. Don't let's say no more. Just you take off your hood and I'll stay at home."

Susan went away and removed her outer garments, and Peter got his hammer and nails and went to work, and before noon he had fixed a weather strip upon the door; and fixed the pump and the mop; had tightened the chamber-windows, besides having done various other little things that were useful. And in the afternoon spurred up by the accomplishments of the morning, he sought work on his own account.

And when night came he felt better and happier than he had felt for a long time. And the good influence did not fade with the day. That proved the turning-point of a life. Thenceforward Peter Doldrum went on improving until he became a thrifty and self-reliant man.—Ex.

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### A Sailor's Pledge.

Returning recently from Hong-Kong, an old sailor had an accident, and was badly scalded; he was very ill. When he began to recover the doctor said, "You must take some port wine." "No," said the old sailor; "I am a teetotaler." "But," said the doctor, "you need it to strengthen you." "Doctor," said the old man, "do you think I shall die if I don't take the wine?" "Yes," said the doctor. "Then," said the sailor, "when you get into the St. Katherine's Docks, go round to the little temperance room and tell them that the old man died sober." But he did not die!

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### Interesting Items.

It is always hard times with a man who drinks up his wages.

The reason why so many break the pledge is that their grandfathers never took it.

If a boy were to get drunk, would he make a man of himself?

The man who can afford to get drunk is too rich.—New York Voice.

An inscription discovered in the ruins of Babylon has been translated by Mr. Boscawen. It tells of the murder of Sennacherib by his son, the coronation of Nabonidus and many interesting things about his reign.

The University of Chicago proposes to erect the finest gymnasium in the world, and the architects are now at work on the plans. The building will be about 300 feet by 100 feet, the athletic field 600 feet by 400 feet, and will be covered by a building unique in architecture and especially adapted for this purpose. From a framework of iron and steel will spring immense arches supporting a removable glass roof. In the summer months during pleasant weather, the room will be open to such an extent that the field will be practically an open one. In the winter it will be closed and properly heated and ventilated. Ranging around this immense inclosure will be an amphitheatre, with a seating capacity for 25,000 people. The total cost will not be more than \$600,000.

It is a curious circumstance that Queen Victoria has never seen her "faithful Commons" in session. She is denied a spectacle that may be witnessed by the humblest of her subjects. It can hardly be said with truth in these times that the presence of the sovereign in the House of Commons would influence debate. Neither does the other old constitutional theory that the presence of the sovereign would be a violation of the freedom and the secrecy of the debates hold good in these days of verbatim newspaper Parliamentary reports. Her Majesty could indeed be an unobserved spectator of the House of Commons at work if she sat behind the grill of the ladies' gallery, but this would not be consistent with the dignity of Victoria, and the fact remains that she has never been in the House of Commons.—New York Herald.

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Show Me Thy Way.  
BY LUCY LARCOM.

Dark the night, the snow is falling;  
Through the storm are voices calling;  
Guides mistaken and misleading,  
Far from home and help receding.  
Vain is all those voices say:  
Show me thy way!

Blind am I as those that guide me;  
Let me feel thee close beside me!  
Come as light into my being!  
Unto me be eyes, all-seeing!  
Hear my one heart's wish, I pray!  
Show me thy way!

Son of man, and Lord immortal,  
Opener of the heavenly portal,  
In thee all my hope is hidden;  
Never yet was soul forbidden  
Near thee always, near to stay;  
Show me thy way!

Thou art truth's eternal morning;  
Led by thee, all evil scorning  
Through the paths of pure salvation  
I shall find thy habitation,  
Whence I never more shall stray;  
Show me thy way!

Thou must lead me, and none other,  
Truest Lover, Friend and Brother,  
Thou art my soul's shelter, whether  
Stars gleam out or tempests gather;  
In thy presence night is day;  
Show me thy way!

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Incident of the French Camp.

You know we French stormed Ratisbon;  
A mile or so away,  
On a little mound, Napoleon  
Stood on our storming day;  
With neck out-thrust, you fancy how,  
Legs wide, arms locked behind,  
As if to balance the prone brow  
Oppressive with its mind.

Just as perhaps he mused, "My plans  
That soar, to earth may fall,  
Let once my army leader Lannes  
Waver at yonder wall—"  
Out 'twixt the battery smokes there flew  
A rider bound on bound  
Full galloping; nor bridle drew  
Until he reached the mound.

Then off there flung in smiling joy,  
And held himself erect  
By just his horse's mane, a boy;  
You hardly could suspect—  
(So tight he kept his lips compressed,  
Scarce any blood came through)  
You looked twice ere you saw his breast  
Was all but shot in two.

"Well," cried he, "Emp'or, by God's grace  
We've got you Ratisbon.  
The Marshal's in the market-place,  
And you'll be there anon  
To see your flag-bird flap his vans  
Where I, to heart's desire,  
Perched him!" The chief's eye flashed; his plans  
Soared up again like fire.

The chief's eye flashed; but presently  
Softened itself, as sheathes  
A film the mother eagle's eye  
When her bruised eagle breathes.  
"You're wounded!" "Nay," the soldier's pride  
Touched to the quick, he said:  
"I'm killed, sire!" And his chief beside,  
Smiling the boy fell dead.

—Robert Browning.

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"I Can And I Will"

I know a boy who was preparing to enter the Junior class of the New York University. He was studying trigonometry and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?"

"No, sir. I can and will do it if you give me time."  
I said: "I will give you all the time you wish."  
The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"  
"No, sir," he answered; "but I can and I will do it if you give me a little more time."

"Certainly; you shall have all the time you desire."  
I always like those boys who are determined to do their own work, for they make our best scholars and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of hard work. Not only had he solved the problem, but, what was of much greater importance to him, he had begun to develop mathematical power which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—Exchange.

The Young People

EDITORS, . . . . . (REV. E. E. DALEY,  
A. H. CHIPMAN.)  
Kindly address all communications for this department  
to A. H. Chipman, St. John.

Prayer Meeting Topics for March.

C. E. Topic.—How the Christian Endeavor pledge strengthens the Christian life, 2 Kings 23:1-3, 21-25.  
B. Y. P. U. Topic.—Why is Christ precious to you? Eph. 2:1-10.

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B. Y. P. U. Daily Bible Readings.  
(Baptist Union.)

Monday, March 15.—Psalm 137. Sad absence from Zion. Compare Ps. 83:4.  
Tuesday, March 16.—Psalm 138. Way of light and strength, (vs. 3). Compare Ps. 27:1.  
Wednesday, March 17.—Psalm 139. Darkness hides not from God, (vs. 12). Compare Heb. 4:13.  
Thursday, March 18.—Psalm 140. Keep me out of snares and nets, (vss. 4, 5). Compare Jer. 18:22-23.  
Friday, March 19.—Psalm 141. Let the righteous smite me, (vs. 5). Compare Gal. 6:1.  
Saturday, March 20.—Psalm 142. God can bring me out of prison, (vs. 7). Compare Eph. 2:8.

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Daily Readings on the Life of Christ.

DIVISION THIRD.—TOPICAL: A STUDY OF CHRIST'S GREAT THEMES.

Lesson 25.—The Redeeming Love of God.  
Monday.—Redemption revealed through Symbol, Exodus 12.  
Tuesday.—Redemption revealed through Prophecy, Isaiah 53.  
Wednesday.—Redemption through Types, Hebrews 9.  
Thursday.—Redemption in Deed, Luke 23.  
Friday.—Redemption's Fruit, Revelation 7.  
Saturday.—The Redeemed at Home, Revelation 21.  
F. H. ADAMS.

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Sacred Literature Course B. Y. P. U.  
THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR.  
BY D. A. STEELE, D. D.

OLD TESTAMENT HINTS.

Lesson 25.—The Redeeming Love of God.  
LOOKING FAR AHEAD.  
The plan to save us from our sins was a divine anticipation. It did not "just occur," as men say, when man fell. Neither was the program of reconciling a rebellious race put forth when Jesus was born in Bethlehem. The Omniscient One knew all that would take place, and provided for it. We are not surprised to find unmistakable indications of this in our Holy Book. In the last part of it, we read, of "The Lamb slain from the foundation of the world." Rev. 13:8. See also 1 Peter 1:18-20; Eph. 1:4.

DELIVERANCE ORIGINATED WITH THE FATHER.  
God Himself, instead of throwing us off, felt the obligation of love. "He so loved the world" as to initiate a plan for its redemption. Holy men, did not think out a scheme of salvation, after long meditation. Jehovah Himself made the wondrous provision. The thoughtful planning of the deity, not the pondering of men of genius, made a reconciliation possible. (Isa. 59:15, 16, 20, may be applied here).

THE PROPHETIC IDEAL.

Hebrew prophecy obtained its main significance because it points forward to the completion of redemption through the Messiah. Isaiah points to that golden age in which all strife and war shall cease. When the Wonderful One, upon whom rest the names which signify almighty power and wisdom, shall appear for the deliverance of His people, He shall open up a highway, upon which the redeemed shall walk. Nature is transformed at His presence, the desert rejoices and blossoms as a rose. Man is lifted beyond the ills of life; the eyes of the blind are opened, the ears of the deaf are unstopped, the lame man leaps as an hart, the tongue of the dumb sings. Tears are to be wiped from off all faces: death is swallowed up in victory. Man is to be redeemed in every sense, body and soul, by Him who shall come. The Redeemer is Jehovah Himself. He is the one who creates, and also redeems.

"And now thus saith Jehovah,  
Thy creator O Jacob, and thy former,  
O Israel;  
Fear not, for I do redeem thee."

But, while it must have been perplexing to the Jew, we see clearly that all this is to be accomplished by the sin-bearing servant. The innocent one is pierced, scourged and crushed for His people. As a trespass-offering, He bears the iniquities of us all. "The trespass-offering has as its idea the payment of a fine in compensation for neglected duties and breaches of the Divine law. His death is such a substitution and compensation for sin." (Briggs, Mess. Prophecy).

THE OBJECT BEFORE THE REDEEMER.  
Man's emancipation from evils of all kinds is contemplated from first to last. "More and more, behind legislator, instructor, economist, agitator, there dawn upon the horizon the true emancipator of man, his Redeemer, Jesus of Nazareth, whose remedies alone are adequate to human ills because . . . . He bases the regeneration of society on the conversion and renewal of men." (Coxe—Incar'ation.)

THE ROOT DIFFICULTY.

Baptists have ever been strenuous as to the ruin sin has wrought. Human nature is not what it was when it came from the hand of its creator. There has been demoralization so complete that man is wrong-headed, and wrong-hearted. He loves the downward road. The Scriptures everywhere represent sin as total collapse. When the Lord looked to see if then any did seek after Him, He saw not one, (Psalm 53). But after all that the Bible has said, and it has carefully and graphically described human iniquity, the depths are unexcused. Master-minds have depicted it, but genius will exert itself on this topic as long as men are what they are, and still leave room for fresh revelations of depravity. Pure minds shudder at what wicked men do. Human badness is indescribable. Let any one prayerfully examine his own heart, his thoughts, and his motives, with the Word of God in his hand, and he will acknowledge that there is no soundness in him. The best men, the models of the race, say "Behold I am vile." What we see, as well as what we read in the press, daily confirms the sad deliverance of the Bible, (Genesis 6:5). This is why a Redeemer is necessary. Some power, outside of ourselves, must work for us. Some one, of mightiest ability, must meet the tremendous exigency, and bring deliverance to man.

WHAT, THEN, DO WE MEAN BY REDEEMING LOVE?

Human affection is the ever-living theme of innumerable writers; and humanity rightly is ever interested in it, but God's love is illimitable and indescribable. "Behold what manner of love!" is all that John the beloved can say. We can, however, if our hearts be in tune, gain fresh views of His love in Christ Jesus. The best way is to consider: muse awhile in solitude. Turn out in your New Testament the superb expressions of the men whose souls were wrapped in its contemplation, and from whose hands dropped golden coins, the abiding treasure of the church. "God was in Christ reconciling the world unto Himself not imputing their trespasses unto them" has the whole image and superscription of the atonement stamped upon it. Then take this other: "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." Look at it, word by word, and you will understand better what our topic means. Add to these, that strangely true statement, "Christ hath redeemed us from the curse of the law, being made a curse for us," and your knowledge will be heightened into awe, reverence and responding affection.

When you next sit at the Supper of the Lord let your thought go out in this same direction, and more light will come to you on this great theme. Then you will intelligently and rapturously join to sing:

Hither, then, your music bring,  
Strike aloud, each cheerful string!  
Mortals, join the host above,  
Join to praise redeeming love.

PRESENT USES.

1. What should be the expression of our regard? "We love Him because He first loved us?"
2. Are we consciously partakers of this royal provision? "Being reconciled, . . . we have now received the reconciliation." (See 2 Cor. 5:18-21).
3. If we love the Lord, and are rejoicing in God, what is the obligation of love? "If ye love me ye will keep my commandments."  
"HEREIN IS LOVE, NOT THAT HE LOVED GOD, BUT THAT HE LOVED US, AND SENT HIS SON TO BE THE PROPITIATION FOR OUR SINS."

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Billtown, N. S.

On Sunday Feb. 14th the B. Y. P. U., held a Conquest Meeting, which was well attended, a collection was taken for missions. A class has been formed, for the study of the Sacred Literature Course, led by our Pastor Rev. M. P. Freeman, meeting at 6.30 Sunday evening before the regular evening service. A weekly cottage prayer meeting has been organized by the Union, meeting on Monday evenings. And though the attendance has not been large, the meetings have been a source of strength, and a blessing to those who attend. The regular prayer meeting topics are used, and leaders are appointed by the devotional committee. The following officers were elected for the present term:—Pres., Hattie Rockwell; Vice Pres., Mrs. M. P. Freeman; Sec'y, A. R. Bently; Cor. Sec'y, A. J. Steele; Treas., Ruth Bently.

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Andover, N. E.

We have taken great pleasure in reading the page in the MESSENGER AND VISITOR devoted to B. Y. P. U. work, and think others might be interested in our progress. Our Union was organized by Rev. H. G. Estabrook, our former pastor, and it has held its regular weekly meetings with few interruptions since its organization. Rev. A. H. C. Morse and Rev. E. C. Jenkins, recently pastors here, were each devoted workers in the Union. Since August we have been without pastoral care or help, and I am glad to be able to say that the work has gone on. Our young people come up quite readily to lead in the services as their turn comes round alphabetically. We have just had an exchange of officers, and are happy in our choice of Mr. C. W. Lewis, president; Mr. Thomas Wark, vice-president; Miss Edna Sisson, secretary. With these good brethren at the helm and our vigilant young sister as scribe, we predict a grand future for our Union, especially as they are likely to have the hearty co-operation of Rev. H. D. Worden who has been visiting us and whom we are about to engage as our pastor. We must not forget to say that much of our prosperity is due to the faithfulness of retiring president, E. W. Sisson. Our present membership is sixty-two Active and thirty Associate members. We are hoping for the sympathy of sister Unions and the blessing of our Divine leader, Jesus our elder brother.  
L. S. W.

Foreign Missions.

Foreign Mission Board.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH.

For Mr. and Mrs. Archibald and Miss Wright, that the seed long and faithfully sown in Chicacoale may soon yield an abundant harvest. For the schools and native helpers in this field.

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The Model Aid Society.

We will not state whether it is in the city or found in a rural situation. Whether there are many names on its roll, or its numbers are "the two or three" whose gathering together was to be blessed, is immaterial.

Whether its members are poor in this world's goods or whether they are rich makes little difference, yet they form the model society.

Its members are punctual. They never forget the day nor the hour. They make arrangements so that their work can be left for two or three hours. They arrive at the place of meeting at the hour named or a few minutes before. They are prayerful. They love to pray in the closet, then at the meeting they are ready, if called upon, to pray in public. Neither do they expect the officers to do all the work. Each member is ready to help. Believing the work is the Lord's they labor as they "who must give account." They are intelligent. They read their Bibles first, their missionary intelligence in the MESSENGER AND VISITOR, The Link, Missionary Review, Biographies of Missionary Workers so that they can add to the interest of the meeting. Perhaps one or two sisters are appointed at each monthly meeting to prepare a programme for the next, knowing that we "must add to our faith, virtue, and to virtue knowledge."

The members of this society are prompt. Prompt in opening the meeting, prompt in closing, prompt in paying their money at the beginning of the quarter. There is connected with this W. M. A. S. a Mission Band under the care of one or two of its best members. "Feed my lambs" and "Train up a child in the way he should go," are precepts which they have not forgotten. The members of the Model Society are not easily discouraged. They come to meeting even if it rains or snows. They come to meeting through it all if possible, or consider it a privation to stay away.

The Model Aid society is social. The secretary writes the notice for the meeting and gives it to the pastor at least a week before the time, and has the announcement read from the pulpit with a cordial invitation to all, to come and see the work for themselves. They will be interested. And the Model society helps the Union by sending its reports promptly to the Provincial Secretary of the province, and sends her an occasional letter telling of their work, knowing that every encouraging word is like "cold water to a thirsty soul."

The members of the society go out from each meeting stronger and better fitted for the duties of life, knowing more of the wants of the perishing heathen, and more of the wonderful love of our Saviour.

Is this your society? Are you trying to raise the standard, so that your society may be the banner society? Not that we would have the praise of men, but the praise of God. M. S. C.

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No Dry Facts.

But there are no dry facts. All the facts are wet with the tears of suffering women and children; and these are such tears as God gathers and keeps. Ah, those homes! It was these that reached my heart. The gentle, submissive, patient people; their quaint, delightful manner; their picturesque dwellings; and their sins, their squalor, the great vacancy in their eyes as they try to look at life—all these run together in my vision, and everything is blurred into profound pity as my heart swells with the thought that these dear people are without Christ, and their beauty is ashes, their way steps to death.

"For myself I can never think of them as 'heathen' again. They whom I so soon learned to love, and whose faces will never leave me, nor the paths of their voices cease to sound in my ears, they are not 'heathen,' they are my brothers and sisters. Whatever I knew or felt before it seems to me now was nothing. What can I do, I am always asking now, to prove that I love these dear people?"

"Pardon me for this intrusion, but, O brethren, send somebody, and send quickly! In the name of our agonized Lord, who even now travails with desire until the nations come to this great light, send somebody, and send quickly. Men and women and children, like your own dear kindred, and whom you could not help loving if you only knew them, are living in patient helplessness and dying in mute despair, because no Christ carries their burden nor smooths their dying pillow. Pity them even as Christ pitied you. How can we love him and keep back our money or ourselves from such calls? Send out the men, and do not wait until you have the money in bank. May God give us faith in him, and in our church! May He baptize us everyone with the spirit of consecration, and teach us as a watchword, 'Nothing too good for Christ!'"

The last Sunday in March ought to be a great day in every church in these provinces.

1. It ought to be great in the fervency and energy of our prayers. Only as we look to God and trust in Him can we do His work. In Him the church is strong. Without Him nothing can be done. On that day let our mission work come well to the front. Let it enter into the warp and woof of church life. Pray, brethren, for the conversion of the world—for all men everywhere. Pray that our missionaries may be indued with power, that they may have great courage and zeal, that they may be used of God in turning many unto Him. Pray that Christians everywhere may have a clearer view of the truth—of what a church is for, and a deeper interest in the work of saving men.

2. It ought to be a day of great preaching. Preach upon the work of the Lord Jesus. What He came to do. What He wants done. Emphasize the marching orders. Put stress upon the word "go." Let the people hear of God's purposes all along the ages. Tell them of the wondrous love of God to men—all men—everywhere. Tell them that "whosoever shall call upon His name shall be saved." Be in earnest about it, in dead earnest. Feel yourself, that you may make others feel. This is your opportunity to reach hearts. Don't miss it. Arouse the whole church. You have a message—a great message. Fill yourself with the truth, then pour it forth into the ears of the people and on their way home one will say to the other, "We have heard strange things to-day." That is the day to lift the whole congregation to a higher plane of spiritual living. Let Christ be lifted up.

It ought to be a day of great giving. Great is our opportunity—great are our blessings and great should be our returns. It is not that large sums be given by everybody. But let the giving be like that which our Lord commended with such force. It is not a cent collection that is asked for. Let that be done away with. Let the 50c. and the 20c. and the 10c. pour in from those who have them and then let those who have less give what they can. Impossible things are not asked for, but if we can give to feed the hungry bodies surely we ought not neglect the starving souls. Like Joseph of old let us lay our possessions at Jesus' feet.

This year of famine ought to break all past record in our giving to save the heathen Telugu. Forget all the past, of failure or mistakes, and let every one of us double his offering—treble if possible. Increase the number of givers. Make it a red letter day in our Foreign Mission work—a day ever to be remembered. Fill the treasury once.

It ought to be a day of great enthusiasm. A very high day in the courts of our God. The people whose hearts are aglow with zeal and devotion will worship as never before. On that day how fervent ought our prayers to be, how inspiring our singing, how rousing the sermon, how blessed the fellowship, and how liberal the offerings! Oh how glad and joyous ought the day to be. Its influence should be world-wide. Our zeal for the conversion of the world ought to run high. At the close of the day it ought to enter into our lives as a mighty inspiration. Brethren what say you?

From Halifax.

Special services were held in the Halifax Baptist churches after the week of prayer. The devotional spirit was good, and generally the attendance was large. In the Tabernacle many of the unconverted were moved to ask for prayers, and in other ways make known their desires for an interest in Christ. But they did not receive strength to openly profess their faith in Christ. The greater part of the congregation at the North church and the Tabernacle are now professors of the religion of Christ. The services have been a blessing, although but few have been baptized, one at the North church, two at the Tabernacle, and a few are expected at an early day in the First church. The Rev. J. E. Goucher has been, on account of excessive labors, warned that he needs rest. He has gone to St. Stephen to remain a few weeks in quiet with his son. He kept up his services till he left. It is hoped that a short vacation will give back to him his usual vigor. Since coming to Halifax his health has been excellent. Never in his life had he felt more energy and strength for his work. Evidently this state of feeling has led him to overtax his powers of endurance.

Rev. W. E. Hall is untiring in his labors, and strength is given him for the discharge of his many duties.

The Rev. A. E. Ingram passed through the city this week on his way to Houlton, Me., to get his family. He has engaged for a year with the churches on the east side of St. Margarets Bay, the First church and Indian Harbor church. Mr. Ingram reports an encouraging state of

things at the Bay, especially at Indian Harbor and Dover. In the course of a few weeks he expects to occupy the parsonage at French Village, and be prepared for the work on that important field. The District committee of the Bay without a pastor. The District committee at its last meeting considered the claims of the whole field; and decided to ask the Home Missionary Board to supplement the salaries of the laborers on both sides of the Bay, thus encouraging the churches to support two men on that long stretch of territory.

The Rev. A. C. Chute, as one of a committee of three, appointed by the Senate, is in Wolfville this week examining the institutions. The other two members of the committee are the Hon. Attorney General Longley and Rev. S. McCully Black.

I regret to state that Mrs. Annie Jefferson, late of West Bay, Sydney, daughter of Bro. Charles Norwood, of Berwick, died at Halifax, as the result of a surgical operation, which was performed by doctors acknowledged as among the most skillful of the Halifax surgeons. She was one of the hundred and more baptized into the Berwick church in the early part of 1859. All who knew her held her in the highest esteem. Your reporter has by this death lost a personal friend, tried and true. She is a sister to Mrs. Lyall, now missionary in China. The intelligence of her sister's death will be sad news to her.

A prohibitory bill, draughted by B. H. Eaton, Esq., was submitted to the Local Legislature at its last session, but it was not overtaken. It has gone into the indefinite future. When the Dominion Parliament was pressed with this question—lo, a Royal Commission!—royal indeed in cost—about \$100,000? What was it? Large anyway. Again the pressure is made—lo, a plebiscite! But a plebiscite is not prohibition.

How phenomenal is the fear of politicians—the fear of prohibition. Wonderfully courageous are these gentlemen where they confront great national works—Canadian Pacific railways, canals and other huge public undertakings. But as soon as you name prohibition to them, their faces turn pale, and their legs shake under them. Afraid there will be a deficit in revenue, a failure to enforce the law—their souls are overwhelmed with fears. What can be done to infuse a bit of courage into the hearts of these gentlemen? Kindred to the fear of prohibition is the fear of the Roman Catholic church. What dread politicians seem to have of this religious commonwealth. They flatter it. They caress it. They repress things obnoxious to it. The secular press has caught the contagion. What dread it has of the dear old apostolic church. Delegations are running backward and forth to Rome to get the good will and to secure the authority of a feeble old Italian, nearly ninety. The poor old man must be worried about the Manitoba Common Schools! What a shame to disturb the poor old man. Let him die in peace. The good-natured, humorous Dr. Fulton cannot speak in public halls in Halifax, cannot have the support of the press secular. Why, if Roman Catholics and the liquor fraternity would combine and invade our houses of parliament and newspaper offices, there are good grounds to fear a scene of death on a large scale from the shock. They should not, in the interests of humanity, approach these estates in union. The risk would be too great. The press will, metaphorically, horsewhip Protestant ministers when they cross the paths of this brotherhood; but who ever heard of bishops and priests getting the lash, whatever their doings. What tenderness. How can it be accounted for? Who can tell? REPORTER.

BAPTIST BOOK ROOM, 120 Granville Street, HALIFAX, N. S. Special Offer! EDERSHEIM'S "Life and Times of Jesus, the Messiah." 2 Royal Octavo Volumes, in Cloth. \$2.50, Mailed. Formerly sold, per set, \$6.00. This is a BARGAIN, and we hope to fill many orders. PASTORS AND TEACHERS should get this at once. Geo. A. McDonald, Secretary-Treasurer.

Vertical text on the right edge of the page, including "B. M. U.", "Subject", "Because", "The Green", "ing open", "prayer, let", "business m", "D. Ford in", "from the", "We were o", "two new", "Brookfield", "ed from th", "The subje", "our Christi", "for discuss", "speakers w", "Fash, W.", "Mr. Gilbert", "service Rev", "Greenfield", "of-welcom", "bald resp", "We next", "the sick ar", "Master Fre", "Union. E", "the Secret", "speak too h", "ercise", "A paper on", "Work" by", "emphasized", "has a work", "the weakest", "Mrs. Fash", "interesting", "ence." A", "written by", "was read", "Allen Mort", "paper on", "impressed", "it was the", "kind of Chr", "Rev. W.", "sionary, deli", "impressing", "the great", "the heathen", "which follow", "Freeman of", "participated", "Greenfield", "Liverpool, M", "Port Medway", "The collect", "Famine fund", "God be with", "MINNIE V.

B. Y. P. U.

B. Y. P. U. PRAYER MEETING TOPIC. NOTES BY PRES. A. E. WALL.

Subject: "Why is Christ precious to you?" Eph. 2:1-10.

- Because He quickened me. Because He is rich in mercy. Because He loved me. Because He raised me up. Because He made me sit with him. Because He is kind. Because He gave salvation through faith. Because I am His workmanship.

Psalm 116. Because He hath heard my supplication. Because He hath delivered my soul from death.

Because He hath delivered mine eyes from tears. Because He has delivered my feet from falling.

- 1 Timothy 4:17-18. Because I was delivered—Past. Because He shall deliver—Present. Because He will preserve—Future. Because He has delivered me from the penalty of sin. Because He will deliver me from the power of sin. Because He will deliver me from the presence of sin.

Queens Co. B. Y. P. U. Rally.

The Queens Co. B. Y. P. U. met with the Greenfield society, Feb. 15th. Meeting opened with a short service of song and prayer, led by Rev. F. E. Bishop. The business meeting opened with Pres. Enos D. Ford in the chair. Reports were read from the different societies represented. We were glad to welcome into our Union two new societies, Kesipt and North Brookfield. Excellent reports were received from the Unions in our membership. The subject "Self-Denial, as an element in our Christian success," was then opened for discussion by Enos D. Ford. The other speakers were Rev. W. L. Archibald, Z. L. Fash, W. V. Higgins, P. E. Bishop and Mr. Gilbert Kempton. At the evening service Rev. F. E. Bishop, in behalf of the Greenfield society, gave a cordial address of welcome, to which Rev. W. L. Archibald responded.

We next listened to a paper on "How the sick are treated in foreign lands," by Master Fred Burnaby of the Milton Junior Union. Ernest Hunt rendered a solo "In the Secret of His Presence." One cannot speak too highly of the "Missionary Exercise," by the little girls, which followed. A paper on "Young People's Christian Work" by F. M. Christopher, of Kempton, emphasized the idea that each individual has a work to perform, and that God uses the weakest efforts.

Mrs. Fash, of Liverpool, read a very interesting and helpful paper on "Influence." A paper "Gratitude to God," written by Mrs. N. C. Freeman, of Milton, was read by Miss Maggie Freeman. Mrs. Allen Morton, of North Brookfield, read a paper on "Every-day life." She greatly impressed on the minds of her hearers that it was the every-day life that showed what kind of Christians we were.

Rev. W. V. Higgins, the returned missionary, delivered a very stirring address, impressing upon the minds of all present, the great need of sending missionaries to the heathen. The consecration service which followed was led by Miss Jessie Freeman, of Greenfield. This service was participated in by the following societies: Greenfield, North Brookfield, Kempton, Liverpool, Milton, Milton Junior Union, Port Medway.

The collection was devoted to the India Famine fund. Meeting closed by singing "God be with you till we meet again." MINNIE V. FORD, Co. Sec'y and Treas.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

Some Lines of Advance for Our Young People.

CONTINUED.

As young people we should acquaint ourselves with every department of our work. The spirit of benevolence lags in many churches, as is shown by the continually depleted treasuries. Reflect upon some current method of raising funds. Are they the best? Is the social, festival, bazaar as great an honor to the Master as a free gift? Certainly the sum of individual responsibility which brings in a free offering is most desirable in enlarging the sympathies so necessary in healthful, helpful church work. Why not learn the biblical methods of giving and act upon them, 1 Cor. 16:1, 2 Cor. 9:7. Cannot our means be raised proportionately, systematically, religiously?

It is generally acknowledged that the pulpit is a greater factor than the bench in the progress of Christian civilization and yet the one, with few exceptions, is filled by men struggling along on meagre salaries, perhaps one tenth that of the judges upon the other. We cannot hope to retain our best men while this is the case, yet we must have them. A levelling process along these lines must receive its impetus from the young people. It seems a bit humiliating too that our ministers must accept favors from the merchants in reduced prices and concessions from the railway companies in travelling half fare. The man who pays his way like others certainly feels more a man. Our enjoyment of the many advantages of the world should remain simply a business transaction.

These thoughts, somewhat rambling, extend beyond the limit of the B. Y. P. U. column, perhaps, but directly or indirectly they affect us and as young people we must sometime face such questions, and it is well to think a little now.

H. G. ESTABROOK, Sec'y-Treas.

Personal.

Rev. J. H. King on February 1st closed a pastorate of two years duration with the Lawrence town church, and since then has been engaged in special work among the churches of Annapolis County. His address is still Lawrence town, N. S.

We much regret to learn that Rev. J. E. Goucher, the beloved pastor of the North church, Halifax, has been compelled to give up his work for a time on account of ill-health. Mr. and Mrs. Goucher passed through St. John on Tuesday on their way to St. Stephen to visit their son, Rev. W. C. Goucher. They will remain there for a few weeks, and it is hoped Mr. Goucher will derive much benefit from the rest.

Rev. F. C. Wright, formerly of New Brunswick, is at present for the sake of Mrs. Wright's health at Pinehurst, North Carolina, a great health resort situated among the long-leaf pines, in the interior. Pinehurst has an altitude of 600 feet above sea level and an average winter temperature of 44°.

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Notices.

The Annapolis County Sabbath school convention will meet with the County Conference at Bridgetown on the 16th inst. Afternoon and evening session to be devoted to Sunday school work. Paper by Rev. J. W. Brown, Rev. R. B. Binley, A. D. Brown, Miss M. Fash and others. L. W. ELLIOTT, Sec'y.

Charlotte Co., Quarterly Meeting.

At the invitation of Bro. Morgan, the Charlotte County Quarterly Meeting or County Conference, will meet at Oak Bay on Monday, March 15, at 2 p. m. Sermon Monday evening by Bro. T. M. Munro, Pastor Pennfield church.

A well attended and successful meeting is anxiously and prayerfully looked forward to. A. H. LAYERS, Sec'y.

All correspondents and communications with the Baptist church at Gabarus will be addressed to me, the undersigned, until further notice is given. GEORGE BAGNELL.

The Annapolis County Conference of Baptist churches will hold its next session with the Baptist church at Bridgetown, March 15th and 16th. Monday evening.

The Yarmouth County Quarterly Meeting will convene with the Tusket church on Tuesday, March 16th, at 10 a. m. All Baptist churches of the county please appoint delegates to the same. J. W. TINGLEY, Sec'y.

Hebron, N. S., Feb. 22nd.

The next session of the Queens County, N. B., Quarterly Meeting will convene with the Scotchtown Baptist church the second Friday in March (12) at 2.30, that day to be given to the Sabbath School

Convention. We hope the churches will be largely represented.

C. J. STEEVES, Secretary.

The Carleton, Victoria and Madawaska counties' Baptist Quarterly Meeting will convene with the Centerville Baptist church on the third Tuesday in March at 7 p. m. Preaching by Rev. H. D. Worden, Missionary sermon by Rev. C. Currie, Quarterly sermon by Rev. I. W. Rutledge. A large attendance of ministers and delegates is requested. THOMAS TODD.

The York and Sunbury Quarterly Meeting will convene Friday, March 12, with the Marysville Baptist church. We hope the churches will appoint delegates and that all pastors will try and be present if possible. Rev. John Robinson was appointed to preach the introductory sermon on Friday evening, and Rev. A. Freeman to preach the quarterly sermon Sunday. F. D. DAVIDSON, Sec'y-Treas.

The churches of the N. S. Western Association wish to know by this time the place of the next annual meeting, and will read with pleasure the following invitation: To the Committee of Arrangements of the N. S. Western Baptist Association:

DEAR BRETHREN:—A cordial invitation is hereby extended to the N. S. Western Association to meet with the Milton, Queen's County, Baptist church in annual session June next, 1897.

Signed: W. L. ARCHIBALD, Pastor. P. B. SHIELDS, Ch. Clrk. Milton, Queens Co., N. S., Dec. 5, 1896.

N. B.—The above invitation was voted on May last, and a note to the Association at Nictaux, but by some oversight the "messenger" did not present it to the "body." By special vote in December, 5, 1896, the invitation is heartily repeated. My awaiting reply.

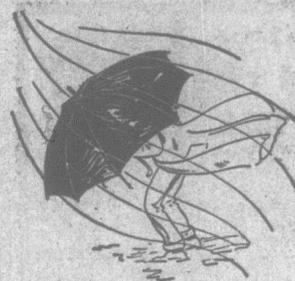
W. L. A., P. B. S. The "messenger" soon after the Association at Nictaux gave this invitation, since repeated, to the Committee of Arrangements. They accept very heartily the invitation so cordially given.

L. J. TINGLEY, Moderator. ZENAS L. FASH, Clerk. March 2, 1897.

BIND THEM!

Secure one of our Flexible Canvas BINDERS, made to our order, with Messenger and Visitor on cover. They will keep your papers in good order and make them easily accessible. They will cost 50c. each, prepaid, or will be sent to any subscriber who sends to us One New, Paid Subscription.

Bind Your Papers!



In the... Rain Storm

the man got very wet. The wetting gave him a cold. The cold, neglected, developed to a cough. The cough sent him to a bed of sickness. A dose of Ayer's Cherry Pectoral, taken at the start, would have nipped the cold in the bud, and saved the sickness, suffering, and expense. The household remedy for colds, coughs, and all lung troubles is

Ayer's Cherry Pectoral.

Send for the "Curebook," 100 pages free. J. C. Ayer Co., Lowell, Mass.

A. A. Powell, of Cincinnati, is among the tallest men in the world, weighing 272 pounds, wears a No. 10 glove, a 7 1/4 hat, a No. 12 shoe, and is 7 feet 2 1/4 inches in height. Queen Victoria presented him with a gold watch when he was in the show business. He is now a salesman. His figure is perfectly symmetrical.

Coleman's SALT. Best for Table use. Best for Dairy use. UNEQUALLED FOR QUALITY. Canada Salt Association. CLINTON, ONT.

Ogilvie's Hungarian

Are you using this Flour in your home? If not, is there any reason? It will make more bread and better bread than any other known flour. At the first trial you may not get the "knack" of producing the best results, but it will come, and then you would use no other. It has the largest sale of any flour in Canada. My sales this year more than doubled those of last year, because housekeepers want the best and find it only in OGILVIE'S HUNGARIAN.

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

IT PAYS

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

S. A. McLEOD, Agent at St. John.

G. W. PARKER, General Agent.

The Home.

**HIS IS THE TIME**  
of year... when men and women become weakened by the weather, and run down generally. The first parts that the weather affects are the kidneys. The urea is not thrown off, but is forced back upon the lungs, and disease results—caused by weakness of the kidneys.

**HERE IS ONLY ONE SURE WAY**  
known to medical men for promptly checking troubles of the kidneys and restoring these great organs to health and strength, and that is by the use of

**WONNICK'S Safe Cure**

It has stood the test of time; it has saved thousands of lives; it has restored millions of sufferers to health; it has done what was never done, never attempted before; it has made men stronger and healthier; it has made women brighter and happier; it stands alone in all these qualities. Do you not think it would be wise for you to use it and thus avoid the dangers of the season? Insist upon having it.

Accept no substitute.

**WHISTON & FRAZEE'S,**  
THE LARGEST, OLDEST, AND BEST COMMERCIAL COLLEGE IN NOVA SCOTIA, has a staff of seven skilled instructors. A diploma from this College gives the best chance for a good situation. Students can join the College at any time. Send for catalogue to  
S. E. WHISTON, PRINCIPAL,  
95 Barrington St., Halifax, N. S.

**OUT OF SORTS?**

If you are run down, losing flesh and generally out of sorts from overwork, worry or other cause, use

**Puttner's Emulsion.**  
Nothing else will so promptly restore you to vigor and health.

**Always Get Puttner's**  
It is the original and best.

**HOTEL CENTRAL,**  
WOLFVILLE, N. S.  
J. W. SELFRIDGE, PROPRIETOR.  
Situating in the central part of this beautiful town. Repaired and newly refitted with all modern improvements. Guests conveyed to and from Station free of charge. Excellent Livery Stable (owned by W. J. Balcom) in connection. First-class accommodation. Terms very moderate.

**DO YOU LIKE**  
GOOD Bread, Biscuits, Pastry?

Then use—  
**WOODILL'S GERMAN BAKING POWDER.**

**How He Used the Pieces.**  
Many years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art; works that were valued at thousands of pounds.

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away.

He was a faithful little servant, and so year after year went by and saw him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hidden behind the rubbish. He brought it to the light, and to his surprise found it a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist can have hidden his work in my studio?" he cried.

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands, a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"Oh, master!" faltered the astonished boy, "it is only my poor work. You know you said I might have the broken bits you threw away."

The child with the artist-soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying all about, and patiently work out your life mosaic—a masterpiece by the grace of God.—Our Boys and Girls.

**An Age of Savagery.**  
"A rich man will give millions of dollars to a museum or a university, when he would know, if he had the talent to stop and think, that the thousands who make his wealth work like wretches from morning till night and feed on garbage and suffocate in garrets, in order that he may be munificent."

"As Plutarch says, 'Lions, tigers, and serpents we call savage and ferocious, yet we ourselves come behind them in no species of barbarity.'"

"See that dainty lady going down the aisles of the cathedral! She looks in her silks and loveliness the very picture of purity and innocence. But look closer. Look at her head-dress! Those fluttering wings are the remains of song birds whose beauty and joy once filled the woods and fields. But their throats were silenced and their beautiful and happy lives ended forever to amuse the vanity of this spiced and be-ribboned worshipper."

"We preach the Golden Rule with an enthusiasm that is well-nigh vehement, and then freckle the globe with huge murder-houses for the destruction of those who have as good a right to live as we have."

"Killing tournaments by crack shots, are the order of the day. Imprisoned pigeons, suddenly freed, are shot down without mercy. In many places rival squads of armed men scour forest and

prairie, indiscriminately massacring every living creature that is not able to escape them, and for no higher or humaner purpose than just to see which side can kill the most."

"It is simply monstrous—this horrible savagery."

"But as the ages bloom and the great wheels of the centuries grind on, all the races of the earth will become kind, and this age of ours, so bigoted and raw, will be remembered in history as an age of insanity, somnambulism and blood."—From a paper by J. Howard Moore, of Chicago University.

An old housekeeper's advice as to the best method of washing blankets is: Have the water just a trifle warmer than the atmosphere. Soften water with borax and use castile or some equally good soap. Very little rubbing on the board but plenty of water and a constant stirring about and pounding is best. Two "suds" and two rinses in water of the same heat, then hang in the sun. Never wash any kind of flannels on a cloudy day.

**Health and Household Hints.**  
If castor oil is applied to a wart once a day for a month the wart will entirely disappear. In many cases it will not require so long a time.

If the white of a fresh egg does not beat to a froth, it is too warm. Add to it a pinch of salt and set it in the ice box to get very cold. Then it will beat stiff in a minute.

To cook cabbage or any vegetables without the odor filling the house, boil it as hard as it can boil in plenty of water, in a large kettle with the cover off. Half an hour is long enough for a cabbage cooked in this way, and it will be a dainty dish fit for a gourmet.

Pies baked in a plate with perforated bottom will have a lighter undercoat than one without. A pie plate should be hot and not greasy. As a good old grandma said to her granddaughter when she was teaching: "It's poor pie crust that can't grease its own plate."

Scallop of Mutton.—Cut cold mutton into small pieces, and put a layer of the meat into a dish, then add a layer of stewed tomatoes—canned tomatoes will do—then a layer of bread crumbs; sprinkle salt and pepper and a few bits of butter over this layer. Begin a new relay with a layer of meat, and repeat the former process until the dish is full, having the last layer of crumbs. Bake in a moderate oven for one-half hour.

Lemon Pie.—Grate the rind and squeeze the juice of one lemon in one egg and one even teaspoon of sugar. Beat all well together. Line a very small pie-plate with pastry; fill with above mixture and bake at once. Make a meringue for the top of the whites of two eggs, beat until very stiff; add gradually two teaspoonfuls of powdered sugar, beating carefully but thoroughly in. Spread over the top of the pie, and return to the oven, allowing to stand there only until it becomes a delicate brown. For a large pie use the same proportion.

1897-1847

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This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house.  
I am willing to make oath to the truthfulness of the above statement.  
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Lesson... CHR...  
Every... is...  
19. FRE... means in hood. He... to be mal... that claim... nor cloth... though thi... other apos... similar pr... myself... freedom g... vice. The... This is a... The untru... all must in... verting me... preaching v... others.  
20. UNTO... Jew—This... explain in d... servant to a... him among... the Mosaic... as an heredi... do. As an... assertion see... solely uses t... "was," for... by his conv... from all Jew... 5:1).  
21. TO THE... AS WITHOUT... lates this ver... God's outlaw... being, as I w... but an inlaw... serves. "He... likewise an o... is an inlaw... God." But... Love. The pl... in this verse... special attent... who accept it... ruling power... powerless and... to the restrict... himself in sor... but to be un... delightful, for... burden light... GAIN.  
22. TO THE... —To "weakin... ment of moral... ling, Paul me... level, complin... when he deem... trivial. He wo... living with Ge... restraints. He... "weak" Gentil... the meat from... when converted... abjure. He had... but for the sak... from exercising... was not to asser... souls, the very w... weak ones arou... strong drink will... to save them it... abstain." From... first-class temper... schools it will b... But let us not fo... its application is... one sin or weak... THINGS TO ALL... pretense, hypocri... evil was he so m... and by seeking e... which he was to b... by the context is... things." To do w... THAT I MIGHT... SOMER—Then Paul... men would be sav... he preached wou... Yet out of the mul... sea of sin he wou... People around u... perdition. If any... save them. Think... perance in which... every year, and t... protect others from... 23. THIS I DO—A... effort and personal... remain a poor te...

The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

First Quarter.

Lesson XII.—March 21. 1 Cor. 9: 19-27.

CHRISTIAN SELF-RESTRAINT.

(GOLDEN TEXT.)

Every man that striveth for the mastery is temperate in all things, 1 Cor. 9: 25.

I. FOR THE GOSPEL'S SAKE. VERSES 19-23.

19. FREE FROM ALL MEN—"Free" here means independent as to means of livelihood. He is arguing that he has a claim to be maintained by the church, but to save others and himself he refuses to use that claim. He had never eaten, nor drank, nor clothed himself at others' expense, though this was his privilege, and though other apostles had availed themselves of similar privileges. YET HAVE I MADE MYSELF SERVANT UNTO ALL—All-sided freedom gives full scope to all-sided service. THAT I MIGHT GAIN THE MORE—This is a profoundly suggestive phrase. The untrammelled preaching which attracts all must inevitably be the means of converting more souls than the fettered preaching which attracts some but repels others.

20. UNTO THE JEW I BECAME AS A JEW—This and the following two verses explain in detail how Paul made himself a servant to all. When his life-course led him among the Jews he faithfully observed the Mosaic ordinances of food and feasts, as an hereditary Jew would be expected to do. As an evidence of the truth of this assertion see Acts 21: 26; 16: 3. He purposely uses the word "became" instead of "was," for he constantly maintained that by his conversion he had been set free from all Jewish restrictions (Gal. 3: 28; 5: 1).

21. TO THEM THAT ARE WITHOUT LAW, AS WITHOUT LAW—"Canon Evans" translates this verse in beautiful fashion: "To God's outlaws I behaved as an outlaw, not being, as I well knew, an outlaw of God, but an outlaw of Christ." "Bengel" observes, "He who is an outlaw to God is likewise an outlaw to Christ, and he who is an outlaw to Christ is also an outlaw to God." But what is the "law" of Christ? Love. The phrase UNDER THE LAW, both in this verse and the preceding one, deserves special attention. The law is, to those who accept it as the only way to God, a ruling power "under" which they lie powerless and condemned. By submitting to the restrictions of the law Paul put himself in some measure by their side; but to be under the law of Christ is delightful, for his yoke is easy and his burden light. All this also, THAT I MIGHT GAIN.

22. TO THE WEAK BECAME I AS WEAK—To "weaklings" in faith or in discernment of moral truth Paul becomes a weakling. Paul met all men on their own level, complying with their customs, even when he deemed them unnecessary and trivial. He would not shock the Jews by living with Gentile freedom from Jewish restraints. He would not alarm the "weak" Gentile brethren by partaking of the meat from idol temples, which they, when converted, had found it necessary to abjure. He had a right to all these things, but for the sake of others he refrained from exercising his right. His aim in life was not to assert his rights, but to save souls, the very weakest souls. There are weak ones around us who by a taste of strong drink will be made drunkards, and to save them it is our manifest duty to abstain. From beginning to end this is a first-class temperance lesson, and in most schools it will be well to treat it as such. But let us not forget, in studying it, that its application is not to be limited to any one sin or weakness. I AM MADE ALL THINGS TO ALL MEN—Not, however, by pretense, hypocrisy, or participation in evil as he so made, but by self-denial, and by seeking every man in the way in which he was to be found. "All things" by the context is limited, to all "right" things. To do wrong can save nobody. THAT I MIGHT BY ALL MEANS SAVE SOME—Then Paul did not expect that all men would be saved, or that all to whom he preached would be brought to Christ. Yet out of the multitudes drowning in the sea of sin he would save as many as possible. People around us are in peril of eternal perdition. If any are to be saved we must save them. Think of the ocean of intemperance in which seventy thousand perish every year, and try to rescue some and protect others from its waves.

23. THIS I DO—All this: both personal effort and personal self-denial. I willingly remain a poor tentmaker, suffer bitter

persecution, am misunderstood and misrepresented by the friends of other apostles, am cast aside as offscouring, am in peril and death for the GOSPEL'S SAKE. Now we come to the climax of this splendid series of declarations; and if that climax seem to us a trifle flat, it is, alas! because we are without Paul's appreciation of the inestimable riches and glory hinted at in the last eight words of this verse. THAT I MIGHT BE PARTAKER THEREOF WITH YOU—Or, with "others;" for the word "you" has been supplied by the translators. "That I may obtain in company with those whom I hope to save, the blessings promised in the gospel." "that in the glad day when your Redeemer and mine shall be revealed in glory before all the world, I may be a fellow-communior with you and other converts, in the blood-bought privileges he will bestow."

II. TEMPERATE IN ALL THINGS. VER. 24-27

24. This verse has close connection with the preceding, of which it is a logical justification. KNOW YE NOT—The apostle continues to emphasize the Christian duty of self-denial, and illustrates it by allusion to the Greek athletic games. Such images would be lively to the Corinthian mind, for the "Isthmian games," one of the four great national festivals of the Greeks, were celebrated on the Isthmus of Corinth. The celebration was a season of great rejoicing and feasting. The contests included horse, foot, and chariot racing, wrestling, boxing, musical and poetical trials, and, later, fights of animals. The victor's prize was a garland of pine leaves. THEY WHICH RAN IN A RACE—Better, "On a race course." RUN ALL; BUT ONE RECEIVETH—Better, "one taketh." If men put forth every endeavor for a prize which only one of their number can obtain, how much more should we deny ourselves, and strive in earnest for a reward which is sure to all who are faithful? THE PRIZE—This was, as we have already seen, a garland of leaves. SO RUN, THAT YE MAY OBTAIN—Like a racer, you are aiming at a prize to be obtained only by victory. "Obtain" should be "overtake." But overtake whom? Most commentators think the allusion is not to other runners, but to the prize. "Secure" the crown! Learn from the race three lessons: 1. Of self-denial; 2. Of concentration; 3. Of perseverance.

25. EVERY MAN THAT STRIVETH FOR THE MASTERY—Better, "striveth in the games." "Training" comes before racing or boxing; self-restraint, spare diet, no wine for ten months. TEMPERATE means "self-controlled," with the idea of mastery over appetites. The athlete, during his time of training, not only submitted to the prescribed limitations, but voluntarily avoided whatever would weaken him, and did whatever would strengthen him for the decisive day and thus increase his chance of victory. A CORRUPTIBLE CROWN—A pine wreath gathered from a neighboring grove—apt emblem of all worldly prizes, honor, riches, pleasure, which perish with the using. Even the INCORRUPTIBLE crown of gold and jewels for which ambitious soldiers and statesmen do often strive is often more durable. But the rewards for which the Christian strives are holy character, God's favor, and celestial glory, all of which endure forever. Let no self-denial be thought too great in view of such an "incorruptible crown!"

26, 27. I THEREFORE—The apostle sets before us his own example, not in self-conceit, but in full realization of the need of constant watchfulness over himself. SO RUN—"Am running in this way." "The Christian life is both a preparation for contest and an actual contest. For each day we make ourselves stronger or weaker or the conflict of to-morrow; and each of day we are in actual contact with our adversary, and are, or ought to be, press-

ing toward the goal. NOT AS UNCERTAINLY—Not unsteadily, but with clear perceptions of the track and goal. "Chrysostom" says that some of the Corinthian Christians, while racing for a heavenly prize, were indulging roving side glances at an idol's temple. SO FIGHT I, NOT AS ONE THAT BEATETH THE AIR—The Greek indicates fighting with the fists; boxing. Paul describes himself as fighting in desperate earnest; not spending strength on air by "permitting his antagonist to evade his blow." BUT I KEEP UNDER—Literally, "I bruise black and blue." Paul's words meant: I am in a life and death encounter. But with whom? whom do I thus bruise? The answer is startling—MY BODY. So, then, Paul felt, what we too have felt, that the Christian's most dangerous antagonist is "himself." But it is a serious mistake to infer, as some have done, that Paul inflicted upon his body pain or injury as a spiritual exercise. He is speaking simply of a holy self-denial. BRING IT INTO SUBJECTION—"Lead it, a slave, in bonds." Paul and those to whom he writes had often seen stalwart men and beautiful women led through the streets in chains as slaves, brought thoroughly into subjection. He was determined that his authority over his own nature should be as complete as the authority of a master over such slaves. They must submit promptly to every desire of their master. Strong drink turns a man's body into a slave and a tyrant at once. LEST THAT BY ANY MEANS, WHEN I HAVE PREACHED TO OTHERS—"Lest so be, after playing herald to others." I MYSELF SHOULD BE A CASTAWAY—Should turn out unapproved, rejected, like a piece of metal rejected by the purifier.

\*\*\*

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Of all the intense and persistent forms of pain one can scarcely conceive of anything more agonizing than Neuralgia. Its victim is one of those that draws forth our sympathy and pity as all efforts to effect a cure with the ordinary remedies signally fail to do anything more than give the merest temporary relief. Unbounded joy should fill the hearts of neuralgic sufferers at the announcement that in Kootenay the "new ingredient" is effecting miracles in the way of banishing the excruciating agony which has rendered their lives a curse, perhaps for years.

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From the Churches.

**LINSTER STREET, ST. JOHN.**—One person was baptized on Sunday March 7th, and two were welcomed into the membership of the church.

**MARYSVILLE, N. B.**—Feb. 21st Thomas Travis and Martha Lockhart, were baptized upon a profession of faith in Christ and received the hand-of-fellowship after the sermon in the afternoon.

P. D. DAVIDSON.

**NORTH RIVER, WEST CO., N. B.**—The church of this place is, undergoing an old time reviving. Members are becoming more united and zealous. Men and women are being saved. Members and interest are increasing. Baptized on February 28th. More anon.

H. G. ESTABROOK.

**CLEMENTSVALE, N. S.**—At Clementsvale on the evening of the 18th, ult., quite a goodly number of our friends gathered, at the parsonage spent a pleasant evening as usual, and made their pastor happy in amount of \$26, goods and cash donation. Many were sorry they could not be present on account of sickness and other causes.

S. LANGILLE.

**GERMAIN ST., ST. JOHN.**—Pastor Gates gave the hand of fellowship to eight members on Sunday evening. These had been received by baptism and letter during the month of February. This church is now engaged in an effort to reduce the St. Martins seminary indebtedness, and also quietly increasing its contributions towards the Indian Famine fund.

**EAU CLAIRE, WIS.**—The pastor, Rev. A. C. Kempton, has gone on a trip to Europe, Egypt, Palestine, etc., and does not expect to return until some time in June. Fifty have been baptized within the past few months, the majority of them heads of families. About 300 persons were at the railway station to see Mr. Kempton off for his eastern trip.

**VICTORIA BEACH, N. S.**—We had the privilege of baptizing another happy believer on Feb. 28th, the husband of the sister baptized on the 21st, George H. Haynes, and received Bro. John Haynes and Sister Evert, who had been baptized by Bro. Jenkinnes when in this field. We have moved to another section of this church for special work. Brethren pray for us.

JAS. A. PORTER.

**BURLINGTON, KINGS CO., N. S.**—After five weeks of special services, seven persons have professed conversion. Four of whom have been received for baptism. Three of these are heads of families. Three were unavoidably detained from our last conference, but are waiting to be received. The interest is deepening and spreading. Special services will (D. V.) be continued. We expect Rev. D. H. Simpson of Berwick to help us this week. Pray for us.

Geo. Z. BISHOP.

**COLTS ISLAND, QUEENS CO., N. B.**—We have been holding a few special meetings for the last two weeks in the Youngs Creek and Backdad sections of this church, and God has shown His willingness to save by blessing our feeble efforts. On Monday the 1st, five happy souls were buried with Christ in baptism, by are esteemed Brother, S. D. Irvine who came to assist us in carrying out the Lord's command. Others have requested to be led forward in obedience to our Lord, but we are waiting for more. Pray for us that God may save many souls.

O. P. BROWN, Lic.

**HILLSBOROUGH, N. B.**—On Feb. 28th we gave the right hand of fellowship to the following: Alexander McDonald, Henri Voets, Josiah Hawkes, Mary Taylor, Lavinia M. Hawkes, Mr. and Mrs. Josiah McRae, and Whitfield Hawkes. The first five were baptized on the same day and the rest were received by letter. Since last report we have also received by letter, Miss Effie Parker making an addition of nine since our new year began. This Sabbath also marked the completion of the eleventh pastoral year for the present incumbent.

W. C.

**MAIN STREET, ST. JOHN.**—On Sunday March 7th, three persons were baptized and eighteen in all received the hand of fellowship from the pastor. Pastor Gordon has just preached a series of three sermons which has excited a good deal of interest. The first delivered Sunday morning Feb. 28 dealt with some of the pretended reasons for the small number of men as compared with the number of women in the churches and engaged in religious work. The second, delivered in the evening of the same day, dealt with the real reasons, and the third, preached to a crowded house in which the large proportion of men was remarkable, presented the remedies.

**KENTVILLE, N. S.**—Pastor Porter has already a warm place in the affections of the people. He is a positive power for good and combining superior pulpit qualities with indefatigable labor during the week, it is not any wonder that the largest revival in the history of the church is in progress. For about six weeks he preached nightly to large numbers and already he sees his labors crowned with success. A new baptistry, was placed in the church at the beginning of the year and has been used on a number of occasions, and at the present writing a number of candidates are awaiting baptism, probably there will be near forty unite with the church before many weeks pass away. The Sunday congregations fill the church and the prayer meetings are largely attended. It is needless to add the church is a unit in upholding and supporting Mr. Porter.

COM.

**ST. MARTINS, N. B.**—At the close of the regular conference meeting in the vestry of the 1st St. Martins Baptist church this evening, W. H. Moran read a letter from Robert G. Moran of Liverpool, England, donating paint and oil for the church building. A resolution, moved by William Smith, chairman of trustees, and seconded by Deacon A. W. Fownes, was unanimously carried conveying to Mr. Moran the thanks of the church and congregation for his very generous donation. Pastor Cornwall's ministry among us is being greatly blessed. Many are coming forward professing love for Christ and wishing to follow him in baptism. A great work is being done in Greer Settlement as a result of the special service held in that district. The services in the West End church are well attended and considerable interest is manifest. We trust that the good work begun in the East may spread to the West, and that all may be led to acknowledge Christ, their hope of salvation.

**ST. MARTINS, N. B.**—Last Sabbath Pastor Cornwall baptized seven candidates at Vaughan's Creek in the presence of an immense assemblage of people. At the water's edge the choir of the church sang

"O Happy Day," the high hills surrounding this natural baptistry echoed the music and seemed to multiply the voices in singing praises to God. The names of the baptized are, Charles Hopey, Ruby Hopey, John Wright, Alice Brown, Ella Burgess, Janie Ray and Lucy Weston. Just before the pastor began to administer the ordinance, a young lady presented herself and requested to be baptized, although she had not been received by the church. The Rev. gentleman quickly decided and answered her in the language of Phillip, Acts 8:37, "If thou believest on the Lord Jesus Christ with all thine heart, thou mayest," and on a profession of her faith she was baptized into the name of the Lord Jesus. At the close of the evening service the right hand of fellowship was given to those baptized, and also to Mr. H. E. Gillmor and Mrs. Addie King received by letter and experience.

W. H. M.

Denominational Funds N. S.

From Feb. 18th to March 1st, 1897. Isaac's Harbor church, \$65.06; Shubal J. Dimock, Newport, \$35; New Annan church, \$4.50; Mrs. E. Smith, New Annan, \$1; Legacy, Mrs. Mark Curry, Windsor, \$50; Hill Grove church, \$10.75; 2nd Hillsburg church, \$3; do. special, \$2; Weymouth church, \$1; Oak church, River John, \$4.60; St. Mary's Bay church, \$22; New Germany church, \$5; Lower Canard Sunday School, \$25.20; Upper Canard Sunday School, \$4.73; Canard church, \$5.70; Jas. McGowan, Canard, (Rev. H. H. Hall,) \$2; C. C. H. Eaton, do. (Rev. H. H. Hall,) \$3; Wolfville church, \$2.75; Milton church, Queens, \$5. \$252.79. Before reported \$4610.40. Total \$4862.69.

A. COHOON, Treas. Den. Funds. Wolfville, N. S., March 1st.

Collections for Annuity Fund.

Crown Harbor, by C. W. Turner, \$3; White Head, by C. W. Turner \$1.70; Cole Harbor, by C. W. Turner, \$1.30; Miss Jessie Smith, Truro, by B. Black, \$1; Cardigan church, Tay Mills, York Co., by Nathan Brown, \$2.26; Tabernacle church, Halifax, by Wm. Davies, \$10; Mrs. W. G. Parker, \$1; Cambridge church, N. S., by Rev. E. O. Read, \$4; Milton church, Queens Co., N. S., by Miss Freeman, \$5; Lewis E. Dimock, \$20; C. Henry Dimock, \$10; Liverpool church, by S. C. West, \$5.30; Gaspereaux church, by Rev. J. Williams, \$5.30; Deacon P. Hanson, by Rev. W. C. Goucher, \$1; 1st Kingsclear church, by W. Egerton Everett, \$2; Clementsvale church, by J. C. Potter, \$4; Arcadia church, by Rev. P. V. Foster, \$3.35; Moncton church, by Rev. J. W. Manning, \$25. Total received since convention \$190.36.

The acknowledgements of collections for Annuity fund up to date amount to \$190.36. Nothing less than \$1,000 will meet the urgent demands on the treasury. The secretary last year, as well as in previous years, seeing and feeling the needs of those looking to this fund for help, published facts, to say the least, very touching, and urged churches and individuals as it was judged by some persons unduly to give to the fund. The rebukes received publicly and privately have led to a different course this year.

At this time last year \$346.34 had been received from the churches and individuals. The last acknowledgements as well as those previously made show generous contributions from churches and gifts from individuals. Could these examples be made general, there would be no lack. Why can they not be made general? Impassioned appeals are made for our different enterprises and rightly made. It is now felt that facts, all facts from the heathen world, mission fields, and institutions of learning can be spread before the churches, but to publish the facts connected with the condition of some ministers, their widows, and children, and the matter of how they live, would be an unforgivable imprudence.

This year the Presbyterian synod asked the churches of which it is composed to contribute \$2,000. The Board of the Annuity fund asks for \$1,000. Not \$200.00 of that amount has as yet been received.

The annuitants are more than meeting the expectations of the denomination when this fund was started. One widow writes that she sees her way clear to cease drawing for herself. A minister who has not



Celebrated for its great leavening strength and healthfulness. Assures the food against all forms of adulteration common to the cheap brands.

ROYAL BAKING POWDER CO., New York

yet taken out as much as he put in, writes that after receiving another small amount he believes he can manage to live without drawing further on the fund. The annuitants have a care for each other. If the \$1,000 is not collected, there will be the pinching of want, and the feeling among those in sore need that the denomination has cast them off. This must not be! If the ministers and churches will stop and think of this matter, no minister, child or widow will want for the necessities of life. All that is necessary is to pause and carefully examine the whole matter.

E. M. SAUNDERS, Sec'y Treas.

Acknowledgement

Please permit me to acknowledge through the MESSENGER AND VISITOR the reception of a nice gift of \$35.00 from the friends of Fall River and Waverly per Willard Millar. May many blessings come to all who participated in the bestowal of this much appreciated offering.

A. WHITMAN

Sackville, N. S.

Again it is our pleasant duty to mention the great kindness of our people. First the ladies of Wilmot presented us with a beautiful china tea-set. Next our friends of Middleton provided us with a fine new kitchen stove. Then the gracious intentions of our Brooklyn friends crystallized in the form of a "pound party." Last but by no means least came a surprise party from Middleton, aggregating altogether in cash and valuables over fifty dollars. To all who have contributed toward this result we say with full hearts, Thank you dear friends every one. What you have given has been given most cheerfully and gladly. "The Lord loveth the cheerful giver."

E. E. LOCKE

I desire to thank the friends of Great Hill and Sandy Cove, a district of the Liverpool church, for the beautiful fur cap which was so kindly and unexpectedly presented to me. The address accompanying is treasured. But most of all is the pastor helped by the assurance that the prayer meetings which have been held in the little Hall at Sandy Cove for two years, have brought some nearer to Christ. ZENAS L. FASH. Liverpool, N. S., March 4.

Removal Notice.

IT IS WITH PLEASURE we announce our Opening at 68 KING STREET. We would be pleased to have you call and inspect our line of Woollens and Suitings, Trousers, Overcoatings and Vestings. Our purchases have been made with great care, and we feel that our showing will meet with your cordial approval.

While you may not at present require anything in the line of wearing apparel, a visit from you will be none the less appreciated.

SUITS made to Order, \$15, and upwards.

Orders may be left now for March, April and May delivery.

A. GILMOUR, Tailor, 68 King Street.

They don't agree — your pocket-book and your wash-board. One tries to keep your money—the other wastes it. You'd better consult your pocket-book, do your washing with Pearlina, and put the wash-board out of the house. There's no room or place for it with Pearlina (no soap), nor for any of its wearing-out, tiresome rubbing. You'll be doing your pocket-book a good turn, and help toward making it fatter and sleeker, if you'll do all your washing and cleaning with Pearlina.

Millions NOW USE Pearlina

GREEN River He Parker, S all of Jog

DILL— Walter D Nathaniel years.

FULLER Jan. 24th, He was Baptist death.

DAVIS— Harriet, Hillsboro, of Mrs. C. Davis and the time of Capitol Hill was baptized waters of Bay, and in church. Up to Hillsboro identified Strong and an active ar brought spi meeting. I a centre of ity. Her me do follow he

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JUDSON.—J died at his lu day, aged 35 y united with th years ago, an day of his de and faithful C thoughtful an word of God, against the ten was truly a ma bore witness to who knew him by his helpfu

**Paint Economy**

It pays to use a little paint now and then about the home, place or farm. Paint is a preservative. Our booklet "Paint Points" tells what kind of paint to use for different surfaces. It tells the difference between good and bad paint. It tells what kind of paint to use for the house—for barns, fences and roofs—for furniture and decorative work—for floors—for bath-tubs—and for bugles, bicycles, wagons and implements. Send to-day for a free copy of "Paint Points."

**THE SHERWIN-WILLIAMS BATH ENAMEL**

will make an ordinary sine bath tub look like porcelain.

Over 1000 dealers sell the Sherwin-Williams Paints. Different paints for different surfaces—ask one for all.

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CLEVELAND BRIDGE, NEW YORK OFFICE  
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**MARRIAGES.**

**GREER-SKINNER.**—At the parsonage, River Herbert, March 4th, by Pastor J. M. Parker, Sydney Greer and Annie Skinner, all of Joggur Mines, Cumberland Co., N. S.

**DEATHS.**

**DILL.**—At the residence of his son, Walter Dill, Windsor Plains, Feb. 25th, Nathaniel Dill, at the advanced age of 87 years.

**FULLERTON.**—At Mt. Gideon, Albert Co., Jan. 24th, Joseph Fullerton, aged 60 years. He was a member of the Germantown Baptist church, and was triumphant in death.

**DAVIS.**—At Denver, Colo., Feb. 15th, Harriet, widow of the late Elisha Davis, of Hillsboro, N. B., in her 81st year, mother of Mrs. Charles Kelsey, Miss Delia B. Davis and T. L. Davis. Our sister was, at the time of her death, a member of the Capitol Hill Baptist church of Denver. She was baptized some fifty years ago in the waters of the beautiful Passamaquoddy Bay, and united with the Eastport Baptist church. Upon removing with her husband to Hillsboro, N. B., she became closely identified with the First church there. Strong and beautiful in character, she was an active and gifted Christian. Her voice brought spiritual uplift to many a prayer meeting. Her memory, near the church, was a centre of Christian activity and hospitality. Her memory is blessed and her works do follow her.

**POTTER.**—At Clements, Feb. 19th, Deacon David D. Potter, in the 80th year of his age. On the 8th Feb. Bro. Potter was out driving nearly all day. Near evening he went to the barn to look after his work. About an hour after he was found upon the floor unconscious, with one side completely paralyzed. Some time after being taken to the house he recovered consciousness, but could not speak. Thus he lingered until the 19th, when at 8 o'clock a. m. he peacefully passed on to his rest. Bro. Potter was baptized upwards of 60 years ago, by the late Rev. Joshua Cogswell. He was a time honored member and Deacon of the church, and honored his office by being one of the church's best supporters. He loved the house of God, was a good brother and a wise counsellor. He leaves a widow, one daughter and family to mourn their loss. "He rests from his labors," but we miss him. Our prayer is that God will raise up faithful young men to fill the places of those who are passing away.

**JUDSON.**—John D. Judson, of Alexandria, died at his home on Feb. 13th, his birthday, aged 36 years. He was converted and united with the Alexandria church some 13 years ago, and from that time until the day of his departure was a most earnest and faithful Christian. Bro. Judson was a thoughtful and reverent student of the word of God. He was ever on the watch against the temptations of the enemy. He was truly a man of prayer. His daily life bore witness to his trust in Jesus. Those who knew him best were impressed deeply by his helpful, loving, Christ-like spirit.

Though unexpectedly called from earth, he gladly welcomed the summons. Among his last utterances were these words: "Jesus is the light. Tell it! Tell it! He will be greatly missed at home, in the church and community. The funeral service was conducted by Pastor Spurr, assisted by Rev. E. C. Turner (Methodist) and was largely attended. Our prayer is that the sorrowing ones may find true consolation in Christ.

**BROWN.**—The first break for the year in the Bridgetown church occurred on the 8th inst., when the Master called from our midst our Bro. Deacon Wayland Brown, aged 48 years. For years our Bro. has been numbered among our most active members, and about four years ago was appointed as one of our deacons, which office he has filled in a most acceptable manner. He was one of our most talented members, and his words of hope and cheer will long be remembered by those who had the privilege of being with him in our Conference meetings. He was a most unselfish advisor. We will miss his friendly and appreciated counsel. Death did not take him by surprise. He had the preparation necessary. His closing hours were among his brightest. We shall miss him, but the Lord took him, and we will not murmur. With him to "die is gain." He leaves behind him a wife and two children to mourn their loss. They have the prayers and sympathy of the church in their sad bereavement.

**COGSWELL.**—In the MESSENGER AND VISITOR for Feb. 3rd, there was published an extended and excellent obituary sketch, prepared by Rev. J. H. Sanders, of Yarmouth, of our late very highly esteemed brother, Rev. Aaron Cogswell. Friends of the deceased have requested the publication of some additional facts, which accordingly are given below:—Mr. Cogswell was the son of Samuel and Amy Cogswell. His father, who was an educated man and a teacher, died when the son was but a boy. At the age of 13 Aaron went to Aylesford to learn the blacksmith's trade, was converted at the age of 18, and was baptized by Rev. E. Marsters. Declining the offer of an education and other advantages, on condition of joining the Methodists, Mr. C. went to Wolfville, where he was assisted by Baptist friends in attending the Academy. Among those who took an interest in him were Revs. T. S. Harding, E. Manning and Dr. Crawley, the latter at that time president of the college. While pastor of the church at Clements, Mr. Cogswell went as far as Dalhousie holding meetings, and was the first Baptist minister to hold regular services in Annapolis. About the year 1862 he went on a mission to Barrington, and rich blessings attended his labors there. Bro. Cogswell was a man of strong sympathy, and bestowed much care upon the sick, often watching with the dying until the end came. His fondness for children was also a marked characteristic, and they loved him in return.

**Maritime Missionary Conference.**

The time seems opportune, and circumstances plainly call for a Maritime Missionary Conference of pastors and delegates from the four hundred Baptist churches in these provinces. For the stimulation of increased interest in the great subject of world-wide evangelization, and for the development of our latent forces, it is proposed to invite the churches to meet, by representation, in a central town. The presentation of co-related subjects in carefully prepared papers, written and read by able and interested brethren and sisters, would conduce to a deepening and broadening of the great missionary spirit, as taught by our Risen Lord, and perpetuated by the Holy Spirit since Pentecost. Early in April may be the right time, perhaps later. To add to the interest and profit, it is proposed to secure the presence of Dr. Mabie and Dr. Barbour, two specialists in missionary benevolence. Pastor Adams will visit from Halifax to Fredericton shortly to interview brethren on the subject.

O. N. CHIPMAN.  
H. F. ADAMS.  
Truro, N. S.

The competition announced by The Century Company ought to sharpen the wits of a good many persons who find the winter evenings hang heavily on their hands. The 150 questions, for the answers to which money prizes of \$1,000 are offered, call for information on subjects with which most of us are less familiar than we imagine ourselves to be. The contest seems to be ingeniously arranged, and if it is followed by other competitions of the same sort, there will be a general rattling of the

**On Top Again!**  
with the **Prettiest Cotton Wash Fabrics**

that we have ever shown.  
Lady customers say that when compared with other stocks Ours are the Prettiest in Saint John.

**IF YOU WANT NICE PRINTS—**  
Prints that will Wear  
Prints that will Wash  
Prints that look like Silk when made up—  
**SEND TO US FOR SAMPLES.**

Send to us for any Dry Goods you may want, and you can save money. We pay express on parcels amounting to over \$3.

**FRED. A. DYKEMAN & Co., 97 King St.**

dry bones which lie useless and forgotten in the corners of one's mind. It would be amusing to see a set of questions prepared to test the general knowledge of the new books and new plays of the last five years. Everybody was reading Lombroso for a time, and then came the vogue of Nordau's "Degeneration"; but it is more than probable that many of us who talked learnedly about "psychiatry" and "echolalia" have already forgotten the catch-words which for a time were scattered about the pages of the daily newspapers.

**Dr. J. T. Steeves** late Superintendent of New Brunswick Lunatic Asylum, died on the evening of March 3rd, in the seventieth year of his age. Dr. Steeves was a native of Hillsboro, N. B. He began the practice of medicine in what was then the city of Portland, N. B., in 1854, afterwards removing to the East End. He rose in his profession and was a man of acknowledged ability in many respects. At the retirement of Dr. Waddell in 1874, Dr. Steeves was appointed to the Superintendency of the Asylum and continued to occupy that position until about a year ago. Dr. Steeves was by conviction and sympathy attached to the Baptist body and was while in health a regular attendant upon and supporter of the services of the Baptist church in Fairville.

**A CASE OF DIABETES.**

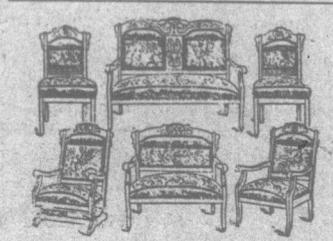
**No Help From Medical Men--Suffered for Many Years--Cured by Dodd's Kidney Pills.**

North Bruce, Feb. 22 (Special)—An old and well known settler in this Township, named Thomas Brooks, who lives on lots 7 and 8 in the 14th concession is rejoicing with his neighbors over his recent recovery, and he said—  
"I was cured by using twenty-four boxes of Dodd's Kidney Pills, and as nothing else ever helped me I say they saved my life."  
"I had tried all the doctors of the locality and was treated for Diabetes hoping and suffering for years."  
From reading of cures I determined to use Dodd's Kidney Pills and I must say that after using the first box I would have considered them reasonable at ten dollars a box.

**J. H. KING, M.D.C.M.**  
26 Germain Street.  
Office hours: 9 to 11 a. m., 1 to 3 p. m.  
Telephone, 863.

**FOR SALE.**

In the very heart of Wolfville, a new and desirable residence, with lot containing 22 fruit trees, 10 bearing, 25 barrels of apples, besides smaller fruits, were raised last year.  
For terms, etc., apply to  
**Rev. H. BISHOP,**  
Linden Avenue, Wolfville.



**Our Parlor Suites.**

HAVE SOLID WALNUT FRAMES  
HIGHLY POLISHED and the  
VERY BEST OF UPHOLSTERING.  
Prices Start at \$18.00.  
**F. A. JONES,**  
16 and 18 King Street.

**ISAAC PITMAN Shorthand**



Is used by more writers than all other systems combined. It is the most up-to-date system, because the best shorthand intellects are employed in its revision and improvement. The Shorthand Instructor (Part I, 50c., and Part II, 75c.) recently published, present the latest developments in Shorthand Science. Send for them and for catalogues of our Business and Shorthand courses of study.

**S. KERR & SON.**

**"CHILD'S PLAY ON WASH DAY WITH 'SURPRISE SOAP'"**

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

News Summary.

Easy to Take Easy to Operate

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

Hood's Pills

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

Anæmia means "want of blood," a deficiency in the red corpuscles of the blood. Its cause is found in want of sufficient food, dyspepsia, lack of exercise or breathing impure air. With it is a natural repugnance to all fat foods. Scott's Emulsion is an easy food to get fat from and the easiest way of taking fat. It makes the blood rich in just those elements necessary to robust health, by supplying it with red corpuscles.

For sale at 50 cents and \$1.00 by all druggists. SCOTT & DOWNE, Belleville, Ont.

PIPE ORGANS.

A. MARGESON,

Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present: one of two manuals and 20 stops, built in U. S.; one of two manuals and 24 stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Reed) at very low prices. Factory—Mill Brook. Warerooms—Webster St., Kenilville, N. S.

Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1896, the Trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Table with 2 columns: Train name and time. Express for Campbellton, Pugwash, Pictou and Halifax... 7.00. Express for Halifax... 12.10. Express for Sussex... 13.35. Express for Quebec and Montreal... 17.10.

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 20.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Table with 2 columns: Train name and time. Express from Sussex... 8.30. Express from Montreal and Quebec (Monday excepted)... 10.30. Express from Moncton (daily)... 10.30. Express from Halifax... 16.00. Express from Halifax, Pictou and Campbellton... 18.30. Accommodation from Moncton... 21.30.

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B. 10th October, 1896.

BARLEY CRYSTALS

More Digestible, More Nutritive, More Concentrated. Endorsed by physicians in cases of indigestion, Dyspepsia, Biliousness, and other ailments. Contains the whole range of cereals. PREPARED AND BOTTLED FREE. Available in America, Europe, and elsewhere. Write to Parvill, 111, Waterbury, N. Y., U.S.A.

The Bishop of Chicoutimi has placed under ban Le Soleil, which succeeded L'Electeur.

Jos. Martin, of Manitoba, has confirmed the rumor that he has accepted a special solicitorship of the Canadian Pacific Railway, and has retired from politics.

It is stated on good authority that the date fixed for the Quebec provincial elections is Tuesday, May 11th.

During the late gale at Cardiff a boat containing six workmen was swamped in the harbor there and its occupants drowned.

The government will drop the patent Dorchester ballot—for which the late administration paid \$2,500—and substitute a simple ballot paper.

At a weight party held in Truro, N. S., the other night, the prize was carried off by a woman who weighed 221 pounds. The smallest woman tipped the scales at 98 1/2 pounds.

Secretary Olney has definitely concluded not to accept the professorship of international law at Harvard, tendered him by President Eliot, but will resume his law practice in Boston.

Ernest Johnston, age 17, working in a mill at Indian River, P. E. Island, got tangled in the machinery and had both legs and one arm broken. He was also injured about the body. His recovery is doubtful.

Rev. Dr. George Scoville Mallory, editor of the Churchman, New York, died Tuesday. Dr. Mallory was born at Watertown, Conn., June 5, 1838. In 1866 he became editor of the Churchman, which he owned at the time of his death.

In the case of Anderson, of Winnipeg, charged with ballot box stuffing, the jury on Wednesday night disagreed and were discharged. Ten were for acquittal. A second trial will take place.

The Minister of Justice has decided to appeal directly to the judicial committee from the decision of the Ontario court of appeal regarding the right of the appointment of Queen's counsel.

Dominion Line steamship Canada has been withdrawn from the Canadian route. Agents have been instructed to withdraw all offers made to the Dominion government in connection with the proposed fast service. The Canada during the coming season will sail from Boston.

Hon. Mr. Mulock is considering the question of inaugurating a system of postal notes for the transmission of small amounts of money through the mails. Meanwhile he proposes to increase from July 1st the number of money order offices by eight hundred.

The defaulting paymaster, John Corwine, U. S. N., of Newport, R. I., has been arrested in Chicago. The police of that city report having secured upwards of \$3,000. Mrs. Corwine is in Washington pleading for her husband.

The House of Representatives has passed the immigration bill over the President's veto, 193 to 37. The Senate referred the bill to the committee on immigration. President Cleveland approved the bill providing an international monetary conference.

The election on Wednesday to fill the seat in the House of Commons for Halifax district, made vacant by the retirement of Wm. Rawson Shaw, Liberal, resulted in the return of Alfred Rillison, Liberal, who received 5,664 votes to 5,252 for Sir S. Crossly, the Conservative candidate, and 2,000 for Tom Mann, who stood in the labor interests.

The British navy estimates for 1897-98 were issued Tuesday. The expenditures are placed at £21,838,000, being an increase of £15,000 over last year's estimates. Four battleships, three third-class cruisers, two sloops, four gunboats, two torpedo destroyers and a new royal yacht will be commenced, making 108 ships building, of which number 66 will be completed during the year. There will also be an increase of 6,119 men and 121 officers in the navy.

A farewell banquet was given Tuesday night by the Lord Mayor of London in honor of Ambassador Bayard. The guests who had been invited to pay honor to Mr. Bayard included ambassadors, cabinet ministers from Lord Salisbury downward, peers of the realm, members of the House of Commons, leading representatives of science, art and literature and leaders of England's most extensive industries. Over 350 guests were assembled. The Lord Mayor toasted Ambassador Bayard in a eulogistic speech, to which Mr. Bayard fittingly responded.

President Cleveland Tuesday sent to the House of Representatives a message vetoing the immigration bill.

One hundred and seventy miners perished from asphyxiation as the result of a fire in a mine at Zacatecas, Mexico.

Fire occurred at Tagieff, Russian Trans-Caucasia, in the naphtha springs district, by which over 2,000,000 pounds (about 73,000,000 pounds) of naphtha were destroyed.

Under the carpet in the room where Isaac H. Lewis, the Neponset, Mass., hermit, who died a month ago, lived there have been found bonds, deeds of property, cash and securities, the total value of which is said to be between \$50,000 and \$100,000. His son will succeed to the estate.

The California Supreme Court has affirmed the decision of the lower courts in the case of Theodore Durant, found guilty of the murder of Blanche Lamont in Emanuel church almost two years ago. The case will now be sent back to the Superior Court, which will fix a date for Durant's execution.

The power house at Thirteenth and Mount Vernon streets, Philadelphia, from which the Union Traction Company operated half a dozen lines of street railway, was destroyed by fire Wednesday evening. Loss about \$500,000. During the progress of the fire two men were run over by a fire engine and killed.

A VICTIM OF ASTHMA. HAD NOT SLEPT IN BED FOR TWENTY-FIVE YEARS.

Seemed Doomed to Torture and Continued Misery—Father, Grandfather and Great Grandfather Had Died from the Trouble—Release Comes in Old Age—The Cure Looked Upon as a Miracle.

From the Whitby Chronicle.

For years stories of famous cures wrought by Dr. Williams' Pink Pills have appeared in the Chronicle. During this time we have been casting about for a local case of such a nature as to leave no doubt of the efficiency of these pills. We have found several, but in each case it proved to be a sensitive body who could not bear to have his or her name and disease made public. Recently, however, a most striking case came to our ears.

Mr. Solomon Thompson lives on a beautiful farm on the west shore of Mud Lake in Carden township, North Victoria. He has resided there for forty years, being the first settler around the lake. He was reeve of Carden and Dalton townships thirty-five years ago, before the counties of Peterboro and Victoria were separated, and he used to attend the counties' council at Peterboro. Mr. Thompson has been a victim of asthma for forty years or more. However, we will let him tell his own story on that head.

On October 15th, 1896, we took a trip to Mud Lake to visit the haunts long familiar to us, and made it a duty and found it a pleasure to call upon Mr. Thompson and learn from seeing him and hearing his account of it how he had been cured. For twenty-five years we had known him as a gasping, suffering asthmatic, the worst we ever knew who managed to live at all. We often wondered how he lived from day to day. On calling he met us with a cheerful aspect and without displaying a trace of his old trouble. Being at once ushered into his house, we naturally made it our first business to enquire if it were all true about the benefits he had received from using Dr. Williams' Pink Pills. "Beyond doubt," said he, "How long have you used them, and how many boxes have you used?" he was asked. "I started a year ago, and took eight boxes." We next asked him if he felt that the cure was permanent. "Well," said he, "I have not taken any of the pills for three or four months. Still I am not entirely satisfied yet. You see my father, grandfather and great-grandfather died of asthma. My people all take it sooner or later and it always ends their days. I have lost three brothers from the fatal thing.

20 CENTS Secures a Good Liver AND GOOD HEALTH.

As a System Renovator and Blood Builder, Dr. Agnew's Liver Pills are Supplanting all others.

So Great has been the Demand that it's hard to Supply it.

Cure Constipation or Nervous Headache, clear the complexion, rid it of eruptions, yellow skin, coated tongue, etc. Act easy—never grip, and the after effects are a positive pleasure. In vials, 40 pills, 20 cents.

Knowing my family history it is hard for me to gain faith, but I can tell you for nearly thirty years I never slept in bed until I took Pink Pills. As you must have known, I always slept sitting in the chair you now occupy. I had a sling from that hook in the ceiling and always sat with my head resting in it while I slept. I now retire to my bed when the other members of my family do. "How old are you, Mr. Thompson?" "Seventy-six," was the reply, "and I feel younger than I did thirty years ago. I was troubled a great deal with rheumatism and other miseries, probably nervous troubles arising from want of sleep, but nearly all the rheumatism is gone with the asthma."

During the conversation Mrs. Thompson, a hale old lady, the mother of thirteen children, came in and after listening to her husband's recital of these matters, she took up the theme. "I never expected that anything could cure Solomon," said she. "We were always trying to find something which would give him relief, so that he would be able to sleep nights, but nothing ever seemed to make much difference. At first he took one of the pills after each meal, but after a time he increased the dose to two. We noticed he was greatly improved after taking two boxes and began to have hopes. Later on when we saw beyond doubt that he was much better, I recommended the pills to a niece of mine, Miss Day, whose blood had apparently turned into water and who had run down in health and spirits so bad that she did not care to live. Why, she got as yellow as saffron, and looked as if she would not live a week. You would hardly believe it," said Mrs. Thompson, "but that girl was the healthiest and handsomest girl in the neighborhood before three months had passed, and all from taking Pink Pills." Mrs. Thompson was called from the room at this juncture to attend to some household duties, and Mr. Thompson resumed the subject of his marvellous cure. "You can have no idea," said he, "what it is to go through twenty-five years without a good night's sleep without pain. I can find no words to make plain to you the contrast between the comforts I now enjoy and the awful life I had for so long. I had a big family of mouths to feed and had to work when at times I felt more like lying down to die. I would come in at night completely tucked out, but even that was no guarantee of rest. There was no rest for me, I seemed doomed to torture and continual misery. When my folks urged me to try Dr. Williams' Pink Pills I thought it would be useless, but I had to do something or die soon, and here I am as right as a fiddle." The old gentleman shook his head to add emphasis to his last sentence, and looked like a man who felt joyful over a renewed lease of life, with all his old miseries removed.

After congratulating our old friend on his divorce from the hereditary destroyer of his kindred, we drove away. At many places in the neighborhood we opened discussions upon the case and found that all regarded it as a marvellous cure. Where the Thompson family are known, no person would have believed for a moment that anything but death would relieve him from the grip of asthma. Every word that is written here can be verified by writing Mr. Solomon Thompson, Dairyville post office, and an intimate acquaintance of twenty-five years enables the writer to vouch for the facts narrated above, and for the veracity of Mr. Thompson in any statement he may make.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strength the nerves, thus driving diseases from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

### The Farm.

#### Young Orchards.

Your orchards should have attention; when there is any spare time go over the trees, cutting away weak, useless wood. When the trees are young is the time to give them good attention, and a well-kept orchard will respond to the extra labor laid out, says "American Gardening." If young trees be left to themselves it will not be long before they grow out of shape. Strong shoots, which give the trees a staggering appearance, should be shortened back; one should always aim to have compact, well-balanced trees, and also, if fine fruit be the object, keep the growth thinned out, as when there is much wood in a tree sunshine cannot get at the fruit, and under these circumstances poor fruit results. Young orchards should be thoroughly cultivated for a few years. I don't know of anything better than young trees. If one half of an orchard be cultivated, the other left in grass, that which was cultivated would grow just as fast again and much cleaner and healthier. A tree that makes a clean, healthy growth is the one from which we can expect fine fruit.—*Massachusetts Ploughman.*

#### Plant Blackcap Raspberries in Spring.

The young tips of Blackcaps require special care in transplanting. Like the strawberry, if set a little too deep they will likely die. If they have been handled carelessly by the nurseryman, they will not grow. If planted shallow, as they must be, without protection, they will be heaved out of the ground and killed by the frosts of winter and spring. A careful person could carry a few plants through the winter by giving careful protection by means of a mulch; but unprotected they would mostly die, if the conditions were at all unfavorable. If, however, just after planting, snow should cover them until spring, and this season should be free from heaving frosts, most of the plants would live. The easiest way to secure a stand of these plants is to secure them from a home nursery, planting them shallow in warm, well-prepared soil. Nearly every plant will then live. It would, however, always be better to set live plants in the autumn, rather than dead ones in the spring.—*Dr. G. G. Groff.*

#### Advantages in Keeping Sheep.

An eminent agriculturist asserted that "the foot of the sheep was gold on the land," and as the sheep not only scatters its solid manure evenly on the soil and treads it in, but also distributes the liquids, the effects of the occupancy of land by a flock only one season has been very noticeable. In England it is a proverb that "too sheep on an acre of land for fifteen days is sufficient to render a poor soil fertile." The claim may not be strictly true in all cases in this country, as sheep in England receive higher feeding than here, but farmers who have tried the experiment have brought up their land to a degree of fertility which enabled them to grow green crops for ploughing under where before not even the hardest weed would thrive. In Canada, where sheep are soiled on rape, and where hurdles are sometimes used to prevent the sheep covering too much ground at one time, the effects on the land from the droppings of the flocks have been remarkable, in many cases giving a large profit by permitting of omitting fertilizers of equal value, and the evidence in favor of sheep as renovators of the soil in every section of this country has been indisputable. The sheep is the friend of the farmer whose soil is poor.

The dog has damaged the sheep industry to the amount of millions of dollars, as well as causing interminable lawsuits, many farmers forsaking sheep rather than incur such risks, but of recent years successful farmers have fenced in their sheep

Mme. Nordica has the distinction of being the first prima donna born in the United States.

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Not since Christine Nilsson has there been a Marguerite to be compared to Nordica's splendid impersonation.

All her achieved successes had for a foundation the most unrelaxing study and effort. No one knows better than the applauded prima donna what such severe work means to the nerves and strength. The following letter from Lillian Nordica to Wells & Richardson Co. must be gratefully read by hosts of women:

"It certainly gives me great pleasure to testify to the health-giving effects of Paine's Celery Compound. I truly believe it to be the best of all spring remedies."

If the winter has left you weak and languid, Paine's Celery Compound will restore strength to your nerves, will purify the blood and make you well. Don't allow nervous debility to go on. Take warning from dyspepsia, nervous headache and sleeplessness. Guard against that tired, played-out feeling that so often appears as spring approaches. Neuralgia and rheumatism—awful enemies—must be conquered.

Paine's Celery Compound is the world's true disease banisher, renovator of the sys-

tem, and a life-giver at this time of the year. It quickly furnishes nutriment for the innumerable nerve fibres; it arouses the organs of digestion and assimilation to brisker action; it enables the wretched body to build up flesh and muscle, and dissipates every fearful and apprehensive feeling.

Paine's Celery Compound is truly the medicine for women when weakened and burdened by work and home cares. It gives them fresh new blood, vim, energy and activity, and a new lease of life. Try it, and when you go to your dealer for Paine's Celery Compound, see that you get it; no other medicine can take its place successfully.

lands with barbed wire, having the bottom strand six inches below the surface of the ground, which prevents scratching to get under the fence, while some farmers who have large flocks find it profitable to employ a boy to guard them early in the morning and in the evening, as sheep prefer to graze during the cool portions of the day. If sheep are to be turned out on the hillsides, to roam at will, they will no doubt be destroyed by dogs, but such method is passing away as the mutton breeds are being introduced. The farmer who keeps sheep for wool only will continue to turn his sheep out and meet with losses, but the one who aims to make a profit from all sources provided by the flock will use precautions for safety. Shelter from the sun in summer and from the storms in winter assists in making sheep pay, and if they have been given something more than the pickings of the farm will be in good condition in the fall to begin the winter. A flock can be kept at but little expense, as sheep will utilize turnips, ensilage, fodder, hay, and be satisfied with a small allowance of grain. Farmers who will begin with good sheep and use pure-bred rams can always secure a fair profit, but the profit left in the soil from the droppings is one of the most important items, as the sheep save the farmer the labor of hauling manure and apply the droppings to the soil better than he can with his most approved appliances.—*Philadelphia Record.*

#### Early Work in Spring.

Just as soon as the ground is bare of snow, the farmer can begin the work that will count as work, in that it would, if neglected, have to be done in the busy season. No better time of the year exists to look to the mowing fields than immediately after the snow is gone and the frost is out of the top of the ground for a few inches. At such a time, with a wooden maul, the stones and rock which have been heaved above the surrounding surface can be easily beaten down so as to render the ground smooth again. The mower can then be run without danger of injury to the knives. Indeed, one or two hours time thus employed on a piece of land will not only enable the farmer to cut a larger quantity of grass to the acre, and do it in much less time, but it will sometimes save many dollars for repairs on the mower. Therefore, never leave the mowing fields to be looked after too late in the season, for if you do the surface will get so hard and the grass so high that it will be extremely difficult to see the stones and uneven places and beat them smooth again.

A great deal can be done in repairing wall fences even before the frost is all out of the ground, for there are always more or less stones that get misplaced on top of the walls which, if put back at the proper time, would prevent others from being moved out of place. Still, if this work is left until the busy season opens, as it too often is, a gap is apt to appear in the wall large enough to let the cattle through, whereupon the farmer must tend to it, even if he has to leave his hay spread in the field. The wise and prudent farmer will see to it that his fences are all put in order as early in the season as the weather and the condition of the ground will permit.—*Frederick O. Sibley.*

Frederick O. Sibley.

# Lilian Nordica to Women.

## Health-Giving Paine's Celery Compound the best Spring Remedy.

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**Ayer's  
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The Remedy with  
a Record.

**50 Years of Cures**

Not an ordinary case of cholera, but a very severe one, which was cured only by the use of Ayer's Sarsaparilla. The patient was a young man, who had been suffering for several days with cholera, and had been treated by the best physicians. No treatment had done any good, until Dr. Agnew's case of cholera, and here one dose gave complete relief, and one bottle cured him, and to-day he enjoys the pleasures of good health as other people do. Heart disease will kill if not cured.

Since the beginning of the choleraic plague in Bombay there have been 8,353 cases, and 6,979 deaths from the disease.

**BEAUTY AND HEALTH TO FAIR WOMEN.**

Miss Annie Patterson of Backville, N. B., Once the Victim of Nervousness and General Debility, Takes on the Health of Early Years.

Some remedies are nothing more than a temporary stimulant, and the reaction aggravates the disease. Where the system has become run down, and nervous debility in its worst forms have shown themselves, South American Nervine will cure. It strikes at the nerve centres and builds up the system by removing the real cause of trouble. Miss Annie Patterson, of Backville, N. B., a lady well known in the Maritime Provinces, suffered terrible from indigestion and nervousness, and her case seemed incurable. She accepted South American Nervine without hope that it was any different to other remedies, but her words are, "I had taken only one bottle when my system began to take on the health of earlier years, and after taking three bottles I was completely cured."

Onions should be soaked in warm salt water to remove their strong flavor before cooking.

**THE DOOR TO GOOD HEALTH.**

Is Through the Kidneys—Like a Well Planned Sanitary System They Keep the Body Human Healthy—Interesting Story From Quebec.

The kidneys have very appropriately been described as the sanitary system of the human body. Let them become inoperating and disease will quickly follow, and unless the obstructions are removed, death will be the result. Mr. D. J. Locke, of Sherbrooke, P. Q., suffered for years from complicated kidney trouble, and spent over \$100 in efforts to secure relief; but no relief came until he used South American Kidney Cure. His statement is that four bottles completely cured him, and to-day he is in the enjoyment of sound health. In the most distressing cases this remedy gives relief in six hours.

Thomas M. Bram, convicted of the murder of Captain Nash, of the barquentine Herbert M. Fuller, will be sentenced at Boston next Tuesday afternoon.

**TERRORS OF RHEUMATISM.**

A Remedy Which is Instantaneous and Permanent in Effect—A Calgary Resident, Crippled for Three Years. Becomes Strong as an Athlete.

No subtle or mysterious force could be more miraculous in its effects than is South American Cure in all cases of rheumatism. James A. Anderson, of Calgary, N. W. T., says that seven or eight years ago he became afflicted with rheumatism, and for three years it made him a cripple, so that he had to use a stick to get about. In his own words: "I suffered untold misery, and though treated by the best physicians in the country, and I spent a term in the hospital, recovery seemed as hopeless as ever. A friend recommended South American Rheumatic Cure. It gave help immediately, and after the second bottle I threw away my stick. To-day I am as strong as an athlete." Price 75 cents.

**News Summary.**

Mr. C. W. Robinson was elected Mayor of Moncton by acclamation Friday.

A brick engine house and log alarm station will be built at Westport, N. S.

George Robinson, of Parrsboro, a farmer aged 75, was found dead on the road Friday.

James J. Linn, a Halifax commercial traveller, died suddenly Friday, on an I. C. train going to Amherst.

At the holding of the Federal election in this district...

**A Ringing Endorsement  
from Rev. Geo. C. Needham,  
The Anglo-American Evangelist.**

EAST NORTHFIELD, Mass., Feb. 1, 1897.  
Mr. J. E. DUBOIS—MY DEAR SIR:—I have invariably declined giving endorsement to medicines or agencies for curative purposes. But after a faithful use of the Electropoise in my family I have had such signal proof of its remedial value that I feel it is only just to testify to its healing power.

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**Electropoise**  
No Oxygen  
Home Remedy  
Without Medicine.

The Electropoise is very materially benefited myself in discharging the agonies of acute nervous dyspepsia. I regret that an unjust prejudice founded on misrepresentation kept me from its beneficent help until recently.

GEO. C. NEEDHAM.  
Mr. J. E. DUBOIS—DEAR SIR:—I fully endorse my husband's testimony to the value of the Electropoise, both in family and personal use. YOURS,  
ELIZABETH A. NEEDHAM.

Rev. Geo. C. NEEDHAM is the Anglo-American Evangelist and Author of Books for Bible study. Mrs. Needham is also widely known as a Bible teacher and theological writer of international reputation.

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La Patrie, of Quebec, announces that instructions have been given by the Holy See to the bishops to cease all agitation on the school question until the court at Rome has pronounced on the politico-religious situation in Canada.

Dr. McKay, of Cape Breton, the Conservative leader in the Nova Scotia Legislature, has retired, and at a meeting in Halifax, Thursday, John F. Stairs, ex-M. P., was chosen in his stead.

Advices from Samoa, under the date of February 23, report King Malleoa has been menaced by a strong force of natives, led by King Tagaseaga, who was taking advantage of the absence of foreign warships to attack the capital.

Capt.-General Weyler arrived at Havana on Thursday, accompanied by his staff. He did not receive any popular welcome. No reason is given for the return to Havana, but it is generally well known that Weyler's campaign in Matanzas and Santa Clara has been an ignominious failure.

Particulars of the death at Orange, N. J., of Mr. J. W. Parker, state that he had just left the train and was crossing a track when he was struck by another train. He died in a few minutes, while in the ambulance. The remains were taken to the residence of his daughter, Mrs. R. G. Moran.

James Stanley Morse, who died a few days ago at the residence of his son, Niagara Falls, was fourth on the existing roll of attorneys in New Brunswick, having been admitted in 1839. He had filled several important offices in Restigouche, including that of Judge of Probates.

The Minister of Marine and Fisheries has sent a gold watch to Capt. C. B. Dobbin, keeper of the lighthouse at Moose Beak Reach at West Jonesport, Maine, in recognition for rescuing the shipwrecked crew of the schooner Ashton, of Weymouth, Nova Scotia, on the first of December last, and a silver watch to B. E. Dobbin.

Efforts are making to sell to the United States Government, for \$50,000, the farm of 112 acres near Hodgenville, Ky., on which Abraham Lincoln was born. The present owner of the property is a New York man, who bought it not many years ago for \$3,000. The little one-room log cabin, which for a time served as Thomas Lincoln's home, stands to-day practically as it was in 1809, but it contains no furniture or other relics dating anywhere near back to that year.

In the House of Commons last Thursday night, Hon. W. S. Broderick, parliamentary secretary to War Office, said the government's proposal to create regimental districts in colonies had been referred to the Dominion of Canada for opinion thereon. The Imperial government, he said were alive to the desirability of the creation of such districts, and would encourage any tendencies toward their establishment on the part of the colonies. He added it was obvious that the subject needed careful consideration.

Almost a warlike spirit is being aroused among the people of Mexico by the presence of Messrs. Bruce, Stone and Pierce, of Boston, to enter into negotiations with the Mexican government for the return of flag-captured by the Mexican troops during the war of 1847. Newspapers of the republic are indulging in very intemperate language regarding the visit of these gentlemen. So strong is the sentiment against Amer cans that ladies are openly insulted in the streets and stores. It is acknowledged that only the iron rule of President Diaz prevented collision.

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Vol...

EDITORIAL Paragraphs sustain the Christian Purpose Notes, Contrabands What I See Boston, The Great St. Mar (O. G. G.) The Samaritanas at A. B. L. M. S. Heretics in My Lord's Reminiscences Brown Children a

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