

# Messenger and Visitor.

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## Contents.

EDITORIAL	My Childhood's Sunday	8
Paragraphs	THE YOUNG PEOPLE	7
Expect Great Things from God	Daily Readings	7
The Lame Man at the Gate	S. L. C. Lesson	7
Notes	Foreign Period	7
CONTRIBUTED	Prayer Meeting Topic, etc.	8
A Methodist Meets From Halifax	FOREIGN MISSIONS	8
The Old Treasure	W. B. M. U.	8
A Debt of Honor (W. B. M.)	Notes by the Secretary	8
Acadia College (Dr. Sawyer)	The Horse	10
STAFFERS	S. S. LESSON	10
McLaren of Manchester	The Boldness of Peter and John	11
Good Resolutions (Burdette)	From the Churches	12
THE STORY PAGE	Marriages and Deaths	12
Talford Strong	News Summary	14 and 15
	The Farm	15

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Treaty of Arbitration. The treaty of arbitration between Great Britain and the United States, having been duly signed by Secretary Olney and Sir Julian Pauncefote, was, on January 11th, submitted by President Cleveland to the United States Senate. The treaty provides that all pecuniary claims not exceeding £100,000 shall be dealt with by a court of arbitration consisting of a jurist of repute appointed by each Government, and a third chosen by these two, or, in case of their failure to agree upon a third, by joint action of the Supreme court of the United States, and the Judicial committee of the British Privy Council, or, failing that, by the King of Sweden. The award of a majority of the tribunal so constituted is to be final. In case of pecuniary claims exceeding £100,000, and of other matters which do not involve territorial claims, the treaty provides for their submission to the same tribunal. If its decision is unanimous, it is final. If the decision reached is not unanimous, either party may, within six months of the date of the award, demand a review of the matter, in which case, it is to be submitted to a tribunal composed of five jurists of repute, each party to the dispute choosing two, and the fifth being selected as in the former case. The award of a majority of this tribunal in the matters submitted to it will be final. In the case of controversies arising in which territorial claims are involved, the matter in dispute is to be submitted to a court constituted by the appointment of six eminent jurists, three by each party to the controversy. In this case there is no provision made for an umpire, and a final decision can be reached only if five out of six of the arbitrators agree, or—in case less than five agree—if neither party shall within three months protest that the award is erroneous. It is, however, provided that if the award is protested there shall be no recourse to hostile measures until the mediation of one or more friendly powers shall be invited by one or other of the parties.

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The Value of the Treaty. It will be seen that the treaty does not by any means afford a guarantee that all contentions that may arise between the two nations shall be settled by arbitration. In the first place, it is understood that all controversies in which the national honor is involved, shall not be submitted. This was considered important by Lord Salisbury, while, as we understand, those who acted on behalf of the United States did not regard such an exception as necessary. Then, in all contentions in which territorial claims are involved, the treaty makes no provision for an independent umpire, and a final settlement of the dispute will not be reached unless five of the six members of the Court of Arbitration shall agree. Such agreement in cases involving important national interests, is improbable. It would appear, then, that the treaty falls a long way short of making adequate provision for the settling of all difficulties between the two nations by peaceful arbitration. At the same time, there can be no doubt that the

treaty marks a forward movement of great importance in the interests of peace, and men of peace in both nations—both statesmen and the plain people of the land—rejoice in what has been accomplished. If the treaty does not guarantee the peaceful settlement of all controversies between the two nations, it does at least provide for final settlement of all matters, except those involving territorial interests, and in the case of the latter, there will always be the assurance that the matters in dispute will be submitted to the calm and deliberate discussion of a court of arbitration, and that the mediation of friendly powers will be invited, before there shall be any recourse to hostile measures. The knowledge that international controversies must be submitted to this kind of treatment would promote a more tranquil state of the popular mind in regard to them, so that great disturbances of the money market and exasperating situations would be avoided, and counsels born of calmer moods would prevail. What fate the treaty will meet with in the United States Senate is uncertain. Promoting peace with other nations does not appear to be the most congenial employment for that remarkable body. The senate seems likely to take its time in dealing with the treaty, and it may be that no final action in the matter will be taken during the present session. Not unlikely there will be strong opposition to the treaty, but it is hardly probable that the senate will finally refuse to endorse a measure which evidently has so strong a popular support, and on behalf of which the best elements of the nation will be so generally and actively engaged.

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Cecil Rhodes. Mr. Cecil Rhodes of South African fame, is on his way to England to answer to his Government for his share in the famous conspiracy of last year, against the Boer Government of the Transvaal. Mr. Harold Frederic, the London correspondent of the New York Times, believes that Mr. Rhodes' arrival will mark the beginning of another period of popular concern about the South African problem. The same correspondent intimates that Mr. Rhodes will be received by the public in a different spirit from that exhibited towards him at the time of his last previous visit to England. Then the public was too confused over the recent disturbances in the Transvaal to know just now to treat Mr. Rhodes. Besides there were influences set at work by those who had pecuniary interests in the South African company to surround Rhodes and Jameson with a halo of patriotism. Mr. Rhodes is doubtless aware of this modification of public opinion. He is a man of masterful and indomitable spirit, and does not know how to bend before the blast. His public conduct, it is certain, has not been determined by a strict regard for righteousness, but he boasts that he has added two million square miles to the British Empire. The ostentatious manner of his leaving South Africa on his return to England, the haughty insolence characterizing his recent speeches in Capetown, and his arrogant attitude towards his official superiors will certainly not win favor for him with the British Government, and hardly with the British public. Whether the name of Cecil Rhodes is still to be a power in South Africa, and perhaps a force inimical to the British Empire, or whether his glory is a thing of the past, are questions which are canvassed with interest. Mr. Rhodes' speech and conduct has intimated only too plainly that if he cannot have his way by the consent of the British Government, he will be willing to lead a revolutionary movement for the establishment of an independent South African republic.

## The Dutcher Murder Case.

In the Supreme Court sitting at Dorchester last week, the grand jury found a true bill against John Sullivan, of Moncton, charged with the murder of Mrs. Dutcher and her young son at Meadow Brook, near Moncton, on the night of Sept. tenth, 1896. As we go to press the trial is still in progress. The contention of the Crown, as stated by the Solicitor General, is that on the day preceding the murder Sullivan visited Mrs. Dutcher; that he abstracted the key of the side door; that after midnight he approached the house and, knowing the dog, enticed it towards him; that he then killed the dog and threw it into that which served as a cellar under the building; that he entered the house and went up stairs and entered the bedroom where Mrs. Dutcher and the children were sleeping; that he thought to find where the money was concealed; that Mrs. Dutcher awoke and recognized him by the light from the window; that she got up and some words took place between them and trouble followed; that he struck Mrs. Dutcher into unconsciousness; then he killed the little boy; that prisoner then collected materials for the fire, and took the lamp and set the place on fire to cover up the traces of the crime; that it was probably through fear of discovery that he hastily left and did not take time to find all the money. The most important witness in the case for the Crown, and the only direct evidence against Sullivan, is little Maggie Dutcher, who was sleeping with her mother and brother on the night of the murder, and was very severely injured, apparently by a blow or blows on the head. After hanging for some time between life and death, the little girl has quite recovered and professes to have a clear recollection of what took place on the night in question. Her evidence was given on Saturday, and she distinctly identified Sullivan as the man who struck down her mother, her brother and herself. On cross-examination, her testimony was somewhat confused and contradictory, but on the whole it would seem that the impression made on the court and spectators was that the child had told the truth, and had described, as clearly as could be expected under the circumstances, what she had seen. It should be remembered, however, that the evidence in defence is yet to be presented, and that it may materially alter the present aspect of the case.

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—Everyone has heard of circulating libraries but out in the state of Wisconsin they have what may be regarded as a new application of the idea in the "travelling library." As to the details of this educational enterprise we are not informed, but it is said to be undertaken by private citizens with the cooperation of public libraries and is intended for the benefit of the more sparsely settled districts of the country. It would seem quite feasible, by means of railway trains and wagons, to arrange a system of distribution and collection of books, which, under wise Christian management, would place the best literature within reach of all the people. The MESSENGER AND VISITOR has a number of readers in the State of Wisconsin; perhaps some of those friends will give us information in reference to the management of this travelling library. Possibly the plan could be adopted in connection with denominational interests and as a feature of colportage work. For one thing, it would seem that on this plan a regular system of exchange of Sunday school libraries might be arranged.

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—We have done the best possible for correspondents this week, but regret that it is necessary to hold over considerable matter to another issue.



## A Methodist Mecca.

BY BLANCHE BISHOP.

The readers of the MESSENGER AND VISITOR will doubtless remember that last year the Baptist Convention of the United States was held at Asbury Park, one of the long string of summer resorts on the New Jersey coast. The Sunday services of the Convention, however, took place, by special invitation, in the Methodist Auditorium at Ocean Grove, a famous religious resort adjoining Asbury Park. This same Ocean Grove is not only the summer Mecca of American Methodists, but a most successful civic enterprise as well; and it has occurred to me that an account of what I saw and heard there during a short visit in the summer of '95, will not be out of place in this paper.

Twenty-seven years ago a small number of Methodist clergymen and laymen went to the shore at this point for the purpose of holding a camp meeting. It was before the days of universal summer outings and migrations, and the New Jersey coast was then a wilderness of sand wastes and patches of scrub oak. But our clear sighted divines and laymen marked the possibilities of the place, returned year by year, erected cottages instead of tents, formed themselves into an Association, procured a charter from Government, and proceeded to build up their modern Zion. Ocean Grove, now a city with a summer population of about 70,000, reduced of course in the winter to a few thousand permanent residents, is a living refutation of the theory that ministers cannot do business. These are the very Yankees of religious finance.

The Ocean Grove Camp Meeting Association of the Methodist Episcopal Church—such is the full title of the Association—is composed of twenty-six members, half of whom are ministers, half laymen. The city is absolutely under their control. They own the land, though the greater part of it is leased on terms of 99 years. They make all the laws, and appoint officers to enforce them. The public works, the public morals, and the public devotions, they superintend with equal zeal and skill. Their revenues, which are scrupulously applied to the city needs, are derived largely from rents, taxes and tolls. Extra expenses they meet by subscription funds, special assessments and loans. Most remarkable of all, there are only three or four salaried officers, several of the members performing arduous work without remuneration. For the conduct of business they have a building called Association Hall. Its interior resembles a parliament house, with senate chamber departmental offices and all the rest. In short, Ocean Grove is a miniature limited monarchy, of which the President of the Association is at once Monarch and Premier, while the other members are Cabinet Ministers and Councillors.

As might be expected, Ocean Grove bears a character quite unique among its republican neighbors. No manufactures or other money-making concerns are allowed within its boundaries, and only such stores as are needed to supply the daily wants of the inhabitants. On Sunday nothing is sold, not even milk. If a citizen has neglected to lay in a supply on Saturday night, he must travel in the morning to the city gates, where the world and flesh will sell it to him over the fence. Liquor selling is, of course, totally prohibited. It is said that when certain wealthy liquor dealers of New York go to Europe for the summer, they send their boys to Ocean Grove. This is surely a recommendation for Ocean Grove, if not for the discretion of the liquor dealers; for the cutest of the illustrious three is ever in waiting on the board walk at Asbury Park, with not even a fence between!

The nature of other regulations imperative both to Sabbath and week-day quiet and order will be seen from the following quotations from last year's report of the Chief of the Police department: Arrests for disorderly conduct, 7; intoxicated, 4; Sabbath bathers, 2; bicycles, 10; persons in improper bathing suits, 2; pickpockets, 1; tramps 2; persons in improper bathing suits hindered and removed from the bathing ground, 256; persons not properly covered stopped from going through the streets to and from the bathing grounds, 48; shows prevented from entering grounds, 7; bicycles stopped from riding on the Sabbath day. (strangers to our regulations), 128.

Two plausible reasons for the almost supernatural good order that reigns at Ocean Grove are sometimes suggested by the worldly minded. One is that only good people resort there; the other that the natural situation of the place discourages the entrance of evil. Its front is protected by the ocean, its north and south sides by two fresh water lakes that stretch their long arms down to within a yard or two of the sea. True, the lakes are narrow and the world's vain shows in plain sight, but the devil has his own reasons for not crossing the water. Then, on the west, an iron fence completes the chain and renders the enclosure as safe and secluded as a gentleman's park, or a cemetery.

Whatever of truth there may be in this view, it is certainly a matter of congratulation that a given 70,000 of

our race can be found living together in such strict accordance with the laws of sobriety, good sense and good taste. And not only is there an almost superhuman lack of wickedness in Ocean Grove, there is also an incredible amount of positive good.

The aim of the Association is strictly religious, being in their own words, "to make and help all Christians rather than to build up a single sect." It is doubtful if another sect than their own could accomplish the aim in their way, the work demanding, as it does, that most unusual combination of qualities—keen business sagacity with undoubted spirituality. All summer long, all day long, there are meetings, meetings, meetings; holiness meetings, morning consecration meetings, helping hand meetings, experience meetings, encouragement meetings, surf meetings, twilight meetings, after meetings, mothers' meetings, children's meetings, boys' and girls' meetings, young people's meetings, meetings of the Epworth League, of the King's Daughters, of Deaconesses, of the W. C. T. U., of the W. H. M. S., of the W. F. M. S., and a half a dozen other societies and leagues. There is a summer school of Theology which gave last year 33 lectures attended by three hundred students, a Sabbath School with an attendance of nearly 27,000, and a series of 16 studies in the Greek Testament under a special Sunday School Assembly. Last year's programme included 60 sermons, 596 addresses, 30 special song services, 16 musical rehearsals, 6 concerts, 2 oratorios, 9 lectures, 8 entertainments of varied character, to say nothing of a Lake carnival, a G. A. R. camp fire, a Fourth of July oration, a negro jubilee, and last but not least a Baptist convention.

Many of the speakers on these occasions are men of great distinction, of all denominations, of many countries. The managers pride themselves, too, and justly, upon the quality of their musical entertainments. The two oratorios mentioned, for instance, were given by the New York Symphony Society Orchestra under the conduct of the famous, Dr. Damrosch. The great auditorium, seating 10,000 people, is often too small for the audience. A monster camp meeting, truly, and worthy the enthusiasm it invariably evokes.

Let it may be thought, however, that the good people of Ocean Grove are so abnormally good as to spend their whole time in meetings, it ought to be mentioned that there are numerous intermissions when even the saints may be seen sporting themselves in the surf, or enjoying the life and go of the promenade. It must be remembered also, that while 10,000 people are at meeting in the auditorium, and perhaps 25,000 more in the Tabernacle and the temple, there are fully 57,000 others enjoying themselves elsewhere, it may be on the countless verandahs of their gaily painted cottages and hotels, possibly floating lazily about Wesley Lake, reclining on the cushioned seats of the gondolas, and watching the thousand witcheries of light and water, but more likely passing the hours amidst the untiring delights of the sunny beach, the crowded promenade, or the music enlivened pavilions (of Asbury Park).

But a list of the attractions of Ocean Grove would be incomplete without mention of its tent life. It is a novel sight in the midst of a city of regular, concreted streets and substantial houses, to come suddenly upon a block of tents. They are generally very close to the street, with the curtains drawn back as if to invite inspection. One's first impulse is to look the other way, but the temptation is too great. It is like a show of doll houses, where the front walls are down and the dolls go about imitating the performances of real, live people. At night, especially, the scene is irresistible. There is always a carpet on the floor, or stage rather, and some lace curtains in the background. In the middle foreground is a small table with books and a shaded lamp. An old gentleman and lady, perhaps, are sitting on either side of it, actually rocking. They glance at you with wooden indifference, and go on with their toy newspapers. Behind them a jointed doll is preparing supper, disappearing behind the lace curtains and appearing again with the precision of clock-work. Then your eye falls upon the beds, two of them, one right, one left in the background, big, white, counterpane, pillow, and pillow shammed to the last degree of whiteness and puffiness, and at the very idea of those great *real* beds, stuck here on a platform almost within arm's length of a city street, you just manage to save yourself from a fit of laughter, and pass on. There are blocks and blocks of these tents, some of them private property, others rented by the Association. One long row is suggestively situated on Pilgrim Pathway.

Have I praised Ocean Grove too unreservedly? Visit it and see.

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From Halifax.

The holidays lately past showed no falling off in social and religious civilities. The Levée is no longer confined to Government House. After citizens had paid their loyal respects to His Honor, the Lieutenant Governor and General Montgomery Moore, commander of Her Majesty's forces, the way was clear to honor three of the religious denomination represented in Halifax. Archbishop O'Brien was advertised to receive the regards of his fellow citizens on behalf of the Roman Catholic Church, Bishop Courtney for the Episcopal Church, and Dr. Gordon of Pine Hill, Moderator of the Assembly, for the Presbyterian Church. Large numbers availed themselves of the pleasure of making their submission and paying their respects to all these notables.

Among the preachers on Christmas day the Rev. Mr. Dobson of Grafton Street Methodist Church was the most distinguished. He came to Halifax last summer from Bermuda. He is past middle life, white with age, tall and pale. He has an active brain, philosophically disposed, and the orator's gift in a high degree. He is much sought

after as a public speaker. The impression he leaves is that of a man deeply sincere and passionately earnest. Men gifted in these lines owe a debt to the entire public, and can give good service outside of their own denomination. This Mr. Dobson seems willing to do.

The week of prayer has passed. The fervor and earnestness in religious work are greater than in some years past. Hopefulness and zeal seem to characterize the public worship. The purpose in some of the churches is to continue the extra services. Two military men, Captain Winn and Captain Wigham, are devoutly pious and make their influence felt in religious life. Zeal and hard work characterize the pious in the military department in Halifax. They are pronounced and decided in their piety and labors. This is essential to the cultivation of religion in the social atmosphere of military life.

The reports of Mr. Moody's meetings in New York had a cheering effect upon Christians in Halifax. The fact that New York was moved strengthened their faith. It enabled them to believe that Halifax, St. John and all parts of the Dominion, as well as the rest of the world, can be stirred by the divine agent. A feeling is abroad that God's kingdom is about to be enlarged in a marked unusual degree. May faith and labor go hand in hand till great things are accomplished for God.

The Baptist Book Room was thronged for days before Christmas. The staff of helpers had to be enlarged. An unusually large amount of business must have been done. Here I may refer to a very useful book, especially for ministers of the denomination, can be obtained through the Book Room or from the Baptist Publication Society, station at Boston, I refer to Dr. A. J. Rowland on "The Pentateuch." Dr. Rowland has done good service, not only in giving a clear outline of the Pentateuch, and hints for an intelligent study of it, but he has gathered up the results of "The Higher Criticism," admitted its excellencies, and exposed and refuted its fallacies. It is a small book of about one hundred pages. I know not its cost, but should judge that it is not more than fifty cents a copy. To ministers who have neither the means nor the time to explore the whole forest of literature of "The Higher Criticism," I commend to them this little work of Dr. Rowland's.

Halifax fortunately, like other cities of the Dominion, has the advantage of seeing both sides of the long drawn out discussion of the Manitoba school question. All are studying it in its many bearings. As it has now settled down to be a question between the French Hierarchy, and the French Premier and his party, it is watched with a peculiar and deep interest. One of the Halifax political papers does not see ecclesiastical tyranny in the suppression of a French newspaper. This paper says, if the hierarchy judged the suppressed paper injurious to religion, as they believe it, they had the right, yea it was their duty to protect their flock by suppressing it, if they had the power to do so. If the people choose to submit to this command which has back of it no civil authority to inflict punishment for disobedience, then let them do it; and let the hierarchy exercise their undoubted right to suppress such papers. The opposing papers would mildly make it out that this is religious tyranny, that should be crushed—an out of date tyranny. It is a fortunate thing that in this struggle the seat of war is in Quebec, and that both sides are led by French Roman Catholics. This saves the war from being between Protestants and Roman Catholics—a most desirable thing. When the struggle has come to an end, the people of Quebec province will have light they did not have when the discussion began. Indeed in the House of Commons last year, the French members heard every possible phrase of the question of the spheres of the jurisdiction of the state and the church discussed. It was a school to them. They can learn. They have learned. They are still learning. To Baptists it is a great source of satisfaction that they have been in the field for so long a time in the agency of the Grande Ligue Mission, paving the way for what is now taking place on a large scale.

Among ourselves we have the same question on a small scale. At Fredericton I was gratified to see all the teachers, Protestants and Roman Catholics and all the students attending the religious exercises of the Normal school. I trust the same state of things exist now. This has been the custom at the Normal school at Truro. There the Roman Catholic teacher took his turn in conducting the religious exercises at the opening of the school. All went on smoothly till Archbishop O'Brien learned of this state of things. Here he interposed his ecclesiastical authority, and forbade both teacher and students of the Roman Catholic faith to attend these religious services. Their consciences were untroubled and they enjoyed the worship. But his grace smells heresy and he has put down his prelatical foot. The faithful must obey. This matter of religious liberty is not fully settled. Mediævalism is a perfect salamander to stand fire. It seems impossible to burn it up. It dies hard, and still it is dying. Patient waiting will bring the time when it will be dead.

REPORTER.

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The wheat crop of Australasia for the coming harvest is so short, according to estimates reported to the State department at Washington by Consul Bell at Sydney, that it will reduce that country from her position as sixth wheat exporting country of the globe to about the eleventh wheat importing country. Instead of being an exporter of about 12,000,000 bushels per year, Australasia will have to import not far from 5,000,000 bushels to supply the deficiency for short crops.



"McLaren of Manchester."

By C. B.

Alexander McLaren was born in Glasgow on the 17th of February, 1826. His father, a shrewd, devout, upright Scotchman, was the pastor of a Baptist church in that city, but, as is usual among the "Scotch Baptists," his whole time was not given to the church, but he was also engaged in business. His son was taught from his earliest days to regard personal religion as the one great reality of life; and at the age of eleven, on a profession of faith, he was baptized. He attended the high school of his native city, and both there and at its university acquitted himself with distinction; but he was still quite young when his family removed to London.

Soon after, he applied for admission to the Baptist College, then at Stepney. His appearance was so youthful, when he presented himself before the committee, that they had difficulty in believing he was the "Mr. McLaren" whom they had resolved to see first, as the writer of a remarkable paper that had gained their unqualified approval.

The youngest of the family by five or six years, he had no playmate at home. This circumstance told on him as a boy, making it natural for him to find companionship in books; and this early acquired love of reading led to those habits of systematic study to which he has steadily adhered through his whole career. Before he had completed his twentieth year he had taken the degree of Bachelor of Arts at London University, and had been chosen as minister by the Baptist church worshipping in Portland Chapel, Southampton.

When he entered on his work, the church was by no means in a flourishing condition, and the membership was very small; but after he began his ministry the numbers gradually increased. He worked hard, attended to every branch of church work, and desiring to raise the standard of Sunday-school teaching, he formed a class for teachers, which he himself taught. For twelve years he remained at his post, notwithstanding many temptations to leave it. His reputation as a powerful preacher grew, men of influence gathered around him, and his services were increasingly in request for "special occasions." But he avoided dissipation of energy; he rarely left his own pulpit, and each sermon preached there was the result of earnest study.

In 1858 he went to preach for one Sunday at Union Chapel, Oxford Road, Manchester, the pastor of which was vacant. At the close of the morning service the deacons arranged for a church meeting to be held on the Monday evening, and before twenty-four hours had passed an enthusiastic call was sent him: There was hesitation in accepting it. Twelve years had bound him in affection to his people, and it was hard to exchange the beauty of the sunny south, in which he delighted, for grimy Lancashire. But he could not put aside this invitation as he had done former ones; it was God's call.

On the first Sunday in July, 1858, Mr. McLaren began the pastorate which continues to this day, and which has made the name "McLaren of Manchester" known throughout Christendom. He took root in Manchester from the first. Crowds did not go to hear him as they go to a merely "popular" preacher, but earnest men and women came, recognized him as a teacher, and remained. After some years, to accommodate the ever-increasing congregation, a handsome new chapel was built, with large lecture hall and numerous class-rooms. The old name, however, of Union Chapel was retained. Gradually his name became a tower of strength to any cause with which he identified himself.

Through Dr. McLaren's whole career (the University of Edinburgh, in 1877, conferred upon him the honorary degree of Doctor of Divinity), his services have been eagerly desired by the leaders of good work in Manchester and far beyond it; but, while anxious to help schemes for social and moral improvement, he has firmly held that for a minister the secret of success is "that he should concentrate his intellectual force on the one work of preaching." When he does appear on the platform he is enthusiastically received. He has never allowed his people to expect much from him in the way of postural visitation; and now his colleague, the Rev. J. E. Roberts, M. A., B. D., relieves him almost entirely from that branch of the work. He rather avoids society, and yet, when induced to enter it, no trace remains of unwillingness, far less unfitness to take a leading part. In the social circle, his look, his voice, his whole bearing, are as "magnetic" as in the pulpit.

There is a deep vein of shyness in Dr. McLaren's nature, which makes "personal dealing," as it is called, difficult for him; but in addressing hundreds he does deal personally with each. In a character sketch which appeared in The Christian some years ago, it is truly said: "Dr. McLaren cannot be described. We may speak of the spare figure, quivering with life and feeling; of the firm set mouth, the unmistakable sign of a tremendous will; of

eyes that pierce and shine and seem to compass everybody and everything in their quick, lightning glance; or of the strangely magnetic voice,—but in vain. We may describe his preaching as 'logic on fire,' or say that his words thrill like electricity; that he speaks like one wholly possessed by his theme, or that the speaker's *soul ensemble* gives one the best idea possible of etherealized matter, of spirit overpowering matter,—but all fails. The man must be seen and heard to be understood."

Dr. McLaren's first volume of sermons ("Sermons Preached in Manchester") was published in 1860, the second series in 1869, and these have passed through many editions. Many volumes have followed since, all reaching that high standard of intellectual grasp, beauty of language, and deep spirituality which he has taught his readers to expect. His contributions to the "Expositor's Bible,"—one volume on the Epistles of Colossians and Philemon, and three volumes on the Book of Psalms,—are of themselves sufficient to place him in the front rank of living expositors. Readers of the Sunday School Times do not need to be reminded of his excellent weekly articles on the International lessons which they have now for many years enjoyed and valued.

In 1856, Dr. McLaren was married to his cousin most happily,—a deep true union of heart and life. In 1880 he was laid aside by illness for a year, the only break in his fifty years' ministry. In 1884, after a week's illness, his wife died. This changed the world to him, but his faith did not falter, and now hallowed traces of an "accepted sorrow" can be seen in the lines of his face, heard in the pathetic ring of his clear voice, and, above all, in the chastened, tender, but always manly, strain of his mature teaching. His two eldest daughters are married, grandchildren are growing up around him, and one daughter and his only son still share his home.

During the year just passed, Dr. McLaren completed fifty years of ministerial service. An influential committee of citizens of Manchester, representing all denominations and political parties, was formed fittingly to commemorate his jubilee. He also received congratulatory addresses from his ministerial brethren of the Baptist and Congregational churches, and many good-wishes from both sides of the Atlantic.—S. S. Times.

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The Hid Treasure—The Precious Pearl.

"That interpretation of Scripture that meets all the requirements without forcing is apt to be the right one."

If the "Treasure" and the "Pearl" in the two parables of our Lord in Matt. 13: 44-46 represent salvation in Christ, as many teach, there are some difficulties:

1. This interpretation makes salvation hidden, hard to find, whereas the exact opposite is the contrary.
2. It makes the man rejoice over a thing he does not yet know the value of.
3. It makes a worthless, bankrupt, outcast sinner, the purchaser of the most costly thing in the universe.
4. It makes him give up everything obediently, he might be supposed to have, before he comes into possession of the Treasure. The saved sinner is commanded by Christ to "deny himself,"—keep on giving up as long as he lives.

Moody says "Jesus is the 'Man' who found the Treasure, the 'Merchant' who bought the Pearl." Try the interpretation from this starting point.

1. "The field is the world."
2. The "hid treasure" is the sinful host, hidden in hovels, farmhouses, palaces; under the grime of carnal actions, the filth of vile products of the heart, (see Matt. 18: 18), the unclean robes of self-righteousness.
3. Christ is the one who bought the "field," the "pearl." "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Ps. 2: 8. "Remember thy congregation, which thou hast purchased of all; the rod of thine inheritance which thou hast redeemed," Ps. 74: 2.
4. Christ paid a great price. "Feed the church of God, which he has purchased with his own blood," Acts 20: 28. "Ye are not your own; ye are bought with a price," 1 Cor. 6: 20; 1 Cor. 7: 23. "God sent forth his Son to redeem them that are under the law," Gal. 4: 5.
5. Christ gave up "all that He had" in order to buy the "Pearl." "Who being in the form of God thought it not robbery to be equal with God; But made himself of no reputation, (emptied himself) and took on him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2: 6-8. "Forasmuch as ye know that ye are not redeemed with corruptible things—But with the precious blood of Christ," 1 Peter 1: 18. "Who gave himself for us that he might redeem us from all iniquity," Titus 2: 14. "Ye shall be redeemed without money," Isa. 52: 3, 7. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels," (my special Treasure, marg. reading), Mal. 3: 17.

6. Jesus paid the price *with joy*. "He brought forth his people with joy, and his chosen with gladness," Ps. 145: 45. This is prophetic as well as historic. "The Lord thy God in the midst of thee is mighty. He will save, he will rejoice over thee with joy: He will rest in his love, he will joy over thee with singing," Zeph. 3: 17. "Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame," Heb. 12: 2. "He shall see of the travail of his soul and shall be satisfied," Isa. 53: 11.

M. B. S.

Fallbrook, Cal., Dec. 26, 1896.

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Good Resolutions.

Let me look over your shoulder a minute, my son; I just want to see what you are writing in your new diary. Ah, yes; "Good Resolutions" for the New Year. Well, that's right; this is about the time of the year to plant them. I make a few good resolutions every year. Every month, I mean. That is, every week. Except in the summer and winter. Then I find it necessary to make one or two every day. Unless the way happens to be more than usually rocky, or steepy, or slippery, or dangerously easy. Then I notice that a good first-class resolution made about every fifteen minutes or so seems to steady me.

"You don't see how I could remember so many?" Oh, my dear boy, I don't make a new one every time. I do as the political parties do in their national conventions—I simply reaffirm the old platform. Still, every now and then a fellow does find out something about himself that he never suspected before, and it's always well to throw out a skirmisher or two against the new enemy.

"But you broke all your old resolutions last year?" So did I, my son, so did I. Broke some of them when they were so new you could smell the varnish on them. Sometimes I could sit down and cry—if I could be certain that nobody could hear me—when I see how easily I break a resolution that I worked so long and so hard to make. But you can't cry and work at the same time; so I mop away the fears with my sleeve, run out my tongue to catch the last belated straggler sliding down my cheek, and set to work to splice the broken resolution. And I'm not sure that the mended place isn't the strongest part of it—because I know where the weak place is, don't you see, and I'm not going to have it break there again if I can help it. True, there isn't so much gloss and gilding about it as there was on the new one; but in time it comes to have a weather-worn, battle-grimed look about it that is as reassuring as the seamed and grizzled face of a veteran.

Now, if in the course of the coming twelve months, or six weeks, or during the next day or two, or, say this afternoon, you should fail to keep one or two or half a dozen of the five or six resolutions you have written so nicely, you mustn't get discouraged and quit trying. If a fellow who falls refuses to get up he will never fall again. That is true. But then, he will never go anywhere. That is just as true. I'd rather see you stumble along all your life, and at last make a goal with more contusions and abrasions on you than your system has room for than to see you lie still where you were first downed. If you don't get up you are a dead youth, to all intents and purposes.

Do you play football, my son? "A little?" Well a very little would be enough for my old bones. Then you know that while a run of twenty-five yards is a good thing, a gain of one yard isn't to be despised. And, if it happens when you are only two feet from the goal line, it's as good as a forty-yard run. Oh there are numberless stumbles and falls and hurts and struggles and disappointments and discouragements on the celestial side of the Slough of Despond—in fact, about all the troubles you are going to have are on that side. But if I were you I wouldn't stay in the mire of the slough to escape them.

And be sure you make your good resolutions radical and strong in the first place. Don't put an "if" or a "but" in them. God won't help you to compromise. He won't help you to lop off half a sin. When you repent don't sidle. Turn clear around and face the other way. Tell me, did you ever know anybody to quit lying by resolving that he would only lie half as much this year as he did last? He is sure to lose his count and apt to lie twice as much. Did you ever know any one to improve his manners and morals by writing in his diary, "Resolved, That I will be tolerably bad this year, but not quite so bad as I was last year."

So, make your resolutions strong as you can, honestly intending to keep every word of every one of them. And when you break them, or when, as sometimes we are tempted to think, they just break themselves, make the same ones over again and make them stronger. By and by they'll become too strong to be broken. When a regiment's battle breaks under the withering fire of the enemy the colonel doesn't give up in despair and run away. No, he halts the scattered men, and reforms under fire, and when he can do that it shows that he is not only a colonel, every inch of him, but that he is colonel of a fighting regiment. You are no coward, my son. When your good resolutions break, then is the time for you to show your nerve: correct your alignment under fire and move forward. Though the devils be thicker than grass blades in June they can never overcome you unless you first turn traitor yourself and go over to the enemy.—Robert J. Rurdette, in Our Young People.



## Messenger and Visitor

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### Expect Great Things From God.

Are we upon the eve of a wide-spread revival of religion upon this continent? We have no gift of prescience to declare what may be even immediately before us. Men are frequently mistaken when they attempt to interpret the signs of the times, but there are at least, what seem to many, hopeful indications that a spiritual movement of more than ordinary extent and power is about taking place. Mr. Moody is inspired with this hope. He has this winter thrown himself with an energy of spirit, which perhaps even he has never surpassed, into religious work in New York and Boston. This man of great faith and profound spiritual insight, declares his belief that a great and wide-spread work of grace is about to be experienced, and is calling upon the Christian churches to arouse themselves and prepare the way of the Lord.

There is surely need of a great revival. This every earnest Christian must deeply feel. The churches need it. There is in connection with them a great deal that is respectable and estimable. Their life is fruitful and beneficent in many directions, but it must be confessed that there is too generally a sad lack of spiritual earnestness and power. There is too little evidence of fellowship with Christ, and far too much of fellowship with the world. A lethargy of worldliness has crept over the churches, and they do not represent in their several communities that aggressive spiritual influence which should characterize churches of Christ. It is to be feared also that in many cases elements of a positively and openly evil character are to be found in the churches. Evil men, the dishonest, the impure and those whose business is an offence in the eyes of God, are tolerated. The church that gives a tacit endorsement to such men admits a paralyzing influence into its life. Mr. Moody has lately been speaking out in thunder tones against the toleration of immorality in the churches. Probably the evils he denounces are more notorious in the churches of New York and Boston than they are in those of our provinces. But we wish it were possible to say that among us there is no need to urge the necessity of putting away sin from the churches. Mr. Moody says truly that the one alternative for the immoral church-member should be to repent or to get out of the church.

There is evidence, we think, that at the present time the attitude of the churches generally is characterized to an unusual degree by a prayerful expectancy of blessings about to come. It is well surely that the waiting eyes of the Christian world should be unto God. May not Christ's people in this matter expect with great confidence the fulfilment of the emphatic promise of their Lord: "Ask and ye shall receive, seek and ye shall find, knock and it shall be open unto you." This coming together of the praying Christians of the different churches at morning and afternoon services to ask for spiritual power and blessing, seems to be prompt-

ed of God. Is it not an indication of good to come? It is a blessed thing that there are still many who are moved to pray, who desire to lay hold upon the arm of God. There are so many in the churches who seem to have reached such a degree of worldliness and indifference as almost wholly to have lost the spirit of prayer, and who are not moved with any strong desire for the advancement of Christ's kingdom. Christian men and women who are in any degree alive to the present condition of things, must feel keenly how much the lethargic church, as well as the unsaved world, needs a great revival. If only the dry bones represented in the statistics of church membership which are so often paraded shall be breathed upon by the Spirit of God, so that they shall become living members of Christ's body, courageous soldiers in His army, what a mighty, resistless spiritual host the church shall become! There have been times of special quickening in the history of the church, resulting in great spiritual blessings to the world. Let us pray for and confidently expect other times of refreshing. The reservoir of divine grace is inexhaustible. He who shed forth the marvellous energy of Pentecost is still in His throne of power, and God is still rich in mercy unto all who call upon Him.

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### The Lame Man at the Gate.

The story of the healing of the lame man at the gate Beautiful of the Temple is so rich in explicit statements of truth and inspiring suggestions that the dullest of Sunday-school teachers should not be at a loss for teaching points.

That lame man at the gate is typical and suggestive of much. Palestine, in New Testament times, was full of men of that class. At almost every page of the gospel narratives we find them, blind men, impotent men, lepers, paralytics, men full of sores. At every gate some wretched one was laid appealing, in speech or silently, for charity. It is so in the East today. It is so in the West also in a somewhat different sense. There is so to speak a lame man at every gate—at the gates of the homes and the gates of the churches. We cannot go out or come in without seeing him, and, if our hearts are moved with Christian sympathy, we cannot see him without desiring to extend to him a hand of help. These lame men at our gates have often a very imperfect conception of what they need and of the greatness of the blessing which it is possible for them to receive. They are asking alms. Their quest is for silver and gold, not understanding that what they supremely need and what, through the "name" of Christ, is possible for them is healing, strength, the joyous sense of liberty and power which perfect health diffuses through the being. They are like the lame man who lay at the gate Beautiful asking for a pittance from the passers by, but whose heart had not conceived the great things which God had prepared for him.

It is the great business of Christianity to bring the gracious power of God in touch with the needs of humanity. What the lame men at the gates need is the help that in the name of Christ is ministered by men inspired with pentecostal power. On its social and humanitarian side Christianity has worked mightily to ameliorate suffering and to improve the conditions of human life. Through the sense of brotherhood it has inspired, its larger conceptions of the value of human life and its profound sympathy with suffering, it has ever wrought beneficently, making use of all instruments and opportunities that an advancing science has prepared to its hand for alleviating human pain and making life happier as well as purer. Christian civilization has charged itself with caring for the poor and the famished, the maimed, the deformed and those afflicted with disease of body and of mind, as no other civilization has ever done. It is this chiefly that makes the vast difference between the East and the West today in regard to the position of those afflicted classes. This is much, but it is far from expressing the full aim of Christianity or of meeting the greatest needs of a sinful and suffering race. Those needs are not so much physical as spiritual. Jesus cared for men's bodies because he cared for the whole man and was infinitely pitiful. But the salvation which he bought and

which he secured for men was something more than the salvation of the body. He gave his own body to be crucified, and he taught his disciples to be ready always to sacrifice bodily ease and physical life, if need be, for the sake of truth and a salvation infinitely more valuable than that of the body. The lameness with which humanity is afflicted is not a merely physical disability. The great need of the world is not a straightening and strengthening of deformed limbs, the quickening of paralyzed nerves and the restoration of diseased or ruined organs to their normal conditions. The great need is a quickening of the spirit, a cleansing of the heart, a regeneration of the character. In a word, the need is spiritual and it is to be effected only through men and women charged with spiritual power. It is the name of Jesus Christ, through faith in his name, that must give the lame man that perfect soundness which he needs. Those who shall minister successfully to a diseased and crippled humanity must be men moved by the Divine Spirit and filled with faith in the ascended Christ—a faith that shall call forth an answering faith on the part of those who need the merciful, healing touch of Christ.

Silver and gold have their value, but the limit of their purchasing power is soon reached. The really rich people of the world are those rich in faith. They dispense blessings wherever they go. That morning as the lame man lay at the Beautiful gate, there were doubtless many passing by, who, in earthly possessions, in social position, in intellectual power and learning were far greater than Peter and John; but all those brought no help beyond some poor pittance of alms to the helpless man. But when these men of faith and spiritual power came, help came with them, such help as the lame man had not dared to dream of. Here was a work of power, here was a hand of help, here was a mighty name. This power that in the authority of Christ's name raises crippled men to their feet and leads them rejoicing into the Temple of God, is it not the church's possession still? How rich were those men who had no silver or gold! The men and women who go forth in the faith of the Son of God and in the power of the Divine Spirit are charged with a wealth of blessing such as can come to the world through no other channel.

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### Editorial Notes.

We heartily endorse what Mr. McIntyre says in another column in reference to the payment of the debts which stand against the New Brunswick Baptist seminary, and especially that large part of the debt which is due to the brother who, when president of the Education Society, so generously, and on repeated occasions came to the help of the institution at times of need. On account of the large sums for which he then became responsible, this brother has been put to very serious inconvenience and embarrassment. This is a great wrong and we ought as speedily as possible to make it right. As Bro. McIntyre intimates, nothing can be gained by discussing questions of past policy and enquiring who was and who was not responsible for the disasters which have occurred. The honorable and the Christian thing for us to do is to pay this debt, so that we may be able to look the world squarely in the face in this matter and ask God's blessing to rest on all our work. Bro. McIntyre has shown how, by one hearty general effort, the \$3,000 now asked for can be paid. Let there be such a response to this call as shall do credit to the Baptist people of New Brunswick.

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A new start has recently been made in Amherst looking to the enforcement of the Scott Act, which has been for a long time the law of the town. The liquor men seem, however, to have had things pretty much their own way for some time past. Now the temperance people are taking vigorous measures to put an end to the unlawful traffic. At a meeting of the citizens held not long since, it was resolved to take measures to close the bars, and, with a view to testing the virtue of moral suasion, it was decided to request the liquor sellers in town to desist from selling. A large number of citizens, including many of the leading business men of the town, and with Mr. N. A. Rhodes as spokesman, went at once to the men who were believed to be selling liquor in the town, and requested them to close their bars, reminding them at



the same time that if the request was not heeded the law would be enforced. The opposition to the traffic seems to be sufficiently formidable to overawe the liquor men for the time being and the dealers have generally promised to comply with the law and the request of the citizens. But keeping the bars closed will no doubt mean constant vigilance and determined action on the part of the citizens. We trust that, having put their hands to this good work, they will not turn back. Every town or county that succeeds in enforcing the Scott Act hasten thereby the coming of a general prohibitory law for Canada.

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—The death of Dr. Lyman Jewett, whose name is so well known in connection with the Telugu Mission of the A. M. B. Union, occurred on the seventh of this month, at Fitchburg, Mass. Dr. Jewett was born in 1813, was graduated at Brown and Newton, and, having given himself to the Foreign work, went to India, reaching Nellore in 1849. He afterwards became prominently connected with what was known as the Lone Star Mission. It was Dr. Jewett and his wife, with a native Christian, who held the historic prayer-meeting on Bible Hill, Ongole, and it was Dr. Jewett who, in 1862, told the Mission Board in America that, whatever they might do about giving up the mission, he could not give it up, eliciting from a member of the Board the response, "Well, brother, if you must return, we must send some one with you to bury you." The man cut back with Dr. Jewett was John E. Clough, and, as is well known, the story of the Lone Star Mission has proved one of the most remarkable and inspiring recorded in modern mission history.

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—Mr. Moody lays great emphasis on the need and value of prayer in connection with efforts to promote the cause of Christ. There is no man, said the evangelist, who loves the Lord Jesus Christ who cannot pray. I have often said that I would rather be able to pray like Daniel than to preach like Gabriel. It is not great preachers that Boston needs, but men and women who know how to pray. Let the cry go up that God may revive His work. He is more willing to give than we are to receive. Let us get into the attitude of receiving. He will give us more than we ask for, and more than we dare to think. But prayer must be in the right spirit—not flippant but reverent, and the breathing of contrite, believing hearts.

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—At one of his meetings in Boston lately, Mr. Moody stated that some one had written him that he ought to apologize for saying that the Bible is true. But the evangelist has decided that he will not apologize just yet. The teachings of that old book, said he, found me down on Court street forty years ago; it threw light into my soul and that light has been growing ever since. I would give up my life rather than give up that old book. Lots of men who fought the Bible are dead and buried. There is many a man now howling on the streets of Boston against the Bible, who will soon be gone if God don't save him. May God save them! I want to get that book into my very soul and live it and preach it day and night, and that is what I want for you.

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—The enthronement of the Archbishop of Canterbury was, in the language of a newspaper correspondent, a splendid ecclesiastical function with a great representation of clergy and impressive music, but the attendance fell far short of expectation and empty spaces in the nave were conspicuous. A less brilliant pageant but an unique service was that at Hawarden church, when an Armenian memorial window was unveiled by Mrs. Gladstone. It was preceded by the presentation of a portrait of the Patriarch of the Armenian church and by a solemn speech from Mr. Gladstone, in which he confessed that the recent agitation has been a failure.

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—Our churches will rejoice in the good news recently received from India. In a postal card just received, Rev. Geo. Churchill, writing from Bobbili under date of Dec. 11th, says: "Six caste men and boys baptized on Dec. 1st. More to follow. This is the Lord's doings and it is marvellous in our eyes. We are all well and joyfully anticipating the arrival of our new missionaries." Such a movement of caste people to accept the gospel is, we believe, unprecedented in the history of the Mission and is full of encouragement to renewed prayer and effort.

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### A Debt of Honor.

At a recent meeting of ministers and other brethren in St. John an informal consultation was held concerning the payment of the Seminary debt due the president of the late Union Baptist Education Society. As is well known this liability has never been met,

and a feeling well nigh universal exists among us that some effort should be made to take it out of the way. While, no doubt, some will think that because the Seminary is now closed, and for the present can not be considered a living interest, we can not hope on this account to make a successful appeal, yet the fact must remain that the debt has not been paid, and that our denominational honor is involved while we neglect to meet it.

No great amount of argument should be required to convince any thinking mind that what was justly regarded as a debt three or four years ago is an equally just and valid obligation today. To many of us it does so appear, and we feel anxious to see the obligation discharged.

Now, while we are forging ahead in all denominational activity, as though all was well, we may indeed pause and ask ourselves the question—can we expect our prospective work to be blessed, and our gifts laid upon the altar to be accepted, while we are leaving unpaid obligations behind? Will it not be as well with us in the long run to stop and settle old scores as to run over them now, only to meet their just retribution somewhere ahead ere long? Even though it appears like putting our funds in a grave, is it not better to think that we can look the world squarely in the face and say that we both teach and practice honesty?

I do not propose to reason concerning the wisdom or folly of the past, or to plead that I, with others of my brethren, had no hand in contracting this debt; I only take the view that now must be regarded as more immediate, that is, that in the eyes of the outside world, and in the opinion of other Christian bodies Baptists stand chargeable with the non-payment of obligations contracted in their name and undertaken for their benefit. This point we should not lose sight of.

The committee appointed in St. John, of which Rev. G. O. Gates is secretary, held a conference on the 6th inst. with Mr. Macdonald, former president of the Union Baptist Education Society, and discussed at some length arrangements and terms to be carried out. From this interview it was learned that the amount due our brother is \$6,500. Of this sum he generously gives \$2,000 as his personal donation in behalf of the late Seminary.

Now of the \$4,500, which our brother thus offers to take as an honorable settlement of his claim, the Free Baptists have assumed one-third as their share, and I learn that they now have the greater part of it in hand ready for immediate payment. In this respect they have set us a most worthy example.

Thus it will be seen there remains \$3,000 as the amount required of us. Now if we estimate our contributing membership at 6,000, a very reasonable figure, the raising of this sum would be on an average for each church only fifty cents per capita. This we think is easily within our reach.

At the Queens County Quarterly Meeting, held with the First Johnston Church on the 9th inst., this matter came up for discussion and it was unanimously resolved that the churches of the county be asked to co-operate in the effort to raise the amount required. The brethren present of the First Johnston Church cordially assented to the proposal and expressed their willingness to bear their part. Other brethren of Second Cambridge and Lower Cambridge have also expressed to the writer a similar feeling. Chipman, which has in the past contributed over \$1,000 to the Seminary cause and its liabilities, can be counted on again in this attempt.

Leading brethren from the Fredericton Church in conversation on this question assured me that whenever an effort should be made to pay the past indebtedness of the Seminary, they would bring the matter before their church and attempt to raise their quota also. Pastors Gates, Gordon, Hinson, Irvine, Townsend and a number of others have expressed their views in this direction and stand ready to co-operate in the endeavor.

Now while the call for help is being responded to in part, can we not ask for a universal and uniform course of action throughout the province? Should we not take hold of the appeal in real earnest and within three months wipe off this lingering stain on our denominational good name? Brethren of New Brunswick, all together in this issue! By the grace of God we can do it. As one pastor I expect to give my best effort to it. Who else will do the same? Send your responses to Bro. Gates, who will promptly acknowledge all in the MESSENGER AND VISITOR. Let none fail us in the hour of need.

W. E. MCINTYRE.

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### Acadia College.

These words have stood as the heading of many articles in our paper. Some of them have been criticisms and some laudations. The laudations, though sometimes extravagant, have not, it is to be hoped, harmed us. Some at least of the criticisms have done good, but the larger number of articles under this heading have been appeals for financial aid.

The frequency of these appeals is evidence of the close relation between the college and the churches through all these years. The clause or the constitution which defines the object of the Convention, says that it is "to maintain the educational and missionary operations of the body." Article 7 provides that the Governors shall be appointed by the Convention. The Convention expects an annual report from the Board of Governors in respect to what they have done, and what they intend to do, and claims for itself the right to criticize, amend or reject any recommendations of the Board. All this indicates a very close relation, at least in theory, between the Convention and the College. Has the full meaning of that relation been apprehended by the churches composing the Convention? If it has been adequately apprehended, why has there been so much indifference to the question whether the convention is fulfilling or failing to fulfil the purpose for which it was organized? I am moved to raise the question, whether there is not need of a revival of the sense of personal responsibility on the part of the membership of our churches in respect to our accepted denominational work. A church that exists for itself is in the process of decay.

It must have been known to all who were interested in our denominational work, that the income of the college from the churches is less than it was some years ago. Recurring deficits have been the consequence. A contribution of ten cents a member, on the average, has been considered a small sum to be given annually by the churches towards the support of the college. But in fact the college has been receiving not more than five cents a member.

The observance of the 27th of this month, in prayerful consideration of our duty in respect to the great question of education under Christian influences ought to awaken an impulse that would result in a changed condition of things. More of our young people ought to be in our schools in Wolfville. More money should be given to the Ministerial Educational fund. Larger and more regular contributions are needed to meet the annual expenses of the college. Let us call to mind what the college has done for our people in the past, and consider how much of our present efficiency and success can be traced directly or indirectly to it, and the request of the executive committee for a special collection from every church will receive a hearty response.

As W. SAWYER.

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### Acadia Seminary.

At our last annual meeting in June a committee was appointed to consider ways and means of raising funds to assist in paying the debt on Acadia Seminary. As we noticed in these columns some time ago, this committee appealed to the churches and individuals for funds, and suggested several ways by which sums of money might be raised. Seven months of the year are now passed, and we fear few have as yet responded. The heavy debt now resting on the building demands most urgent and united action on the part of Acadia's friends. This institution of which we are so justly proud has brightened many hundreds of our homes, and sent into them blessings, the value of which can never be estimated. What a surprisingly large return can we now give to her if we only make the effort. We hope soon to see many reports of concerts, sociables, or such like, held by our Baptist young people for this most worthy of our denominational work.

Besides a heavy debt resting on the building there yet remain seventeen or eighteen rooms, the furnishing of which is unpaid. Forty dollars will pay for the furnishing of a room, and the donor has the privilege of naming the apartment. Twenty-five dollars will pay for a life membership in the Alumni Association. We are glad to say that the Antigonish young people have recently succeeded in raising the amount sufficient to furnish a room and expect to make their pastor's wife, Mrs. Lewis, a life member of the Alumni.

Young people of our churches, will you not by immediate action increase your interest in church work, and at the same time help pay a little of the debt we owe to our beloved denominational school?

HATTIN A. BROOKE,

Pres. Alumni Association,

Antigonish, N. S., Jan. 12.



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

### TRAFFORD STRONG.

The doctor linked his arm in Trafford's and they walked slowly down the box-bordered path toward the church.

"You wanted to say something to me, my boy?" said the doctor kindly.

"I did," answered Trafford slowly. "But I don't know how to begin."

"Come," said the doctor. "It never ought to be hard to tell me anything. Out with it!"

The young man hesitated. Then all at once, he drew away his arm and faced about.

"Doctor, I love Daisy, and I want to make her my wife."

The doctor's face blanched, his kindly grey eyes grew piteous in their expression. He put out an arm as it to ward off a blow. A moment of silence. Then he laid a trembling hand on the other's shoulder.

"How could you do this?" he said.

Trafford raised his head, his eyes had been upon the ground, and tried to speak, but the words would not come, and the doctor went on.

"I have loved you Trafford, and let you see my daughter at all times. And what have you done? You have taught her to love you, you, a confessed agnostic! How could you?"

The last words were spoken in a whisper. Trafford found his voice at last.

"I know," he said, "but don't be too hard on me. You must have seen it, and yet you said nothing."

"Because I did not see it," returned the doctor. "I had no thought of such a thing. But your eyes were open and you went on. What right had you to do it?"

"The right which every honest man has to love a woman," said Trafford. "When I first was certain I loved her it was too late. She knew I loved her then. What could I do?" To have gone away would have done no good.

"She might have forgotten," replied the doctor. "She is not that kind," returned Trafford. "I would have told you of this before, only I feared it would end it all. And now—"

"And now," repeated the doctor, "it must end as it would have ended before had I known about it."

The young man put out a hand. "Wait, doctor," he broke out, almost fiercely, "You do not know what it means to love or you would not say this. What are your scruples against Daisy's happiness?"

"My scruples?" said the doctor quickly, "are the feeling of every true Christian. They are the feelings I was taught to respect, and, thank God, I have strength to stand by them even in a time like this?"

"Then there is no way?" said Trafford, after a moment.

"One," the doctor answered; "the way I have labored to have you take since I first knew you. To yield to truth, because it is truth. To accept what is most pure, noble and elevating."

Even as he heard the words the young man's face lost its first eager look.

"Trafford," the doctor continued, after an instant's pause, "why will you not see clearly? Sooner or later you will find the need for something beyond human reasoning. Why will you not learn now?"

"Doctor," said the young man, "you would not surrender an honest conviction?"

"Neither," answered the doctor, "would I hold a useless position against an enemy. Yet this is what you do. Does it reflect credit on you? You are able to confess only to ignorance."

He paused. Trafford looked the other full in the face.

"To say I abandoned views of which I am convinced would be to lie!" he said. "You know now my love for Daisy. She knows me, and yet she loves me. Will you refuse me what I ask?"

The doctor for an instant did not answer; at last he said: "I must."

"Then," returned Trafford slowly, "good-by. I will not see Daisy again, it will be better that way. Tell her I left a good-by for her."

He held out a hand. The doctor grasped it in both his own.

"God bless you, Trafford, my boy," he said in a low voice. "May He guide you! Remember that Daisy, and I will think of you always; remember that!"

The young man looked hard in the others eyes for a moment; his own were glistening. Then he turned upon his heel and walked rapidly down the winding path past the church, his shoulders erect, and was gone.

A steamer was ploughing her way westward through the Atlantic. In two days more she was due at New York. A gale was blowing, and in his stateroom Trafford Strong lay, vainly trying to sleep. It was a year since he had left

the doctor at the church, and in that time he had traveled fast in the hope of finding a fresh interest among new sights and new men. But now he is coming back with the same convictions, the same old sore at his heart, coming back, for what, he did not know. Presently he drifted into a light doze. An hour later he awakened with a feeling that something was wrong. The engines of the ship were no longer working. The vessel wallowed clumsily in the seas. Trafford pulled on his clothes hastily, and, steadying himself by the door frame, passed out into the saloon. Many of the passengers were there, and to these an officer was explaining that a break had occurred in the shaft, but that it would be repaired, it was hoped, before long.

The next day it blew harder than ever, and on account of the heavy pitching of the vessel, work on the shaft was stopped for the time. The steamer was holding head-on to a sea anchor or drag, and so long as she was able to do this there seemed no immediate danger.

Early in the night, Trafford raised himself and listened. A cry was ringing in his ears. Above the turmoil of the sea he heard a hurried running and a confused sound of voices. He jumped up and pulled open the door of the stateroom.

"What's the matter?" he asked of a man passing by. "The drag's broken loose!" the man stammered, and then reeled forward, Trafford following him.

In the main saloon he found a crowd of the passengers bewildered by the danger. The women were sobbing and fearful; the men white-faced and anxious. The vessel plunged, rolled with a certain unsteady motion. At times the deck seemed to slip from under the feet, and the steamer lay over until she was almost on her beam ends. Overhead could be heard the thunder of volumes of water which the vessel, taking over her bow and rails, sent rolling back when she rose from the hollow of the seas. An officer vainly tried to stay the fast growing panic.

Trafford, braced against a pillar, watched the scene before him with a compassion in which there was no taint of that scorn which he usually had for fear. He realized the danger fully. He knew that the rising masses of green water which now were breaking over the vessel must soon open the deck seams and then—well, it would be all over quickly.

Some one put a hand on Trafford's arm. He turned. Beside him was a woman, scarcely more than a girl. She nervously clasped his arm and looked at him with frightened eyes.

"May I stay with you?" she asked. "I am all by my self, and I am so afraid."

There was an appeal in her voice which went to his heart. Instinctively he put his arm about her.

"Of course, you can," he said. "We will stay here; it is as safe a place as any."

After a moment, she said: "I know I am a coward. But it would be so hard to die."

"We mustn't think of that yet," returned Trafford, "and maybe when it does come, it will not be so hard. It is only for once, you know."

"Yes," she answered, with an indrawn breath, and then they were silent and stood together there watching those about them.

Trafford's mind wandered over the past. He was hardly conscious of what was going on. Then all at once the hand within his tightened, and he heard a man's voice, calm and subdued, yet with a commanding dignity.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee."

Trafford raised his head and looked for the speaker. He was a tall man with white hair. His long black coat bespoke the clergyman. His head was thrown back. His eyes were gentle and kindly, yet they expressed no fear. A strange hush had fallen upon the panic-stricken men and women who now bowed their heads and seemed content to listen. Trafford felt that this man had brought calm and comfort by his presence and words, and he listened.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

A question arose in Trafford's mind. Despite his undisturbed acceptance of the future, he found himself forced to ask:

"Did he fear no evil? Who was with him to comfort him?"

The speaker's words came again to him, clear and strong, above even the thunder of the sea.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: My God; in Him will I trust."

Trafford groped for an answer to the questions tugging at his heart. He tried to reason against them. But reasoning was vain. And then, all at once, there burst upon him a great light and he saw clearly, Faith—only faith could help him in this extremity.

For the moment he was overwhelmed by the tumult of his emotions. He heard the words, "Let us pray." He felt the woman slip from his arm. Then he saw that all the rest were kneeling. Opposite him was the black-clothed figure of the clergyman, his hands loosely locked in front of him; beside him was the woman who a few minutes before had come to him for encouragement and protection. Every one of those about him were finding hope and comfort. Only he had nothing to look forward to. A sense of his loneliness came to him as never before, and he dropped on his knees and covered his eyes with one hand that no one might see the tears which wet his face. But the woman saw them, and he felt a hand put into his free hand, and a strange peacefulness filled him. There came back to him a verse of which his mother, long years ago had been so fond: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of Thy wisdom."

The words of the clergyman appealed to Trafford with searching force, and, when the prayer was done, his Amen came from a heart in which there were new hopes, new strength, and, more than all, faith.

An hour later the grumbling note of a fog horn answered that of the crippled steamer, and, a few hours afterwards, in spite of the heavy sea running, a hawser had been stretched between the vessels, and the disabled liner was in a safe position. By daylight the sea had lessened considerably. Three days later the broken machinery having been repaired, both vessels came into port.

The last notes of a hymn were dying on the air when a man came quickly up the middle aisle to the doctor's pew. Only Daisy was in the pew and her head was lowered so that she did not see this man until he had dropped on his knees beside her. Then, as the doctor's voice rose in prayer, she looked up and into the face of Trafford Strong, and what she saw there made her slip a band into his with a joy she had never known before.—Francis C. Williams, in the New York Observer.

### MY CHILDHOOD'S SUNDAY.

BY MARIAN DOUGLAS.

My great-great-great grandfather,  
Whose heart through mine is beating,  
Believed—good Puritan!—'twas sin  
Of sins to stay from meeting.  
On each Lord's Day they gathered twice,  
A patient congregation,  
And heard two long discourses through  
As food for meditation.  
But, oh, what rest from Saturday,  
How brisk a start for Monday,  
Those grave old Pilgrim fathers had,  
With their old-fashioned Sunday!

"A vanished day," you say; and yet  
Fond memory's tears bedew it.  
For in my old New England home,  
A child, how well I knew it!  
It colored all my early thoughts,  
My life was built upon it;  
I always said "my Sunday gown,"  
"My go-to-meeting bonnet,"  
Mere common, bustling workdays  
Were Saturday and Monday;  
But, oh, my very best belonged  
To that old-fashioned Sunday.

Once more the great green box-like pew,  
Its high wall round me closes;  
I sit, a nosegay on my breast—  
How sweet the damask roses!  
I softly waved my painted fan,  
And, by my side, my mother  
Meets mine with look, half smile, half prayer,  
More sweet than any other.  
I loved the strolls of Saturday,  
The merry romps of Monday;  
But, oh, I felt the holy charm  
Of that old-fashioned Sunday.

They haunt me still, the many texts  
And hymns I then committed,  
And never knew in learning them  
That I was to be pitied.  
Time changes all; yet we would trust  
Through change the world grows better;  
But, oh, to the remembered past,  
How much I feel a debtor!  
And, oh, how hopeless Saturday,  
And wearisome were Monday,  
Without the quiet rest between  
Of my old-fashioned Sunday!

—The Independent.



God's Way.

Our way had been to smooth her upward road, Easing the pressure of each heavy load, Never to let her white hand know a soil, Never her back to feel the ache of toil, Could we have shielded her from every care, Kept her forever young and blithe and fair, And from her body warded every pain, As from her spirit all distress and strain, This had been joy of joys, our chosen way, God led her by a different path, each day. Sorrow and work and anxious care He gave, And strife and anguish, till her soul grew brave. Through weary nights she leaned upon His love, Through cloudy days she fixed her gaze above. Her dearest vanished, but in faith and trust She knew them safe beyond the perished dust. Refined by suffering, like a little child She grew; into her Father's face she smiled. And then, one day of days, an angel came; In flute notes sweet, she heard him breathe her name. Perhaps from out the rifted heaven she saw Her mother's face look forth; in raptured awe We caught the last swift glory in her eyes, Ere, sleeping here, she woke in Paradise. God's way was best, with reverent lips we say; God's way is best, and praise our God today. —Margaret B. Sangster.

Talking to Them.

There is a fish-dealer in New York who has a large number of rich customers. Once or twice a week his store can be found full of ladies who are doing their own marketing. The dealer is all smiles to his customers on such days, and very anxious to keep their good will and trade. For some time an Irishman had been coming in the place, and after going from stand to stand, and peering long and closely at the fish, he usually wound up by purchasing some cheap specimen of the finny tribe, and departing. This was annoying to the dealer, when his place was full of customers, and so one morning when the Irishman entered and began going from one stand to another as usual, he called out: "Look here, my good man, what are you always smelling my fish for?" The question was heard by every one, and they all listened for the answer. "Faith, oim not amellin' thim; its talkin' to thim oi am!" "Talking, did you say?" "Yis; sure oim askin' thim the news from the sea." "Well," said the dealer, impatiently, "what did they say?" "Sure, they didn't know, yer honor; they telt me they hadn't been there fer over a month."—Harper's Round Table.

The Oldest Rose Bush in the World.

The oldest rosebush in the world is found at Hildesheim, a small city of Hanover, where it emerges from the sub-soil, and the primitive stem has been dead for a long time; but the new stems have made a passage through the wall, and cover almost the entire church with their branches for a width and height of forty feet. The age of this tree interesting both to botanists and gardeners. According to tradition, the Hildesheim rosebush was planted by Charlemagne in 833; and, the church having been burned down in the eleventh century, the root continued to grow in the sub-soil. Mr. Raener has recently published a book upon this venerable plant, in which he proves that it is at least three centuries of age. It is mentioned in a poem written in 1690, and also in the work of a Jesuit who died in 1673.—Scientific American.

Dogs in France.

In France there exists an order of merit, founded by the Society for the Prevention of Cruelty to Animals, of which the members are dogs who have distinguished themselves by deeds of bravery. A tastefully designed "collar of honor" is awarded to the nominees of the order. Among the animals already decorated in this way one of the most celebrated is Bacchus, a large bull-dog, whose specialty it is to stop run-away horses by jumping up and seizing them by the bridle. Bacchus' master resides in the Rue Bisconnet. It is calculated that the intelligent animal has already saved the lives of eight persons, if not more, in this way. Pauland, another bull-dog, received a collar in 1887 for saving his mistress from the attack of a footpad; and Turk, a splendid Newfoundland, has had a similar honor for saving three young children from drowning on different occasions.—Paris Letter.

Doing more than the average man does, is the duty of every man who is ready to do his duty at all. The average man never does his duty. He can only be relied on for not doing it. Hence the doing of what is necessary to be done depends on the extra doing of those who do anything. This truth must be borne in mind by those who would do their part in a contribution of time or money or effort in behalf of any cause that needs helping. "Our share" is always more than "an average share." Whatever is done by any church or community or set of persons is usually done by one-fifth, always by less than half the whole number of persons. Unless we are of the choice few, we are not entitled to be counted in with the doers or givers.—Sunday-school Times.

The Young People.

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

Prayer Meeting Topics for January.

C. E. Topic.—Our failures and successes, Luke 5:1-11. B. Y. P. U. Topic.—The call of Matthew, Matt. 9:9.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.) Monday, Jan. 25.—Psalm 95. Your orders, (vs. 8). Compare Mal. 3:10. Tuesday, Jan. 26.—Psalm 97. The Lord is sovereign, (vs. 1). Compare Psalm 67:14. Wednesday, Jan. 27.—Psalm 98. Sing unto him a new song, (vs. 1). Compare 1 Chron. 16:23. Thursday, Jan. 28.—Psalm 99. For God is holy, (vs. 9). Compare Pet. 1:15, 16. Friday, Jan. 29.—Psalms 100 and 101. My behavior, (101:2). Compare 1 Sam. 18:14, 15. Saturday, Jan. 30.—Psalm 102. God's eternity a comfort, (vs. 12). Compare Heb. 1:10, 11.

Daily Readings on the Life of Christ.

No. 18.—The Perea Group of Parables. Monday.—The Great Supper. How the Jews treated Christ's invitation, Luke 14:15-20; How His invitation was extended to the Gentiles, Luke 14:21-24; What all are to do before accepting the invitation, Luke 14:25-33. Tuesday.—Three parables on the Restoration of the Lost. 1st. Jesus seeking the lost soul, Luke 15:1-7; 2nd. The church seeking the lost soul, Luke 15:8-10; 3rd. The Father welcoming the returning soul, Luke 15:11-24. Wednesday.—Two parables of Trusteeship. The unjust steward, Luke 16:1-12; The rich man and Lazarus, Luke 16:19-31. Thursday.—Two parables on Prayer. The unfortunate widow, Luke 18:1-8; The Pharisee and the Publican, Luke 18:9-14. Friday.—Parable showing God is debtor to no man. Parable of the laborers in the Vineyard, Matt. 20:1-16. Saturday.—Close of His ministry in Perea. His prophecy of the Betrayal, Crucifixion and Resurrection, Matt. 20:17-19; His rebuke of ambitious disciples, Matt. 20:20-29. Truro. H. F. ADAMS.

Sacred Literature Course, B. Y. P. U. THE TEACHINGS OF JESUS CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR

BY D. A. STEELE, D. D.

SECTION V.—THE PEREAN PERIOD.

Lesson 18.—The Perea Parables.

On the east of the lower Jordan, where Jesus spent some time before the last great week, a series of parables were uttered, which convey all-important lessons. You will find some of these in Luke only, whom we will follow for the present; "The Unjust Judge," being a notable instance. See if you can find other parables and other teachings which are given by Luke alone. Does any other evangelist give the story of "The ten Lepers?" You will find teachings that do not run into the form of parable, like that prophecy of the coming of the Kingdom in chapter 17:20 onward to 18:8. Note the question of the Pharisees, and remember that what follows is the answer of our Lord to that question. It bears upon the question with explicitness, and detail, though it is not clear to us what "coming" is meant. Our anxiety would better be concerning the hint in 18:8, which is the clinching-up of this teaching. That is applicable to any coming of the Son of Man. Shall I be of those who endure, who believe against appearances, who cry day and night for the full development of the Kingdom of God? We are invited, however, to the rich parabolic instruction of this Perea period.

THE GREAT SUPPER.

You will find meaning and point by keeping in mind the occasion on which it was spoken. With Testament open, go over Luke 14:1-24. The Lord had taken His place in the dining room of a chief Pharisee, and had healed a man of dropsy. Mark the day, recall similar instances. Jesus makes these onsets on the abuse of the Sabbath, and wants to clear it of accretions. "Man was not made" that the Sabbath might be an intolerable burden to him, but "the Sabbath was made" to be a day of delightful repose. If anyone was in trouble on that day, he ought to be helped. Read this matter leading up to the parable, in verses 7-11, noting the enforcement of previous lessons on modesty. We are reclining at table, and Jesus is talking about a fault (verse 7). Then he gives a piece of advice (verses 12-14) rarely followed, but worthy of being carried out, is it not? Now, at last, the Master takes the opportunity, in reply to a remark,

"Blessed is he that shall eat bread in the Kingdom of God," to present to them, and to all the world, one of His matchless embodiments of a truth, alas! too common. People but imagine that they could enjoy the dainties of the King's table. But the feast is in some way different from what they expect. When they shall be bidden they will not appreciate the invitation. Ask these questions:

- 1. What does the Master mean by this Supper, and the invitation to it? Remember how it is started, "Blessed . . . in the Kingdom of God;" think of the company to whom Jesus was speaking, and you will get light upon it. 2. What is the meaning of the universal assertion? (ver. 18). Did the people whom He was addressing, as a class, refuse the invitation? 3. Who were, or are, brought into the Supper? verses 21, 23. Who are meant by these? 4. You can place these last by looking carefully at the awful conclusion, (verse 24). Compare Luke 11:37-54. Make a paraphrase of your own of the parable, like this: The Pharisees, and other heads of the Jewish people, were invited to the great Supper of the gospel, but, they all refusing, the Lord sent forth His ministers to bring in all poor out-siders, Jews and Gentiles. And do not close the consideration of this solemn, searching story, without one more question. Do we need to indicate it? Have I accepted the pressing invitation, and am I eating bread in the Kingdom of God.

We have thus shown you the way to deal with these wonderful representations of truth by the Divine One, and must content ourselves with a brief treatment of the other parables spoken at this period.

TWO PARABLES OF WARNING.

- 1. The acute Steward. Is it his honesty or his shrewdness that is commended? The lesson is (Luke 16:9) that we are so to use our means that others may be helped into heaven; when we leave this world we shall be welcomed by those we have benefited by a right use of our money. Note the bearing of the parable, and how it affected the parties spoken of in the Great Supper, (Luke 16:14). 2. The Rich and the Poor, (Luke 16:19-31). Differences in life, and death, and afterward. Can you have any better way of bringing before your minds the difference between him that serveth God, and him that serveth Him not? Again, ask yourself: Had the Saviour His eye upon any special class? Read the verses immediately preceding the parable of the rich man and Lazarus, and connect all together. You may be sure that Jesus did not mean to convey the isolated idea that a rich man is lost, and a poor man saved. The light is reflected backward.

THE LAST FIRST AND THE FIRST LAST.

This testing story is another spoken in the time we are now considering. The occasion of it is the discussion on the rich man's refusal to follow Jesus (Matt. 19:16; Luke 18:18; Mark 10:17). "It is hard for a rich man to enter the kingdom of heaven." Peter, as usual, interprets the idea of the Twelve, namely, that they are all poor for Jesus' sake, and therefore surely will be rewarded. This is the point on which the discussion turns. "Certainly," the Teacher says "you shall be spiritual kings; vast, prolonged dominion shall be yours. All who have made sacrifices for me will be abundantly rewarded. (Notice Mark's way of stating this, 10:30, 31). Then, with a different note, one of solemn caution, Jesus brings on the story of The Laborers in the Vineyard. (Note the connection of Matt. 19:30, and 20:16). Though such a reward is before those who have suffered for Him, yet after all it is a matter wholly with Himself, as to how He shall reward each one. The Householder can give to the last comer the same as to the first. There is nothing gained by grumbling at this. (Consider attentively verses 13-16, and write out in your own language what the Householder says). Is it a law of the courts, or a larger law? Cannot any man do what he likes in the matter of paying? If he chooses to give so much to one man, what cause for annoyance is there to the other? Return to verse 1 and again see what it is that Jesus is illustrating, and remember that in the Kingdom of Heaven in its final form (compare Mark 10:30) "many that are first shall be last, and the last first," whether we can understand it now or not.

THE TRIPLE REPRESENTATION OF LOST AND FOUND.

In Luke 15, we have the crown of parabolic teaching. We have The Lost Piece of Silver, The Lost Sheep and The Lost Man. The larger story is like a clear lake, in which is reflected the sinner satiated, suffering, and returning to the Father, who waits with open arms to receive Him. The shorter parables are like smaller lakes, only less beautiful because they have no room for the details of the larger. The coloring is superb, and the shading is perfect. Do you know that in all literature there is nothing that can match this cluster of stories? What is the meaning? Is it that One is looking after the lost, and that however far we may have wandered, God welcomes us back? For whose benefit are these three stories? verses 1 and 2.

POINTERS.

- 1. These studies will necessitate work; but there is no other way to understand the teachings of Jesus. In order to help, the suggestion is here offered, that groups of two or more can pursue the lessons to advantage, by one reading the lesson while the others turn up the references, and in turn read them aloud. But, in any case, you will not gain much light, unless you read the Scripture referred to, and follow carefully the connection. Use Revised Version, or the Interwoven Gospel. 2. Read Chancellor Wallace's lessons in the Union, and his Life of Christ, Mr. Adam's daily readings in MESSENGER AND VISITOR, and anything else bearing upon the topics; but do not fail to peruse carefully and repeatedly the sacred text. THE WORDS THAT I HAVE SPOKEN UNTO YOU ARE SPIRIT, AND ARE LIFE.



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 JANUARY.

For Mr. and Mrs. Morse and all the native preachers and teachers on the Bimlipatam field. That Mr. Morse's letters may prove a great blessing to our young people. For Mission Bands and their leaders.

Notice.—Will the Secretary of every Mission Band in Nova Scotia write as soon as possible, telling how your Band is progressing, to Miss Amy E. Johnstone, Dartmouth, N. S., and every Band in New Brunswick to Mrs. Margaret Cox, Chipman, Queens Co., N. B.

A note received from Miss Newcombe dated Dec. 7th and mailed at Aden; she says: "With thankful hearts we acknowledge the Father's kindness toward us thus far on our journey. Surely He has heard and graciously answered the many prayers that have been offered for our protection and safety. As I write, with the rail of the boat as my desk, we are anchored off Aden. There are a dozen or more little diving boys in their boats all chattering in an unknown tongue to us, but making a perfect babel. It is great amusement to watch them diving, looking like frogs in the water. I want to wish all the members of our W. M. A. S. a happy New Year. Our mission party have no doubt arrived in India some weeks ago, and will meet in the Conference at Chicacole on the 20th of January. Let us pray that a special blessing may come upon all the missionaries at that time.

For some time my mind has been turning towards the column in the MESSENGER AND VISITOR where we hold some communion with the dear ones and interested ones in the homeland. As too much writing is one of the medically forbidden things to me, perhaps it is better to talk with you than to keep silent to a larger degree. The days may come when the free use of my pen will be allowed me—at least we will hope so. How are you all over there this November weather? Is Jack Frost proving your nationality by touching your ears with the color of the sky? I can hear the lonely rustle of the winds among the bare trees, as they sigh for their pretty, dead playmates, the leaves, which lie crushed on the ground, or which flutter helplessly about here and there. I can feel your crisp autumn air, and see the warm glow of your pleasant fires, and the coziness of your long evenings. Have you any cold rains and muddy weather, not quite so cozy? Well, we are not cool enough yet here, to tie up our punkahs, and the sun shines on in a cloudless sky without promise of the longed-for rain. Now I am going to make some ginger bread, come and have some will you? We had six tins of flour, that is forty-two pounds in all, come in from Bombay, not long since, which cost about three dollars freight and all. We have opened three tins, two of which were good, and the other was full of perugulu. Were your opinion asked, would you say perugulu belonged to the vegetable or animal kingdom? Any way that seven pounds went to the chickens, and they had a change of food that day. As we are to have a lot of meetings here in January and there will be a larger demand for flour, I am somewhat interested to know the condition of those other three tins. If I open them to see they are pretty sure not to keep that long, and, if opened when required, the flour may not be good.

Dec. 4th.—Some three weeks have passed since the above was written. I took one vacation to have a sick spell, and another to go to Kimidi to a quarterly of the two fields. I enjoyed the meetings and the visit with the missionaries there very much indeed, and as it is cooler there than here the change did me good. On such a journey miles and miles of great broad fields stretch out before us, where many thousands of people live on in almost unbroken darkness. "Ye are the light of the world," Jesus said, and said it so many years ago, and still the larger part of the peoples of the earth can truly say, your light has not yet reached us, and the darkness is so dense that the most of them are content without it. I truly believe that many of those who are to-day working in Christian lands should be among the heathen, and the money for their support should support them where Christ is not known. That the church is robbing herself of her strength and glory by keeping more than her share of the Bread of Life and, as in the physical economy, weakness and debility are the results, at least in part. For foreign service, physical fitness and mental development are much sought after. I do not know how strong Paul

was, but he seemed to possess great endurance, through much suffering. Neither do I know, that, what at present, the world calls broad culture, is very extensively used by the Holy Spirit in advancing the Kingdom of God. Perhaps we should not say less of these, but certainly we should have more of that heavenly equipment, without which we are useless in the divine vineyard. It comes over me, almost crushingly at times, that we missionaries are unequipped, and these iron walls of heathenism are like the high, dark walls of a prison cell, against which we beat our hearts till exhaustion compels quiet. While, if the Holy Spirit were doing the work through us, we might be quite as worn, but the walls would crumble and the light would stream through, consciences would become stern reprovers, hearts would tremble and melt before God, and men would cry, What must I do to be saved?

It is four years to-day since we reached Calingafatam, on our return from the furlough. Since the first part of this letter was written rain has fallen in several parts of India, and in those districts fear of famine has vanished. But here in the Northern Circars, we have a broad canopy of blue above, and a heated earth beneath. The farmers are gathering their poor crops with heavy hearts, and the old grain is at nearly starvation prices for the poverty stricken, of whom there are many, many thousand. Rain may still come, but the rice crop is done for this year, and that is the staple in this part of the country.

We have tied up our punkahs, so congratulate us; did it three days ago, but we have wished for their cool swing more than once since. We still wear our hot weather attire, and the mercury runs in the house from 78° to 83°. If no rain comes, when you read this the heat will again be on the increase, and we rather fearfully wonder what the next hot season will be like.

Nearly a year ago, a young girl, whose home is among you, wrote me, among other things, as follows: "What is the Telugu alphabet like? Is it the same as ours? Do they have the same in all parts of India? Are the languages of India very different?" The alphabet is the same as ours, in that it has vowels and consonants, and a variety of sounds long, short, soft, etc. But ordinarily the two classes of letters are combined, giving compound letters for general use; not joined together as some of our diphthongs are, side by side, but the vowel is written on the top of the consonant. I will enclose a Telugu card in this, and who knows, it may be printed? No the same alphabet is not used in all parts of India. On this Chicacole field alone, two written languages are used—the Telugu and Oryia, and there is one unwritten language—the Savara. We have Christians from these three classes of people, but they all use the Telugu to some extent.

Yes, the languages and dialects of India are very different and very many, probably not less than one hundred are in use, though several of the latter have not been reduced to writing. There are several other matters I wish to tell you about, and if you want to know what they are, look out for some number of the Link. Yours is the work,

C. H. ARCHIBALD.

Chicacole, Dec. 4, 1896.

Moneys received by the Treasurer of the W. B. M. U. from Dec. 30th to Jan. 12th.

Alma, Tidings, 25cts; Kingston, Tidings, 25cts; Wolfville, to constitute Mrs. Isiah Wallace a life member, Mrs. Wallace \$10; W. M. A. S., \$15 for F.M.; Lower Aylesford, F. M., \$9.24; Mission Band, \$5.76; C. L. M., \$1; N. W. M., \$1; Melvern Square, F. M., \$2.50; support of Miss Wright's Bible woman, S. Sara, \$12.50; De Bert River, F. M., \$6; Chipman, F. M., \$6; A Friend, F. M., \$1; H. M., \$1; Dawson Settlement, F. M., \$8; Antigonish Sunday School, toward Mrs. Morse's salary, \$5.37; Harvey F. M., \$1.22; Halifax 1st church, F. M., \$20; Mabou, F. M., \$4; Reports, \$20; Springfield (P. E. I.) Mission Band, "Star of Hope," F. M., \$14.36; H. M., \$10; South Ohio, Tidings, 25cts; Moncton, reports, 6cts; Alexandra, F. M., \$10.45; H. M. \$2.25, reports, 25cts; Forest Glen, F. M., \$1.75; Clyde River, F. M., \$7; Tidings, 25cts; New Albany, F. M., \$6; Little Grace Bay, proceeds of concert held by Mission Band and W. M. A. S., F. M., \$12.70; Hilltown, F. M., \$9.75; H. M., 75cts; reports 25cts; Tidings, 25cts; collection public meeting, F. M., \$2.25; Precept, Mrs. Lent's S. S. class, support of Eva Stuart Allaby, scholar in Mrs. Archibald's school, \$12; Lewisville, support of Sommie in Mrs. Churchhill's school, \$21; Berwick, F. M., \$15.50; H. M., \$11.50; reports, 25cts; Halifax, Tidings, 25cts; Benton, F. M., \$4; Tidings, 25cts; Clarence (Wilnot church), F. M., \$27; H. M., \$7.50; Miss Newcomb's salary, 2.50; Mr. Morse's salary, \$1; Lockeport, F. M., \$6; H. M., \$5; Upper Gagetown, F. M., \$4.45; Point de Bute, F. M., \$10.25; H. M., 66cts; reports, 25cts; Tidings, 25cts; Upper Point de Bute Sunday School, mite box's toward Mr. Morse's salary, \$1.06; Alberton, F. M., \$2.75; reports, 20; Tidings, 25cts; Mission Band, \$2;

Marysville, F. M., \$5; Albert, F. M., \$13; Hampton, (Anna Co), F. M., \$6.75; H. M., \$3.25; Tidings, 25cts; Clementsvale, F. M., \$15; H. M., \$2; Tidings, 25cts; Falkland Ridge, F. M., \$3; H. M., 85cts; Tidings, 13cts; Brookfield and Forest Glen, F. M., \$7; reports, 25cts; Wolfville, Mission Band, money raised during year ending Dec. 31st, F. M., \$35.12; Alma, F. M., \$5.75.

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

Amherst, P. O. Box 513.

I wish to correct a mistake which occurred in last year's annual report. Hampton, Annapolis Co. N. S., should have been credited with F. M., \$12.90; H. M., \$5.10—total, \$18; but through an error part of this money was credited to Hampton, N. B.

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

Foreign Mission Board.

SPECIAL CONTRIBUTIONS TO FOREIGN MISSIONS.

Mrs. J. C. Clark, for Telugu literature, \$5; National Bible Society, per H. Y. Corey, \$64.87; Wolfville church for famine fund, \$17.73; (Collected per W. W. H. at Hampton Village, \$3.46; Musquash, \$2.52; Pennfield, \$5.63; St. George, \$3.71; St. George Mission Band, \$1.07; St. George Upper Falls, \$3.26; Ledge, Dufferin, \$6.58; Oak Bay, \$5.58; Bartlett's Mills, \$7.84; Rolling Dam, \$2.65; Sackville, N. S., \$6.53; Lucasville, \$1.53; Hammonds Plains, \$1.47); Miss Martha Clark, \$50; Jessie Tabor, to support Mr. Gullison, \$5; S. R. Giffin, \$25; Mission Maps, \$3.25; E. J. Elliott, to support Mr. Gullison, \$5; A friend to Missions per Mrs. O., \$100; pulpit supply, \$15; J. W. Bars, \$30; A friend to Missions per Mrs. S., \$20; J. C. Morse, \$5. Total to Jan. 1st, '97, \$408.18. Before reported, 1,217.99. Total to Jan. 1st, '97, \$1,626.17.

Total receipts to Jan. 1st, '97, \$5,057.65  
Total expenditures to Jan. 1st, '97, 3,434.96

Balance due Treas. Jan 1, '97, \$1,622.31

J. W. MANNING, Sec'y-Treas. F. M. B.

St. John, Jan. 1st.

Notes from the Secretary.

A widow lady in a letter to the Secretary enclosing a cheque for \$100 writes: "As I picked up the December number of the Missionary Link a few days ago and read the piece, "Lord what wilt Thou have me to do," the question pressed itself home upon me and I asked myself, "Is there anything I can do for the Master this year?" I have felt all the past summer that I have been of so little use to any one. It has been a long weary time to me, having to sit with idle hands. I am now able to do quite a little in the domestic line; but although I have walked out a few times yet I am for the most part, on account of the cold weather, kept in the house. I have been thinking seriously of going away somewhere to a warmer climate so that I could be in the air more, as that seems to do me so much good. When I decided to send the inclosed to you the thought presented itself, "If I do this I cannot go away." As quickly came the answer, "If God wants me to get well, He can make me well here." I have long wanted to do something more for Foreign Missions, for my heart goes out to the cause, and I do desire that the poor heathen may learn of Jesus their Saviour. But there has always seemed to be, so much to be done among the home friends that I have found it hard to get much ahead to give to the cause. Please do not mention my name but merely say, "A friend to missions." This good sister is personally known to the writer of these notes and her income is not by any means large. This offering means self-denial for her. And her letter, not meant for publication, reveals the beautiful Christian spirit. There are others all over these provinces who have the means to give to this work but alas! the spirit is lacking.

In a note received from the oldest settled pastor in N. S., enclosed \$5 the writer says, "May God accept and bless this small part of the great debt that a poor sinner owes Him."

Miss Sanford also writes that "A friend" has sent her \$50 for the work, to be used as it may seem best. When these letters were read to the Board as they were grappling with the question "How to make the income meet the expenses," the desire to praise God was felt by all present.

A good brother, well advanced in years, who has been remembering the Foreign Mission work of the Denominational for years, was to the front this year as usual, with a \$30 offering.

A brother in the eastern part of the province, who has been successful in business the past year, sends \$25 to the Treasurer as a thank-offering to the Lord for His goodness to him. And so the good work goes on.

For the many expressions of interest which come to the Mission Rooms during the past year the Board is profoundly grateful. Just now we need \$500 to help us in our present stress. Are there not other friends led by the Spirit who will make a special offering to the work of giving the gospel to the perishing Telugus? It will be no trouble to receive your gifts and far less to thank you for the same.

J. W. MANNING.

B. Y. P. (N) For wee The Call of All that ed. What specific John 20 regardi of the th take Matth Jesus' call let us note st. The It was a ven a bad man outcast Jew under the speech cla gether. Di "Publicans ared Publici sociated wa Jewish min the righte (b) Was the unhappi tones, sayi come to ea the same." (c) Was a lated, it is others. "W me." "Chri in the mass, is as perso every man self to God. (d) Was a no neutral g decide yes o is not with (e) Was Matthew fo cannot put too late" say be past the I. Let us call: (a) It Follow me means also Matthew wa Palestine w did. So Pat imitators of T is a high c ries of a hum (b) Was a his old life; his associate whatever sta ink Jesus. I will surely l us. "If thy r pluck it out." (c) It was don, peace, the Kingdom all that labo will give yo unto you. I night with n heart. III. The e effectual. It changed M turn has chan Eternity will call. It filled him made a gre only a babe y of expressing blessings; he The call also ave others. deast in orde with Jesus. I him, He can as an evangeli example for associate mem respond to th did Matthew? Our B. Y. P. gress in every last six mon Pi Of ma is no en says: he were The wis and sticl man wh never fo Ayer



B. Y. P. U.

B. Y. P. U. PRAYER MEETING TOPIC. (Notes by W. C. Vincent.)

For week beginning Jan. 24. Subject, The Call of Matthew. Text, Matt. 9:9.

All that Jesus said and did is not recorded. What is written was given us for a specific purpose, viz., to produce faith, John 20:31. We are justified, then, in regarding what is recorded as illustrative of the things we are to believe. We shall take Matthew's call as an illustration of Jesus' call to each of us. In studying it, let us note—

1st. The characteristics of the call: (a) It was a very gracious call. Matthew was a bad man in a bad business. He was an outcast Jew because he had accepted office under the Roman Government. Common speech classed Publicans and sinners together. Dr. Cummings thinks the phrase, "Publicans and sinners" should be rendered Publicans even sinners. So associated was the office and the man in the Jewish mind. But Jesus came to call "not the righteous but sinners to repentance."

(b) Was a very loving call. Jesus pitied the unhappy outcast and spoke in loving tones, saying, "Follow me." So does He come to each of us; for "His love is ever the same."

(c) Was a very personal call. Fully translated, it is, "follow thou me." Never mind others. "What is that to thee, follow thou me." Christianity does not deal with us in the mass, but as units. The call to each is as personal as our judgment will be. "Every man shall give an account of himself to God."

(d) Was a very decisive call. There was no neutral ground for Matthew. He must decide yes or no. So must we. "He that is not with me is against me."

(e) Was a very urgent call. It asks Matthew for immediate attention. He cannot put off till to-morrow. "To-day is too late" says Martialus. To-morrow may be past the eleventh hour.

II. Let us note and the extent of the call: (a) It was a call to do something. "Follow me." The Lexicons say the word means also to imitate—"imitate me." Matthew was not merely to walk around Palestine with Jesus, but to do as Jesus did. So Paul says to us in Ephes., "Be ye imitators of God as dear children." (R. V.) It is a high calling and shows the possibilities of a human soul.

(b) Was a call to leave something. Leave his old life; his business since it is bad; his associates if they won't serve too; whatever stands in the way of his following Jesus. If we are following Jesus, we will surely be leaving something behind us. "If thy right eye cause thee to stumble, pluck it out."

(c) It was a call to get something. Pardon, peace, good company, and a place in the Kingdom of Heaven. "Come unto me all that labor and are heavy laden and I will give you rest." "My peace, I give unto you." Matthew lay down to rest that night with no business; but with a happy heart.

III. The effects of the call. It was effectual. "He arose and followed him." It changed Matthew's whole life as he in turn has changed other lives by his gospel. Sincerity will reveal the results of Matthew's call. It filled him with gratitude to Jesus. He made a great feast for Him. Matthew is only a babe yet and knows no better way of expressing his gratitude for the great blessings he had received in salvation. The call also gave him a great desire to save others. He invites a multitude to that feast in order to bring them into touch with Jesus. He argues that if Jesus saved him, He can save any. He used sociability as an evangelizing agency which is a good example for all Unions. Try it on the associate members and pray that they may respond to the call of Jesus as readily as did Matthew?

Moncton, N. B.

Our B. Y. P. U. is glad to report progress in every branch of work during the last six months. The weekly prayer-

Pilosophy. Of making many pills there is no end. Every pill-maker says: "Try my pill," as if he were offering you bon bons! The wise man finds a good pill and sticks to it. Also, the wise man who has once tried them never forsakes. Ayer's Cathartic Pills.

meetings have been largely attended and great interest has been shown in the services. We have collected fifty dollars for missions—twenty-five dollars towards supporting a student at the Grande Ligne Mission, and twenty-five dollars towards supporting a native helper in India—which has been forwarded through our church treasurer. The present membership of our Union is one hundred and ninety-two. At our December consecration service, one hundred and thirty-eight responded to the roll call and fifty-four were absent. The Look Out Committee call upon those who were not present and ascertain the cause of their absence. Every Saturday invitations are sent to any strangers who are stopping at the hotels, inviting them to attend the services of our church while remaining in the city. The Sacred Literature Class, conducted by our pastor, has been of much help to us. At each consecration service our president gives us a motto for the ensuing month. The motto for January is "Be Useful." The following officers have been elected for the next half year: Henry Christopher, Pres.; Miss Maggie Estano, Vice-Pres.; John H. Lockhart, Rec.-Sec'y; W. H. Estano, Cor.-Sec'y; J. D. Steeves, Treas. W. H. E., Cor.-Sec'y.

January 7. Brunsell Street.

The annual meeting was held January 15th, when a large number was present and encouraging reports were submitted. Each of the committees have done good work during the year. The different officers made reports also. That of the treasurer showed receipts for the year of \$284.89, and a balance on hand. Perhaps for a membership of 154—106 active, 23 associate, 25 juniors—this record leads. If it must take a lower rank let the real leader report. For the new year the 2-cent-a-week plan is adopted and the talent fund will, as usual, bring a good return. This union has recently assumed \$700 of the debt of the church. President P. A. Dykeman was unanimously re-elected, and for a third term other officers and the committees will be elected at a subsequent meeting. A. H. C., Cor. Sec.

First Maritime Y. M. C. A. Boys' Conference.

The first Maritime Boys Conference met at Amherst, Jan. 8th, 9th, 10th. About 200 boys were present, representing Halifax, Dartmouth, Truro, New Glasgow, Yarmouth, Moncton, Chatham, Sussex; St. John, Fredericton, Woodstock and Amherst. There were present such men as Evangelist Gale of Boston; Rev. G. W. Hinchley, of the "Goodwill Farm for Boys," East Fairfield, Maine; S. F. Dudley, chairman of Boys' Work committee, New York state; F. G. Marshall, Maritime Y. M. C. A. secretary; and E. M. Robinson, St. Stephen, chairman of the Maritime Boys' Work committee. Mr. Robinson was the organizer and promoter of the conference. To him its success is largely due. Officers of the conference were Richard Moore, Moncton, president; Seth Mason, Calais, secretary; Bent McDougall, Halifax, assistant secretary.

The papers read were most interesting and helpful. The boys followed them with lively discussions. Mr. Wetmore led the music, and the singing was inspiring. About fifty boys expressed their desire to become Christians. The farewell service was a fitting close for such a convention. After some parting messages from the leaders many boys offered short earnest prayers. Over 80 boys told briefly of the help received at the sessions. Then with joined hands over 200 boys sang the old association hymn, "Blest be the tie that binds." The impressions made on the lives of our boys, and the new ideas and incentives received, will result in a fuller realization of the motto, "The boys for Christ." Com.

Quarterly Meeting.

The Digby Co. Quarterly meeting was held at Smith Cove, Jan'y 13th. The weather being stormy only four Pastors were present. The forenoon session was given to Conference meeting led by Pastor Crabbe. A goodly number of brethren and sisters were present. The afternoon session opened with social service led by Pastor Eaton. A large number were present. In the absence of President Dr. Morse, Rev. J. T. Eaton was chosen chairman. Minutes of last meeting were read by the sec'y. and approved. Reports were heard from churches at Smith Cove, Digby, Hill Grove, St. Mary's Bay, Weymouth. While few additions to the churches could be reported, the reports were of a fairly encouraging nature. On motion decided that the next Quarterly meeting be at Weymouth. Paper on N. W. Missions

to be read by Pastor Crabbe and a paper on Grande Ligne by Pastor Lingley. Quarterly sermon by Pastor Eaton. As Dr. Morse appointed to preach the sermon was not present it was decided to hold a Missionary meeting this evening. Pastor Griffin to be the first speaker. As those appointed to prepare papers for this session were not present the meeting adjourned. In the evening a large number were present. Addresses were given by Pastors Giffin, Parker, Crabbe and Eaton and by Bros. Sproul and Hankinson. The meeting then closed to meet at Weymouth April 14th.

J. F. SAUNDERS, Sec'y. Day of Prayer for Colleges—Special Collection for "Acadia."

At the meeting of the Executive Committee of the Board of Governors, held on the 8th inst., the following resolution was adopted:

Resolved, That the churches be asked to take a special collection for the College on the Sunday following the day of prayer for Colleges, the 27th inst., or as soon thereafter as may be convenient.

As the time is short circulars will not be sent to the churches, but pastor and others who read this are requested to take up the matter and see that the collection is taken. It is known that thus far the College has not received its proportion of the contributions of the year, and as several other objects have received special collections it is felt but fair that something special should be given to bring up the amount for "Acadia." The offerings can be sent to the Treasurer of Denominational Funds, designated for the College, so that each church can be duly credited with the same. By order of Committee. A. COHOON, Sec'y. Wolfville, N. S., Jan. 9th.

Notices.

The next Quarterly meeting of Pictou and Colchester Counties will be held at Brookfield, Feb. 1st and 2nd. Will churches whose pastors or other delegates cannot attend kindly send reports to the secretary to be read at the meeting. O. N. CHIPMAN, Sec'y.

Rev. D. G. McDonald's paper on "Baptist Principles; are they worth Defending?" is now passing through the press and will soon be ready for distribution. Any societies not reported in the Year Book may obtain their proportion of this address by sending the number of their membership and the name of their secretary to the undersigned. W. N. HUTCHINS, Canning, N. S.

The new Southampton Baptist Church will be dedicated to the Lord on Sunday, the 24th inst. Rev. Dr. Steele of Amherst will preach the sermon in the morning. We will have several addresses in the afternoon from different pastors in the county. We expect Rev. W. C. Vincent of Sackville to preach in the evening. At each of these services a collection will be taken to help pay the debt. The people have paid two-thirds of the debt, and, knowing their circumstances as I do, I feel safe in saying they have paid their share. For this reason I have written to the churches of the Convention asking them to send us \$1 (one dollar) at least. If all the churches respond our debt will disappear. The seats are to be free, and our aim is to have the church clear of debt on the day of opening. Kindly do all you can for us and help the weak to become strong. Several have responded already, and we shall acknowledge their donations at a later date. All are welcome on the 24th. WARREN H. MCLEOD, Pastor. Southampton, N. S., Jan. 11th.

St. John and Kings Counties Quarterly meeting will convene (D. V.) with the Tabernacle Baptist Church, St. John, on Friday, Jan. 29th, at 8 o'clock p. m. The opening sermon will be preached by Rev. Dr. Carey subject, Home Missions. The Quarterly sermon by S. D. Ervine, Rev.

Mr. McNeill, alternate. Will all the churches send representatives, also send names to Rev. E. K. Ganong, St. John. S. D. ERVINE, President.

January 7th.

The Cumberland County Conference of Baptist churches will convene with the church at Parrsboro on Jan. 26th and 27th. First meeting at 4 o'clock p. m. (about). At our last session there were only a very few present. Hope the pastors and laity will make an effort to be present at Parrsboro. Appoint your delegates and all attend. Bro. Howe and his church will be glad to see us, and the subjects to be considered will no doubt be helpful to all. J. L. MINER, Sec'y.

HEART FAILURE. GREAT DANGER INVOLVED IN WEAK HEART ACTIONS.

The Trouble Can be Cured, and Mr. D. A. Bullock, of Georgeville, Points Out the Road in Renewed Health.

From the Magog Que., News.

Mr. D. A. Bullock, boatbuilder, of Georgeville, is well and favorably known to all the residents of that village. He has passed through a very trying illness from which his friends feared he could not recover, but he is once more happily enjoying good health. To a correspondent of the Magog News Mr. Bullock recently gave the particulars of his illness and cure, saying that he would be very glad if his experience would prove helpful in enabling someone else to regain health. He says:—"There is no doubt in my mind that Dr. Williams' Pink Pills brought me from the horrors of death to the glad cheerful world. Some years ago, owing to over work and trouble I was reduced to a weak state of health, wherein the heart failed to do its work properly, and not unnaturally the stomach became inactive. I had visits from three doctors, but without beneficial results. The medicine given by one of them caused a nervous shock that prostrated me for several weeks. The last one who treated me gave me a preparation of strychnine which upset my kidneys to such an extent that I was confined to the house and daily growing weaker. I had to keep stimulants constantly at my side to keep the heart at work, and even with this artificial aid its action was very faint. Then I began to try advertised medicines, but still without any good results. I lost strength, flesh and hope. I was obliged to try Dr. Williams' Pink Pills and that I had a box of them at my place of business, which had been lying there for more than a year. Without very much confidence in them I decided to give the pills a trial. The result I must confess seemed to be almost magical. I had not taken the Pink Pills long when I was able to rest in my chair and take good refreshing sleep, something that had not taken place for months before. From that day with the use of the Pink Pills I continued to gain in strength, and am today a strong and healthy man. I believe that even Pink Pills should be assisted in their good work on the system, and that assistance is exercise, and this exercise I took from the time I began to regain my strength. I have now every faith in this medicine and believe that if those who are sick will use it, health will be the reward. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor staxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to the pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail post-paid, at 50c a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brookville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

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.



The Home.

THE STONE IN THE ROAD.

A long time ago there lived a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what the people who passed that way would do.

Early in the morning a sturdy old farmer, named Peter, came along with his heavy ox-cart loaded with corn.

"Oh! those lazy people," he cried driving his oxen to one side of the road. "Here is this big stone right in the middle of the road, and nobody will take the trouble to move it."

And he went on his way scolding about the laziness of other people, but never thinking of touching the stone himself.

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat and a big sword hung at his side; and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone but stumbled over it and fell flat into the dust.

This put an end to his merry song; and as he rose to his feet, he began to storm at the country people.

"Silly drones?" he said "to have no more sense than to leave a stone like that in the middle of the road!"

Then he passed on; but he did not sing any more.

An hour later there came down the road six merchants with their goods on pack horses, going to a fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did any one ever see the like?" they said. "There is that big stone in the road, and not a man in the country but that is too lazy to move it!"

And so the stone lay there for three weeks, it was in everybody's way, and yet everybody left it for some body else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there, and so were the merchants and the young soldier.

"I hope the king will not find out what a lazy set of people he has round him," said Peter.

And then the sound of the horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from the horse and said:

"My friends, it was I who put this stone here three weeks ago. It has been seen by every one of you; and yet everyone has left it just where it was, and scolded his neighbor for not moving it out of the way."

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on the piece of paper fastened to it.

These were the words:

"For him who lifts the stone."

He opened the box, turned it up side down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then everyone wished that he had only thought of moving the stone instead of going around it and finding fault with his neighbor.

There are many people who still lose prizes because they think it easier to find fault than to do the work which lies before them. Such people do not usually blame themselves, but think it is all on account of bad luck and hard times.—The Southern Presbytery.

A Word to the Boys.

Water is the strongest drink. It drives mills, it is the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers, if only for economy's sake. The beer money will soon build a house. If what goes into the mash tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were saved against a rainy day, poorhouses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do you do, my good fellow?" means true respect, is a simpleton. We do not light fires for the herring's comfort, but to roast them. Men do not keep pot-houses for laborers' good; if they do they certainly miss their aim. Why then should men drink for the good of the house, let it be my own and not the landlord's. It is a bad well into which you must put water; and the beerhouse is a bad friend because it takes your all and leaves you nothing but headaches. He who calls those his friends, who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and vultures are all creatures of prey, and why do so many put themselves within the powerful claws of an I jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public-house for happiness climb a tree for fish.—C. H. Spurgeon.

God Still Holds His Place.

At the present day you can approach a truly religious man and face him with any amount of discouraging statistics. You can tell him that fewer people are attending church. You can point to the mighty power of the press and say that that power is increasingly used for the purposes of evil, and still, after you have said your worst, you cannot compel your religious man to believe the worst, or to believe that that mighty agency is to have any other power than to fulfil the purposes of God in the world. You can point to the institutions of religion. You may say, "Here is a flaw, or here is a defect;" you may say that religion is a failure and that life is not worth living, and still the man who has been introduced to God will only smile at your words. He knows, because he knows God, that this universe of ours is, in spite of its defects, but fulfilling the great, the divine will of him who was, and is, and is to be.—Dr. Nehemiah Boynton.

COOKING CELERY TOPS.

It is almost the universal practice of otherwise economical housekeepers to throw away their celery tops or the green leaves of the bleached stalk. Properly cooked these make a delicious and particularly wholesome dish. Cut off all the leaves and outer stalks which are too tough to put on the table for salad. Wash and trim them, and let them boil in salted water until tender. It will take about half an hour. Drain the celery, cool it in cold water and drain it again. Return it to the fire and warm it up with a little cream and butter and serve it. Or you can cook it for ten minutes in water, then drain it and cover it with rich stock or gravy, and let it simmer until done.

Celery is also excellent cut in inch length and boiled with the tops until tender, and served with a cream sauce. Mix a tablespoonful of butter with a scant tablespoonful of sifted cornstarch. Add a pint of milk. Let the sauce simmer at the back of the fire very slowly, while the celery is cooking. It acquires that peculiar velvet-like substance and smoothness by this cooking which has given the name veloute to the famous French sauce. It should not be perceptibly reduced by its boiling. When the celery is done, drain it and lay it in a hot vegetable dish and pour the sauce over it.



The papers are full of deaths from

Heart Failure

Of course the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

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Partial view of text from the right page, including 'Lesson V', 'There is no given among saved.—Acts.', 'I. THE MI...', '1. While th...', 'listened to P...', 'for a text the...', 'healed of a lif...', 'and his friend...', 'THE PRIESTS...', 'withdrawal of...', 'dreds, of peop...', 'ticipate in the...', 'TAIN OF THE...', 'priest who con...', 'a sort of hal...', 'whose duty it...', 'the temple.', 'course antagon...', 'doctrine of th...', 'was fewer in...', 'but superior in...', 'influence. CA...', 'straight throug...', 'apostles, and...', 'prisoners.', '2. BEING O...', 'THAT THEY T...', 'apostles were r...', 'ignorant men,', 'sume to teach...', 'their superiors...', 'priestly aristoc...', 'John. FREACH...', 'RESURRECTION...', 'published in t...', 'offensive to the...', '3. THEY LAID...', 'arrest, it wou...', 'violently made...', 'turburs of the p...', 'first taste of the...', 'HOLD UNTO THE...', 'means "in prison...', "'house of detenti...', 'ordinarily "punis...', 'the Romans did...', 'were not allowed...', 'night, and their d...', 'hour—that is, abo...', '4. But not on...', 'arouse oppositi...', 'Undertended by...', 'many of their r...', 'ranged themselves...', 'church in the app...', 'NUMBER OF THE...', 'THOUSAND—Not...', 'made that day, b...', 'ready enrolled as...', 'enumeration poin...', 'the Church whic...', 'the omission of...', 'children is in acco...', 'and sentiment of t...', '5. RULERS, AND...', 'The three classes...', 'priests, made up...', 'council of the Jew...', '6. ANNAS THE...', 'PHAS, AND JOHN...', 'AS MANY AS WER...', 'THE HIGH PRIEST...', 'ably taken part in...', 'tion." Annas, or...', 'Ananus, was made...', 'renius, or Quiriu...', 'when Jesus was el...', 'age, and was depo...', 'But he retained mu...', 'his lifetime, his s...', 'five of his sons, H...', 'philus, Matthias an...', 'to the office of high...', 'known of Jewish i...', 'satisfactorily expla...', 'of Annas and Calap...', '7. SET THEM IN...', 'as we have already...', 'with the high prie...', 'and the accused a...', 'place for the two a...', 'ing faces of their...', 'The lame man who...', 'clung to them an...', '(verse 14). THEY...', 'plies that this ques...', 'BY WHAT POWER,', "'Power means for'



The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

First Quarter.

Lesson V.—January 31. Acts 4:1-14.

GOLDEN TEXT.

There is none other name under heaven given among men, whereby we must be saved.—Acts. 4:12.

I. THE MIGHTY NAME. VERSES 1-7.

1. While the crowds in Solomon's porch listened to Peter's sermon (he has taken for a text the beggar who has just been healed of a lifelong lameness) the preacher and his friend John are suddenly arrested. THE PRIESTS would especially resent the withdrawal of the scores, possibly hundreds, of people who had come up to participate in the regular worship. THE CAPTAIN OF THE TEMPLE was probably the priest who commanded the Levitical guard, a sort of half-military body of Levites, whose duty it was to preserve order about the temple. THE SADDUCEES would of course antagonize everyone who taught the doctrine of the resurrection. Their sect was fewer in number than the Pharisees, but superior in ecclesiastical and political influence. CAME UPON THEM—Marched straight through the crowd, arrested the apostles, and marched off with their prisoners.

2. BEING GRIEVED—"Sore troubled." THAT THEY TAUGHT THE PEOPLE—The apostles were regarded as "unlearned and ignorant men," and that such should assume to teach without permission from their superiors was abominable to these priestly aristocrats. Besides; Peter and John preached through Jesus the resurrection from the dead. Better, "published in Jesus." This was especially offensive to the Sadducees.

3. THEY LAID HANDS ON THEM—The arrest, it would seem, was roughly and violently made, as though they were disturbers of the peace. This was the church's first taste of the cup of persecution. IN HOLD UNTO THE NEXT DAY—"In hold" means "in prison," or, rather, in a sort of "house of detention," for the Jews did not ordinarily "punish" by imprisonment, as the Romans did. EVENTIDE—The Jews were not allowed to give judgment in the night, and their day ceased with the twelfth hour—that is, about six o'clock.

4. But not only did Peter's preaching arouse opposition; it also made converts. Undeterred by the arrest of the apostles, many of their hearers BELIEVED, and ranged themselves on the side of the little church in the approaching conflict. THE NUMBER OF THE MEN WAS ABOUT FIVE THOUSAND—Not the number of converts made that day, but the number of men already enrolled as Christians. The careful enumeration points to the organization of the Church which was already begun. The omission of the number of women and children is in accordance with the custom and sentiment of the times.

5. RULERS, AND ELDERS, AND SCRIBES—The three classes which, with the chief priests, made up the Sanhedrin or great council of the Jews.

6. ANNAS THE HIGH PRIEST, AND CAIAPHAS, AND JOHN, AND ALEXANDER, AND AS MANY AS WERE OF THE KINDRED OF THE HIGH PRIEST—"All these had probably taken part in our Lord's condemnation." Annas, or as "Josephus" calls him, Ananus, was made the high priest by Cyrenius, or Quirinus, governor of Syria, when Jesus was eleven or twelve years of age, and was deposed seven years later. But he retained much influence, for during his lifetime his son-in-law, Caiaphas, and five of his sons, Eleazar, Jonathan, Theophilus, Matthias and Annas, were advanced to the office of high priest. Until more is known of Jewish usages it is impossible to satisfactorily explain the official relations of Annas and Caiaphas.

7. SET THEM IN THE MIST—The council as we have already seen, sat in semicircle, with the high priest at the head of the arc and the accused at the centre; a trying place for the two apostles, with the frowning faces of their enemies around them. The lame man who had been healed still clung to them and stood by their side (verse 14). THEY ASKED—"The tense implies that this question was repeatedly put." BY WHAT POWER, OR BY WHAT NAME—"Power means force; name means author-

ity." Whose magic has made your wonder possible? and whose authority emboldened you to perform it? The age was one of general belief in magic, demonology, and sorcery, and their nation was, beyond most others, enslaved to "legal authority," precedent and ritual.

II. THE SAVING NAME. VERSES 8-12. 8. PETER—Always a leader. FILLED WITH THE HOLY GHOST—Now was the promise of Luke 12:11, 12, fulfilled. Peter was turned into a trumpet for God, and the passage that follows is God's arraignment of the wicked rulers. YE RULERS OF THE PEOPLE—This is respectful, but concise. Even at the moment of fullest inspiration a man's personality asserts itself. It is interesting to contrast Peter's sudden plunge into the heart of the subject with Paul's courteous and elaborate introductions.

9. IF WE THIS DAY BE EXAMINED—With keen insight Peter perceives the hypocrisy of the Sanhedrin. He feels the hatred which soon reveals itself in the murder of Stephen and James. With such a hatred Peter knows it is absolutely useless to argue; but "if" the examination be honest, "if" the rulers desire to hear about the miracle, he is ready to tell them all he knows. The phrase "good deed" is a gentle reminder that it was not by any means for crime that they had been placed in custody and were on trial.

10. THE NAME OF JESUS CHRIST OF NAZARETH, WHOM YE CRUCIFIED, WHOM GOD RAISED FROM THE DEAD—It would be impossible to pack into as few words more thoughts than this sentence contains: Jesus, a citizen of Nazareth, the Christ, the man whom ye crucified, the man who by God's power is today alive. Peter's boldness is startling. "The arraigned arraigns his accusers." He sets the action of the omnipotent over against the action of the Sanhedrin, and shows its awful guilt. This was the time, if ever, for them to retort the charge of stealing the body. EVEN BY HIM—By his power, and as a token of his resurrection and life in heaven as the Messiah.

11. THE STONE WHICH WAS SET AT NAUGHT—"This quotation from Psalm 118:22, Peter had heard the Saviour use in the parable of the wicked husbandmen, spoken against the Jews on the last day he taught in the temple. In his first epistle, written probably twenty years after this speech, Peter again quoted the same words (1 Peter 2:4, 7). OF YOU BUILDERS—Better, "By you, the builders." BECOME THE HEAD OF THE CORNER—The simile of a building is used many times in Scripture of the Church of God. Now, the most important part of an ancient building was the foundation stone which stood at the angle of two walls, uniting them. Such stones were sometimes enormous in size; the corner stones of the temple are said to have been nineteen feet long and seven and one half feet wide. The expression of a "corner stone" applied to any person would, therefore, indicate one who was the chief power and support of a nation or city—as we now sometimes speak of a pillar of the state.

12. NEITHER IS THERE SALVATION IN ANY OTHER—The power to heal crippled bodies was, after all, only a symbol of the greater power to heal paralyzed souls. WHEREBY WE MUST BE SAVED—"The apostle would exclude the idea of any other mode of escape if this be neglected.

III. THE VICTORIOUS NAME. VERSES 13, 14.—Freedom of utterance; Peter's courage in thus attacking the murderers of his Master can hardly be overestimated. Verse 8 tells us on what his courage was based—he was "filled with the Holy Ghost." OF PETER AND JOHN—"Here we have evidence that not all the speeches which were made are reported by St. Luke, for we have no record of any word spoken by John; yet his boldness of speech, no less than St. Peter's, is observed by the Council. UNLEARNED AND IGNORANT MEN—Perhaps the best modern equivalent of this phrase would be, "uneducated and low-bred men;" "illiterate plebeians." THEY MARVELED how men of such limited opportunities could perform such marvels and utter such eloquence. TOOK KNOWLEDGE OF THEM—Recognized them. As Meyer phrases it, "Their wonder sharpened their intellects," and they now identify these two men as the inseparable companions of the Nazarene rabbi they had put to death. But we read elsewhere that John was acquainted with Caiaphas, the high priest, and it is better, probably, to understand that in Peter's impassioned defense his accusers recognized the mysterious power of Jesus—the "gift of the Holy Ghost."

14. BEHOLDING THE MAN—The healed man in his silence was more eloquent even than Peter. It is probable, as we have seen, that he was arrested with the apostles. THEY COULD SAY NOTHING—Why they could not is told at length in verse 16.

The Mother and the Boy.

The mother shapes the boy's character—her face the first sight, her arms the first refuge, her life the first example. But for Rachel and her training, the history of Joseph and the Jewish nation would have been entirely different. The hand that rocks the cradle rocks the world. The time for seed planting of true greatness is in the early years of a boy's life. This is a mother's opportunity. The spirit of God from heaven, the influence of men on earth and the temptation of Satan surround the boys of to-day. Mothers, guard the boys before it is too late. Plant your seed. Take interest in everything your boy does. Let him have games at home. Plant the seed of greatness and purity while the ground is soft, although you do not live to see the fruitage.—Rev. T. C. Easton, Presbyterian, Washington.

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From the Churches.

Churches and individuals contributing to the work of the denomination should send their contributions to the treasurers of denominational funds. Rev. A. Coburn, Wolfville, N. S., is treasurer of Maritime Convention funds for Nova Scotia. Rev. J. W. Manning, St. John, N. B., is treasurer of Maritime Convention funds for New Brunswick and P. E. Island. J. S. Titus Esq., St. Martins, is treasurer of the funds of the N. B. Convention.

CHIPMAN, N. B.—The Second Chipman Church held a roll call and conference New Year's night, at which a large number were present and took part. Several absent members also responded by letter and offerings sent to the church. It was a solemn and gracious season. Five members have recently been added by letter, and others expect to follow. I have again to acknowledge the kindness of this people in a present of a double-seated pump, very convenient for family use. Many thanks to the donors. W. E. M.

DENVER, COL.—The Capitol Hill church, of which Rev. C. W. Williams is the highly esteemed pastor, celebrated on the evening of New Year's day the attainment of its first one hundred members. The growth from 33 to 100 during two and a half years of history is full of encouragement. After the church and its guests had partaken of a feast prepared for the occasion, there were speeches by a number of the members and others present. Pleasant memories of the past and bright anticipations of the future were indulged, inspiring hymns were sung and altogether the occasion was one long to be remembered.

DORCHESTER, N. B.—We are comfortably settled in our new home. The parsonage has been tastefully refitted and the greatest kindness shown us since coming on the field. The work of the Lord is advancing. The 1st and 2nd churches have most heartily united in the pastor, as well as in all that pertains to the kingdom of God. Large congregations, good prayer meetings, active Sunday Schools, B. Y. P. U. and monthly conference meetings marked by deep spiritual forces are among the manifest encouragements. It would seem as though we were even now on the border of a healthful revival of religion. C. C. BURGESS.

January 11th.

UPPER QUEENSBURY, N. B.—Since writing to our friends through the MESSENGER AND VISITOR we have been plodding along endeavoring in Christ's name to extend His kingdom. Last fall we held special meetings with this church. The Lord blessed our efforts, the church was strengthened and sinners gave their hearts to Jesus. Two dear sisters, aged 13 and 15 years, made known to us privately their desire to follow the Lord in baptism. At the appointed time to attend conference, their father, hearing of their intentions, sternly ordered them to stay at home, and forbade them to be baptized. Though they have been denied this ordinance of blessing, their voices are still heard at the prayer and conference meetings, praising their Saviour. Brethren will you unite with us in carrying this father to Him who can melt the hardest hearts. The preaching, prayer and conference meetings are well attended, and we can join with the Psalmist and say "How good, and how pleasant for brethren to dwell together in unity." One sister, Miss Orland Clark, joined

this church by experience. We purpose holding meetings in Springfield. Brethren pray for us. Jan. 11. C. N. BARTON, Lic.

NASHWAAK VILLAGE, N. B.—This place is situated on the Nashwaak river, about eight miles distant from Fredericton. Rev. P. K. Knight was pastor of the church here for a number of years, but owing to ill health he severed his connection with it last spring. The memory of our brother is still held dear, not only by the members of the church, but by all who knew him. He preached unto the people "Jesus" and as he went in and out among them they saw in him the Christ life. Last June I was sent to this field by the H. M. Board. We spent a pleasant summer together. The Lord was pleased to bless our labors, the church was revived and souls born into the Kingdom of God. I returned to Acadia in October. During the Christmas vacation it was my privilege to spend four Sabbaths with this people. The Holy Spirit met with us according to promise and greatly refreshed our souls. The meetings increased both in size and interest. The people of this section are not numerous but very generous. On the eve of my departure the friends met at the home of Bro. Luther Goodspeed and spent a very enjoyable time in social conversation and singing. On this occasion the people gave liberally of their substance and Deacon Manzer presented me with a purse containing \$32. Then the ladies completed the program by passing around cake and coffee, which was thoroughly enjoyed. It is with gratitude that I publicly acknowledge their kindness. Jan. 11. H. B. SLOAT.

FIRST YARMOUTH—1797-1897.—The First Yarmouth Church now enters the second century of its existence, and the Rev. J. H. Foshay also begins the eighth year of his pastorate with us. We think this a fitting time to review the past, which has been so filled with the goodness and mercy of God, our Saviour. This church has had nine pastors whose united labors, to date, have resulted in 1945 additions to the roll of membership, 156 of these since Mr. Foshay came to Yarmouth, as follows: Increase by baptism, 79; by letter, 61; by restoration, 16; total, 156. Decrease by letter, 54; dropped and excluded, 30; total, 84, or a net gain for the seven years of 72. Counting the increase by letter and baptism alone the growth under Pastor Foshay has been almost fully equal to the average "seven years" in the century past. Our financial showing in the totals given has been greater than for any seven years in the church's history, \$12,264 has been raised on current expense account, a yearly average of \$1,752, and for denominational purposes, \$5,148, an average of \$449.71. Apart from the above the church and congregation have built a new church building, costing \$22,000, (on which there is a large debt), yet we can safely say that \$27,000 cash has been raised for all purposes during the present pastorate. We make our boast in the Lord, and rejoice only in what has been accomplished for the glory of His name. By Him, and through Him we have come on to this epoch in our history as a church, and we argue from all the past, that He will not suffer us to be defeated in the century to come. Pastor Foshay preaches to us an all round gospel. He is a growing preacher

and a kind and sympathetic pastor, and we trust that nothing may arise to mar the universal harmony that has prevailed in the church during all these seven years. C. W. SANDERS, Clerk.

BRUSSELS STREET CHURCH.—The annual business meeting was held on the 11th inst. The financial statement was very satisfactory. All the bills for 1896 were paid and a small surplus was carried over to the credit of the present year. Officers and committees were appointed. There was a general feeling of gratitude to God for his goodness and of trust and hope for the future. What is prayed for now is a deep and wide spread work of grace to revive christians and converts precious souls. Com.

GIBSON, N. B.—We have commenced the new year with much to encourage us. On New Year's day we were presented with \$52.52 as a present from the Gilson church and congregation for which we feel very grateful. We have held meetings during the past week and expect to continue them for sometime. Bro. Allan Hoben, B. A. (Lic) has been home from Newton spending his vacation. He preached for us Sunday evening Jan. 3rd to the great delight of a crowded house. His home church will always be happy to have him. F. D. DAVIDSON.

NICTAUX.—On the Bloomington section of this field special services have been held for sometime. A quickening of the spiritual life of believers there has been the result. Old difficulties and hindrances have been removed, and some who for years have been on the background have entered the vineyard anew. As a further result of the quickening of the spiritual life of the believers, souls have been converted. On Sunday Jan. 10th we were privileged to baptize nine. Others who have evidence of conversion have thought best to defer the matter of baptism for a time. Others are still seeking Christ. Some revival prospects are appearing on other parts of the field. We are endeavoring as a church to give the Holy Spirit full control, which is His right according to the purpose of God. Pray that we may be enabled to do so. J. W. Brown.

Nictaux Nails Jan. 16. CLEMENTSPORT.—The compliments of the season have come to us this year accompanied with presents, among those is a beautiful sleigh from the Clementsport church, and harness and bells from the Smith's Cove Church, which just now we are enjoying very much, with thanks. This week we have entertained the Digby Co. Quarterly meeting and enjoyed it much. Those who did not put forth sufficient effort to be present do not know how much they have missed. We are not able to report large additions but the Lord is with us and we have much to praise Him for. The last Sabbath of the old year we attended in company with Bro. Langille the funeral services and burial of the late Rev. Aaron Cogswell, so well and so favorably known in the old Clements Church. The best of his life was spent here, and today more than fifty persons can say, "He baptized me." It was touching to see so many, look upon the form of one of God's servants in the embrace of death. The impressive, natural and peaceful look made them loath to pass by. Bro. Cogswell was a powerful man, a successful leader in revivals, strong in doctrine and firm in faith. Many have thanked God for the words he spoke, "The memory of the just is blessed." J. T. E.

DARTMOUTH NOTES.—Union services were held during the week of prayer, as has been the custom here for some years past. The fine weather gave the people a good opportunity for attending the meetings, and they well improved it. The Divine Spirit was manifested in the harmony and good will that prevailed, and it is hoped that the spiritual life of many was much quickened. The Episcopal and Methodist churches are engaged in some special services since the union meetings closed. The Baptist church held its annual business meeting on the 12th. Hon. Judge Johnston on being called to the chair made some touching reference to his long and intimate connection with the church. The utmost good feeling has always existed between himself and the church. He began to feel, that the shades of evening were gathering about him. Reports were presented by the clerk of the church, the treasurer, the Superintendent of the Sabbath School. The committee on Convention Fund, the Building Committee, the Poor Fund, The committee on missions in the church, etc. These reports were all presented in writing, and were listened to with much interest. The treasurer's report, showed the gross receipts of the year, to be \$1783.31 of this \$1063.76, belonged to current expense account. The account showed expenses by the church all paid, and a balance in hand. Building Fund account showed \$200.00

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.

paid on principal of church indebtedness besides interest paid. The finances were found to be in a very satisfactory condition. The report of the clerk, gave the following result: Added during the year by baptism, 36; by letter, etc., 5; dismissed 8; died, 3. Total gain for the year, 30. The report of the Sabbath School, was of a very encouraging nature. About 20 per cent. of the scholars had professed conversion during the year. The mission at Tuff's Cove had received the attention of the committee throughout the year, and reported good results. Mr. A. S. Hunt, the Superintendent of the Sabbath School, had been very faithful in his attendance each Lord's Day, and the school had prospered under his care. A number had professed conversion and united with the church. The B. Y. P. U. sent in a most encouraging statement they report 30 active and 18 associate members. The work of the year has been in most respects satisfactory, and the church looks forward into the New Year with thankfulness for the past, and hope for the future. Though much has been done, there is still much to do. The annual business meeting of the Dartmouth church is an occasion of much interest, and is usually well attended. Those who for years have had the guidance of the matter, deserve great credit, for the really perfect manner, in which it is conducted. The reports presented, are documents worthy of publication. S. B. K. Dartmouth Jan'y 15.

\*\*\*\*\*

OVERCOATS.....

\*\*\*\*\* TO ORDER \*\*\*\*\*

\*\*\*\*\* When you order an Overcoat here there are four things in your favor: \*\*\*\*\*

\*\*\*\*\* I. The Largest Stock kept by any Tailor in the City. \*\*\*\*\*

\*\*\*\*\* II. The largest assortment to choose from. \*\*\*\*\*

\*\*\*\*\* III. The low prices, which naturally go with such large dealings. \*\*\*\*\*

\*\*\*\*\* IV. Fit and finish guaranteed. \*\*\*\*\*

\*\*\*\*\* \$15 buys a Coat, regular price \$17.50 or \$19.00. \$25.00 buys the best—formerly \$27.00 to \$34.50. \*\*\*\*\*

\*\*\*\*\* As good values between these prices. \*\*\*\*\*

\*\*\*\*\* A. GILMOUR, \*\*\*\*\*

\*\*\*\*\* 72 Germain St. ST. JOHN, N. B. \*\*\*\*\*

Highest of all in Leavening Strength.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

January... COLLE-W... 12, by Rev... Cole and... Rawdon... HEIM-W... Nov. 13, 18... B., Albert... S., to Jessie... THOMPSON... bride's par... 1896, by E... Thompson... DIAMOND... town, Dec... Elijah Dian... Emma McC... BISHOP-IR... by Rev. W... M., daughter... N. S., to Jess... both of Hills... HATFIELD... N. B., Jan. 1... A. Hatfield... Alberta V. B... Albert Co... DOWELL-C... bride's pare... Frank E. Bish... N. S., to Bta... Cole, of Green... EBB-HELM... dence of the... Esq., Kara, K... D. Ervine, Jan... Kings Co., to... CARR-SHAN... Charles Minne... Rev. F. D. I... Geary, Sunbur... Farnham, Sun... RANKINE-B... of the bride's p... Jan. 5, by R... Rankine, of S... Bowdoin of St... HOWARD-CR... Chas. B. Churc... Jan'y 7th, by R... Henry Howard... Nettie Adelia C... PRACH-SIMP... Rev. J. Niles, o... of Guysboro, e... eldest daughter... chester, Guys C... BROWN-SPIN... the bride's pare... Peleg Spinney... by Pastor J. W... and Lora V. Sp... Anna Co... HAINS-MCLA... the bride's father... Kings Co., N. S... 13th, by Rev. J... by Rev. D. H... Hains, of Freep... McLean, of West... MESSENGER... tion Jane Thadd... FITZRANDOLPH... town, Dec. 17th... Lewis B. Fitzra... NEILLY.—Sudd... inflammation of t... aged 36 years. D... mother, sister an... his loss. BURTON.—Sudd... Hospital, Boston... typhoid fever, J... daughter of James... ton, aged 21 years... HEIM.—At Chel... S., on the 6th inst... Albert Heins, depa... days sickness. Sh... Baptist Church, an... THE TARI... elicits some strang... none more true... spoken by both Fr... tionists for MINAR... They are our BES... and we esteem the... all the fences and... covered with poster...



MARRIAGES.

COLE-WOOD.—At Windsor, N. S., Jan. 12, by Rev. Avery A. Shaw, George M. Cole and Bessie Wood, both of South Rowdon.

HEIM-WARD.—At Bridgewater, N. S., Nov. 13, 1896, by Rev. A. H. C. Morse, A. B., Albert Heim of Chelsea, Lun. Co., N. S., to Jessie M. Ward of the same place.

THOMPSON-GILLIS.—At the home of the bride's parents, East Leicester, Dec. 24, 1896, by Elder P. D. Nowlan, Trueman W. Thompson, of Oxford, to Rena Gillis.

DIAMOND-McCORMACK.—At Charlottetown, Dec. 19, by Pastor C. W. Corey, Elijah Diamond, of Winslow Road, to Emma McCormack, of Cove Head.

BISHOP-IRVING.—At Baltimore, Jan. 13, by Rev. W. Camp, Burns Bishop, to Lillian M., daughter of the late Rev. James Irving, both of Hillsboro, N. B.

HATFIELD-BEAUMONT.—At Hillsboro, N. B., Jan. 13, by Rev. W. Camp, Robert A. Hatfield, of Port Greville, N. S., to Alberta V. Beaumont, of Hopewell Cape, Albert Co.

DOWELL-COLE.—At the residence of the bride's parents, Dec. 30th, 1896, by Rev. Frank E. Bishop, Hiram Dowell, of Molega, N. S., to Etta D. Cole, daughter of James Cole, of Greenfield, N. S.

HEIM-HELMS.—Jan. 6th, 1897, at the residence of the bride's father, Wm. Helms, Esq., Kars, Kings Co., N. B., by Pastor S. D. Ervine, James Abner Erb, of Kingston, Kings Co., to Annie Beatrice Helms.

CARR-SHANKS.—At the residence of Charles Minue, Gibson, N. B., Jan. 6th, by Rev. F. D. Davidson, Herbert Carr, of Geary, Sunbury Co., and Olive Shanks, of Farnham, Sunbury Co.

RANKINE-BOWDOIN.—At the residence of the bride's parents on Tuesday morning, Jan. 5, by Rev. A. H. Lovas, Edward Rankine, of St. John, N. B., and Luella Bowdoin of St. George, Charlotte Co.

HOWARD-CRAIG.—At the residence of Chas. B. Churchill, Woodstock, N. B., on Jan'y 7th, by Rev. W. J. Rutledge, James Henry Howard of Medway, Maine, and Nettie Adelia Craig of Presque Isle, Maine.

PEACH-SIMPSON.—At the Pastor's home, Rev. J. Niles, on the 14th, Geo. A. Peach, of Guysboro, N. S., to Gertrude I. Simpson, eldest daughter of W. G. Simpson, Manchester, Guys Co., N. S.

BROWN-SPINNEY.—At the residence of the bride's parents, Prof. Peleg and Mrs. Peleg Spinney, Torbrook Mines, Dec. 22, by Pastor J. W. Brown, A. Stanly Brown and Lora V. Spinney, both of Torbrook, Anna Co.

HAINS-McLEAN.—At the residence of the bride's father, Daniel McLean, Weston, Kings Co., N. S., on the evening of Jan. 13th, by Rev. J. B. Morgan, M. A., assisted by Rev. D. H. Simpson, M. A., Edwin Hains, of Freeport, N. S., to Laura E. McLean, of Weston, N. S.

DEATHS.

MESSENGER.—At Treint of consumption Jane Thaddeus Messenger, aged 48 years.

FITZRANDOLPH.—At South Williams-town, Dec. 17th, 1896, of consumption, Lewis B. Fitzrandolph, aged 21 years.

NEILLY.—Suddenly at Nictaux West, of inflammation of the bowels, Frank Neilly aged 36 years. Deceased leaves a widowed mother, sister and young wife to mourn his loss.

BURTON.—Suddenly at the Children's Hospital, Boston, on Dec. 4th, 1896, of typhoid fever, Jessie Isabel, youngest daughter of James W. and Frances E. Burton, aged 21 years and 7 months.

HEIM.—At Chelsea, Lunenburg Co., N. S., on the 6th inst., Jessie, beloved wife of Albert Heims, departed this life after a few days sickness. She was a member of the Baptist Church, and a lady whose genial,

kindly manner made her beloved by all who knew her.

MOORE.—Died at Athenia, New Jersey, on the 31st of Dec., 1896, John A. Moore aged 26 years and 28 days, third son of Joseph L. and Emily A. Moore, of Point du Chene, N. B. His mother was at his bedside to console him in his last moments. He passed to the better land after a short and painful illness trusting in his Saviour.

CANN.—At Fourchie, Dec. 19th, Jacob Cann, in the 52nd year of his age, after a short and serious illness passed away. Ero. Cann was baptized in 1888 by the Rev. Isiah Wallace and united with the Fourchie Baptist Church. When in agony with bodily pain he was asked if afraid to die, his answer was, my hope is in Jesus Christ. We sympathize with his aged father, with whom he lived, his wife, son and three daughters who are left to mourn their loss.

BARKER.—Thomas F. Barker, aged 68 years, was struck by a team on Queen St., Fredericton, Thursday, Dec. 24th, and received injuries from which he died on the 26th. He was at one time a member of the Legislature, and for several years was Supt. of the Government farm. He was a very honorable and intelligent gentleman; Highly respected by all who had the pleasure of his acquaintance. His funeral was one of the largest ever here for years. The services were conducted by the pastor of the Gibson Baptist Church.

JOHNSON.—At Arlington, Annapolis Co., N. S., Jan. 8, after great suffering from pneumonia, Eliza, the beloved wife of Deacon Uriah Johnson, passed away peacefully to her eternal rest. Sister Johnson had long been a consistent member of the Wilnot Mountain Church. She was converted in early life and baptized by the late Rev. W. C. Rideau. She was a good woman and the church has lost a true friend. Her aged husband and sorrowing family have much consolation in their bereavement.

MOORE.—On Dec. 5, 1896, Mrs. Jane Moore, aged 59 years, the beloved wife of James Moore, Campbellton, leaving behind her a sorrowing husband and one daughter to mourn their loss. Our sister was a consistent member of the Church here, and she was able to leave behind a faithful testimony of the goodness of God during the days of her affliction. A so on the following Wednesday, Dec. 9, Nelson Moore, the son of the above James Moore, was called home, leaving a sorrowing wife and four children. But we do not sorrow as those who have no hope, but we are looking forward to the reunion in that eternal home.

FREEMAN.—At Milton, Queens Co., N. S., Dec. 30, 1896, James T. Freeman, aged 84 years. About fifty years ago Bro. Freeman received his first deep religious impressions, but delayed the public confession for many years. At the age of 80 he determined to follow Christ in all his appointed ways and to unite with the church. He was baptized in 1892 by the Rev. A. T. Kempton, now of Fitchburg, Mass.

FREEMAN.—At Amherst, N. S., Jan. 9th, C. Edward Freeman, aged 46 years. Mr. Freeman, more than three months ago, underwent a severe and critical operation at the Royal Victoria Hospital, Montreal, which for a time gave promise of success, but which ultimately proved not to have struck the root of a deep seated disease. His long and painful illness has been borne with the utmost Christian fortitude. Bro. Freeman was an active Christian worker, especially in the Sunday School, of which he was assistant superintendent, and in the Y. M. C. A. of which he was director. This work was always characterized by faithfulness. He was never known to vacate his post. As a citizen he was foremost in every good work for the commonweal. He will be greatly missed in Christian and business circles. The funeral was conducted by Pastors MacDonald and Miner, the Y. M. C. A. marching in procession to the cemetery to pay a last tribute of respect to a brother whom they delighted to honor. Mrs. Freeman and two daughters have the sympathy of a large circle of friends who in a smaller measure share their great loss.

A BARGAIN...

We have about fifty Ladies' Jackets to sell at less than the cost of the cloth that is in them.

About twenty capes at the same rate.

These goods are all new and stylish, German made and perfect fitting.

The price now ranges from \$3.00 to \$7.50; they were \$6.00 to \$13.00.

If you will send to us for a jacket or cape, with the amount you want to pay for it enclosed with your letter, giving size and color wanted, we will guarantee to send you a garment to suit in size and style, or we will refund your money.

F. A. DYKEMAN & CO., 97 King St., St. John, N. B.

Mattresses!

all kinds of MATTRESSES at all prices.

F. A. JONES,

16 and 18 King Street.

Good Words From Old Students.

No. 7. I recommend anyone desiring a thorough knowledge of PRACTICAL BOOKKEEPING to attend your institutions.

EUSTICE BARNES, Head bookkeeper for Messrs. Emerson & Fisher.

Have a fine beginning for 1897. Fine classes of young ladies and gentlemen are in attendance. All are working like bees. Many are very capable and are going to make their mark.

Business men wanting Stenographers and Bookkeepers will do well to correspond with us.

S. KERR & SON, ODDFELLOWS' HALL.

John Wilson, of Dartmouth, N. S., was found nearly frozen to death at Lincoln, Me., Friday. His condition is critical.

NOT A QUARTER

But Just 20 cents, and 40 doses in a vial of Dr. Agnew's Liver Pills.

No pain, no bad after effects—pleasure in every dose—little, but awfully good.

Cure sick headache, constipation, biliousness, nausea, sallowiness. They are purely vegetable. In big demand and all druggists sell them! Mere granules in size.

THE TARIFF COMMISSION elicits some strange and curious facts, but none more true than the good words spoken by both Free-Traders and Protectionists for MINARD'S LINIMENT. They are our BEST ADVERTISEMENT, and we esteem them of more value than all the fences and barns in the country covered with posters.

Advertisement for SURPRISE SOAP. Text includes: BEST FOR WASH DAY USE SURPRISE SOAP BEST FOR EVERY DAY.

Vertical text on the left edge of the page, partially cut off.

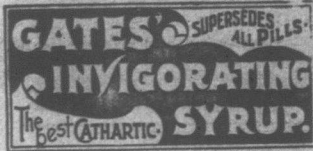


# Liver Pills

Like biliousness, dyspepsia, headache, constipation, sour stomach, indigestion are promptly cured by Hood's Pills. They do their work

# Hood's Pills

easily and thoroughly. Best after dinner pills. 25 cents. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only pill to take with Hood's Sarsaparilla.



## Lagrippe Conquered.

DAKNOTH, Sept. 24th, 1895. MESSRS. C. GATES & Co., Middletown, N. S. 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, and 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.

Yours very sincerely, HENRY ARCHIBALD. Sold Everywhere at 50 Cts. per Bottle.

## Notice of Sale.

To PATRICK MCCARTEN, formerly of the Parish of Gagetown, in the County of Queens and Province of New Brunswick, Farmer, and to the heirs, executors, administrators or assigns of GRACE MCCARTEN, deceased, formerly the wife of the said Patrick McCarten, and all others whom it may concern—

NOTICE is hereby given that under and by virtue of a power of Sale contained in a certain Indenture of Mortgage, bearing date the ninth day of June, A. D. 1878, and made between said Patrick McCarten and Grace his wife of the one part, and one Sarah Gallagher, of Boston, in the State of Massachusetts, Spinster, of the other part, registered in the Queens County Records in Book H. No. 2, pages 445, 446 and 447, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by Indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Records in Book L. No. 2, pages 530 and 531, there will, for the purpose of satisfying the moneys secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phoenix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday, the sixth day of February next, at twelve o'clock noon, the lands and premises mentioned and described in the said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land and premises, situate, lying and being in the Parish of Gagetown, in the County of Queens and Province aforesaid, bounded and described as follows: Commencing at a boundary on the Southerly angle of Lot letter B, now occupied by Owen McCoskee, on the west side of the Otnabog Road until it comes to a stake put up by Survej or Care and the fence made by Carey and Bow in a westerly direction until it comes to the rear line of said lot; thence North until it strikes the North line of Gamboi Road, so-called the Road above mentioned; thence along said road in a Northeasterly direction to the place of beginning, containing two hundred acres more or less;" together with all and singular the buildings and improvements thereon.

Dated the sixth day of October, A. D. 1896. HAVELOCK COY, GEORGE PALMER, Solicitor, Assignee of Mortgagee.

## 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 24 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 Blows, Organs, 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.

## News Summary.

### UNITED STATES.

An American robin was recently found near Manchester, England. British naturalists are wondering how it crossed the ocean.

Edward Blake will represent all Irish parties and move in the Commons an amendment to the address denouncing the system of Irish taxation.

All the German newspapers, with the exception of the Radical organs, express contempt for the arbitration treaty between the United States and Great Britain.

Joseph Chamberlain has asked the Lord Mayor of London to open a fund for the relief of sufferers by a recent devastating flood in Montserrat, one of the British West India islands.

The American Methodist mission station about fifty miles from the Fuchan, Province of Fukkien, China, was attacked by a mob. In course of the attack a number of shots were fired, but none of the inmates of the station were injured.

The Wesleyan-Methodists of England have requested the Rev. William J. Brown to visit the United States and Canada, to raise money for a monument to be erected over the grave of John Wesley. Mr. Brown is the pastor of the chapel in London where Wesley once preached.

John F. McIntyre, formerly assistant district attorney of New York county, who is in London for the purpose of assisting in the defence of Edward J. Ivory, alias Edward Bell, the alleged dynamiter, is by no means hopeful of securing Ivory's acquittal. The public, he thinks, is unduly prejudiced against Ivory.

The famine in India including the loss of revenue, will cost the India treasury between four and six million pounds. The money devoted to the relief of the sufferers provides them with a bare subsistence. Private subscriptions will be devoted to providing comforts for the sick and aged, supporting the children made orphans by famine, etc.

The idea is gaining in Madrid that the establishment of peace in Cuba is destined to be accomplished at no very distant date. A government official, a Paris despatch asserts, has started from Madrid for Washington, travelling incognito, with full authority and power to privately negotiate a settlement of the Cuban revolution on a basis of reforms in Cuba and a treaty of commerce with the United States in behalf of the Island which will open the markets of the latter to foreign competition except in cotton prints and a few other articles, of which Spain will try to keep monopoly for Barcelona manufacturers.

The head of one of the large millinery houses in Paris explained the other day to an inquirer how fashions were originated. His private office is a quaint little place hung with bookshelves, which contain bound volumes of every fashion plate ever printed in Paris. Endless old plates and engravings are included. He took down a book of Louis XVI plates, with the remark: "There are five artists at the head of our sixty workmen, who sit at a table with these Louis XVI plates before them. They do not copy; they are simply inspired with ideas from looking at them. Then the finished result is put in the showroom to try it on the public."

### UNITED STATES.

The population of Maine increased by more than 15,000 last year.

A Portland Sunday Times reporter has been investigating the question of how many cigars are smoked in that city each week, and places the figures at 150,000.

The fact that there were 12 murders in Maine during the year 1896 has caused some persons to see therein an argument for the restoration of the death penalty.

Mate Bram is being tried again by a court made up of old sea captains of New England, and the general tendency seems to be toward the approval of the jury's verdict.

The fact that the greater resistance is offered to the X rays by inanimate than by living flesh is now put to practical use in determining whether a person is really dead or not.

Aaron Perkins of North Essex died the other day, aged 99 years and 10 months. He was born, lived all his life and died in the same house. He was famous for wearing throughout his long life the high hat he purchased when a very young man.

The youngest member of the Maine Senate is only 26 years old. In New Hampshire the constitution requires that a senator shall be 30. The youngest member of the Maine House is 28, the oldest 86. There are only five Democrats in the Maine Legislature, all of them being in the House.

At the last election two towns in Kansas chose women for all the local offices, including those of mayor and chief of police. Women were also chosen as superintendents of public schools in twenty counties.

Secretary Carlisle has abolished the charge of eight cents per package on dutiable merchandise transported in bond from one port of the United States to another. This charge has been made since 1875 and has been a source of many protests and much annoyance to the department.

Lieut. R. E. Peary, of the United States navy, was the recipient Tuesday night in New York of the Cullum geographical medal. The medal is bestowed upon Lieut. Peary by the American Geographical Society in recognition of his services in Polar seas in 1891 and 1895, when he conducted personally two expeditions to search for the North Pole.

### Habit.

Habit plays a part in the formation of character. By constantly performing any action the discontinuance of the action becomes almost impossible. Actions are endowed with a kind of innate motion; once started, then progress cannot be arrested. We have only, therefore, to commence those actions which form character and they will continue of themselves. This, unfortunately, is true of evil actions also, and their commission should be our greatest fear. Life is an infinite succession of actions, and whatever direction these actions take in the beginning they will continue to pursue for ever. It is as difficult to divert the course of a river that has been flowing for ages as to divert the course of actions that have been performed for years. Habit, then, may be made our best friend, but if we are not careful it will become our worst enemy.

## WOMEN'S WEAKNESS.

Female Complaints Combined with Kidney Troubles are Fatal.

## LUCKY WOMAN ESCAPED.

Consented to Try Dodd's Kidney Pills, the Premier of Proprietary Medicines, and is Now Strong and Well—One Box Cured Her.

Walkerton, Ont., Jan. 11.—Half a dollar saved a woman's life in this town not many months ago—only last August to be exact. Half a dollar is the price of a box of DODD'S KIDNEY PILLS. One box of these far-famed and justly famed pills was enough to put Mrs. Elwena Ady on her feet, when she was very ill with female complaint, combined with Kidney trouble.

With this example in view, why should there be a single woman in Canada tottering on the brink of the grave, or going about her work dragged down, dispirited, despondent, and discouraged?

Kidney diseases are fatal. They mean slow death, if not cured. But there is a cure, and it is the purpose of these lines to demonstrate it. Here is Mrs. Ady's testimonial:—

Gentlemen,—I have been troubled with a complaint called womans weakness and Kidney trouble, I read of the many cures DODD'S KIDNEY PILLS had done. I consented to try them. I have used one box and I am completely cured. No pains or backaches have ever come back. I can highly recommend them to all women. You may publish this so as to help others.

MRS. E. ADY, Walkerton, Ont.

August 8. Any druggist has DODD'S KIDNEY PILLS. If your druggist should be out of them, addressed the LODD'S MEDICINE COMPANY, Toronto. Price fifty cents a box; six boxes for \$2.50.

## ODOROMA...

### ...FOR THE TEETH

WHEN you buy a Tooth Powder you might as well have the BEST for your money, and the MOST for your money. You get both when purchasing ODOROMA. Its fragrant qualities sweeten the breath, its antiseptic properties preserve the teeth. The use of ODOROMA prevents suffering and lessens dentists' bills. Try it. 25 cents at all druggists.

The AromaChemical Co. TORONTO, ONT.

Quackery is always discovering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

MANCHESTER, ROBERTSON & ALLISON, 27 and 29 King Street, St. John.

Dry Goods, Millinery, Carpets, House Furnishings, Cloths and Tailors' Trimmings.

Wholesale and Retail. MANCHESTER, ROBERTSON and ALLISON.

## WHISTON & FRAZEE'S,

The Largest, Oldest and Best Equipped Commercial College in Nova Scotia. A Diploma from this College gives the best chance for a new situation. More applications are received by the College for first-class positions than can be filled. Book-keeping, Arithmetic, Penmanship, Letter-writing, Spelling, Punctuation, Short-hand, Typewriting, Banking, Office-work, etc., taught by a full staff of experienced specialists. Time lost by Students during Xmas holidays is made up to them. Students can join the College at any time. Send for catalogue to S. E. WHISTON, PRINCIPAL, 95 Barrington St., Halifax, N. S.

## Intercolonial Railway.

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

Table with 2 columns: Train Name and Time. Includes Express for Campbellton, Pugwash, Pictou and Halifax; Express for Susex; Express for Quebec and Montreal; Trains will arrive at St. John; Trains will leave St. John.

All trains are run by Eastern Standard Time. D. POTTINGER, General Manager. Railway Office, Moncton, N. B. 8th October, 1896.

The dairy should have from weeds, lots should be source is there eating nox as a plant to feed and hay same time as good ground, potash to give run-out the four of the soil. The weeks in advance of the weeds, a over in early Ju in pasture or that do come plant dies, wh benefited, and t on the ground a promotes the t this go on the t season the clover of the soil. To more than feed a fields and an abs only robbing of fertility as well the soil. In this secrets of Mr. T for clover, uses i ways, and it has and beyond want

Making M During the stab and 1894 I fed ea pounds of hay, eigh ten pounds of wh hominy and three meal daily at a cost of the season of 1894 of hay, six pound pounds of buckwh of cotseeded me of twenty-one and on the last eight year annual cost of feed has been about fifty pasturage, and I fin not increased since steins. I have fed Ayrahires and pure ade in stables, with ence in their ration ones as are necessar milkers. The food milk has varied from cents for all the mill to three-quarters of my best cow; the first is a Holstein. The each quart of milk a year was 1.04 cents, quart of milk from Holsteins was 1.85 American Agricultur

I want to tell the r'er' my remedy for ro be proclaimed to all. Early in the fall the pearance in our flock fore it could be deto them the entire flock. It was pitiful to hear gone to roost at night full of croupy child fumigate the henhou ture of liquid tar an parts, about a tablespa was done by putting t vessel, igniting it and perches after the fowls. It was repeated four o week. In ten days the and only two or three mained. These were



The Farm.

Clover as a Weedicide.

The dairyman, of all men on earth, should have pasture as clear as possible from weeds, and his meadows and clover lots should be as free, as from no other source is there greater danger of introducing bad tastes into the milk than from the cows eating noxious weeds. Why not use clover as a plant, to not only furnish plenty of feed and hay and roughage, but act at the same time as a destroyer of weeds. If on good ground, sown thickly, and a taste of potash to give the plants vigor, clover will run-out the foul weeds and take possession of the soil. The clover is up in the spring weeks in advance of the germination even of the weeds, and when the clover is cut over in early June, as it should be, whether in pasture or meadow, the few weeds that do come up are beheaded, and the plant dies, while the clover is greatly benefited, and the foliage cut off soon mats on the ground and makes a mulch and thus promotes the formation of nitrates. Let this go on the first year, and the second season the clover is in undisputed possession of the soil. To the dairyman this means more than feed and dollars. It means clean fields and an absence of weeds, that are not only robbing other plants of water, but fertility as well, and giving little back to the soil. In this fact is one of the great secrets of Mr. Terry's success. He farms for clover, uses it as his servant in many ways, and it has made him both famous and beyond want.—Practical Farmer.

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Making Milk for One Cent.

During the stable feeding season of 1893 and 1894 I fed each of my milkers twelve pounds of hay, eight pounds of corn fodder, ten pounds of wheat bran, five pounds of hominy and three pounds of cottonseed meal daily at a cost of 26.15 cents. During the season of 1894-'95 I fed twenty pounds of hay, six pounds of wheat bran, four pounds of buckwheat feed and two pounds of cottonseed meal daily, at a cost of twenty-one and one-quarter cents. Taking the last eight years together I find the annual cost of feeding each of twenty cows has been about fifty-two dollars, including pasturage, and I find, too, that the cost has not increased since I began keeping Holsteins. I have fed and milked natives, Ayrshires and pure bred Holsteins side by side in stables, without making any difference in their rations, except such slight ones as are necessary in feeding any lot of milkers. The food cost of each quart of milk has varied from five and one-quarter cents for all the milk from my poorest cow to three-quarters of a cent for the milk of my best cow; the first was a native, the last is a Holstein. The average food cost of each quart of milk from my Holsteins last year was 1.04 cents, while the cost of each quart of milk from those not pure-bred Holsteins was 1.85 cents.—L. Conine in American Agriculturist.

★ ★ ★ ★

Roup.

I want to tell the readers of "The Farmer" my remedy for roup, and wish it might be proclaimed to all suffering humanity. Early in the fall the disease made its appearance in our flock of chickens, and before it could be determined what ailed them the entire flock seemed to be affected. It was pitiful to hear them after they had gone to roost at night. It was like a room full of croupy children. I was told to fumigate the henhouse by burning a mixture of liquid tar and turpentine, equal parts, about a tablespoonful of each. This was done by putting the mixture in an iron vessel, igniting it and placing it under the perches after the fowls had gone to roost. It was repeated four or five times for a week. In ten days the disease had abated, and only two or three extreme cases remained. These were separated from the

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on this Continent. No Chemicals are used in their manufacture. Their Breakfast Cocos is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

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rest of the flock, and in addition to the fumigation sulphur was dusted in their mouths, and their heads (which were very much swollen anointed with camphorated lard, made by mixing camphor and hot lard together. In three weeks the hens were back to their normal condition, and soon began to lay industriously. The room must be tightly closed during the process of fumigation, but should be opened afterward to admit the fresh air.—(Aunt Emily in Ohio Farmer.

Conserving Fertilizers.

The farmer cannot make manure of value unless the substances used for that purpose are also valuable. When tons of straw are added to the barnyard or to the heap the farmer can only gain the amount of plant food in the straw. There is but ten pounds of nitrogen in one ton of wheat straw, less than three pounds of phosphoric acid, and about eleven pounds of potash. When the farmer hauls a ton of manure consisting of undecomposed straw mixed with manure he may not be repaid for his labor. But the straw can preserve the manure and prevent loss by absorbing the liquids, which are more valuable than the solid portions of the manure. To reduce his manure to the finest possible condition, and to gain greater capacity for absorption, the straw should never go into the heap until cut. By so doing the farmer hastens the decomposition of the straw, can handle the manure easier, and it gives greater value to the whole. Most farmers will object to the labor, preferring to permit the straw to rot in the heap, but the period has arrived in farming when every method that can be adopted for rendering the manure more effective must be resorted to, and, as improved feed cutters now perform such work rapidly, the item of labor will not be found as costly as anticipated.

The heaviest loss of manure is by the leaching of rains and melting snows. When the straw, cornstalks, and other absorbents are coarse this occurs more readily than when all the ingredients are fine and closely packed. The manure should be protected by a shed from rain and the heat of the sun, and all the liquids should be added to the solids, not overlooking the fact that there must always be a sufficiency of absorbents to take up the liquids. Muck is excellent as an absorbent, and so is sawdust, simply because such materials are fine, and used in sufficiency to absorb the liquids, the saving to the farmer in the plant food that is lost in the liquids will pay him more than the cost of the labor of management, and it will not then be so important for the manure to be entirely decomposed, as its fine condition will allow of spreading it on the land at any stage, and the soil will then take from it the liquid substances, while the solids will quickly decompose. The point for the farmer to observe in making his manure in the winter is how to utilize all the coarse substances on the farm to the best advantage, and how to get his manure, from the time it is produced at the barn to the spreading of it for his crops, on the field with the least possible loss of valuable plant food and in a condition to be most available for the purposes desired.—[Philadelphia Record.

The Joys of Winter.

Hurrah for the joys of winter! For the jolly sparkling weather, For the lake-like glass where the skaters pass, For the flying flake and feather. Hurrah for the fun of rushing! Down the long toboggan slide, For the dash ahead of the winning sled Round the curve of the deep hillside! Hurrah for the joys of winter! Jack Frost and the boys are friends; To the girl's bright face what a witching grace The touch of his pencil leads! Hurrah for the wild northwester, And the crisp, cold, wintry night, When the rough wind blows and we toast our toes In the glow of the hearth-fire's light! —Harper's Round Table.



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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.  
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**Queens Co. N. B. Quarterly Meeting.**

This quarterly meeting assembled with the 1st Johnston church Thorntown on the 8th inst. beginning at 7.30 P. M. At the first session an instructive address accompanied with maps was given by Rev. H. H. Hall of Manitoba. A collection was taken up for that object.

At ten o'clock Saturday morning the business of the quarterly and Sabbath School work commenced. It was decided to hold the next quarterly meeting at Scotchtown, beginning Friday afternoon at half past two.

It was unanimously resolved that this quarterly meeting indorse the action of the committee appointed in the matter of Bro. Mont. McDonald's claim on the late Baptist seminary of St. Martins. It was stated that Bro. McDonald had given his notes for \$6,500 that he himself had provided for 2,000 dollars but that there will remain unpaid \$4,500 which was pressing heavily upon him. It was also stated that the Free Christian Baptists had assumed \$1,500 their part of the debt and was making laudable effort to pay it and that three thousand dollars remained to be provided for by the Baptists. Pastors and leading brethren at the quarterly pledged themselves to do all in their power to obtain 50 cents per member of the resident membership of their church to pay their indebtedness. Rev. G. O. Gates of St. John is the treasurer of the committee.

A paper was read by the writer upon Sabbath School work and a resolution that we organize a Sabbath School convention for Queens county in connection with it quarterly, was introduced and after thoughtful discussion was adopted. Bro. Isaac Hetherington was elected president, the writer secretary and Bro. James Hetherington treasurer. The first day of the quarterly is to be given to the convention.

On Saturday afternoon we had a religious conference, this is always one of the best meetings of the sessions and the one at Thorntown was not an exception. On Saturday evening the subject of temperance and Home Missions were considered. Addresses were delivered on temperance by Brethern C. W. Pearce, by C. W. Barton and by Joseph Hetherington and on Home Missions by Bro. O. P. Brown and Rev. J. H. Hughes.

A prayer meeting led by Bro. C. W. Pearce was held on Sabbath at 9.30 P. M. at 11 Bro. C. J. Steves previously appointed preached the quarterly sermon and at half past two the meeting of the Woman's Aid Societies began. Sister C. W. Pearce the county secretary, presided. Prayer was offered by the Rev. J. H. Hughes, and an address was given by the writer after which a report from the societies was given by the county secretary. Queens appears to be the banner county of New Brunswick. It has fourteen Aid Societies, has the provincial secretary, gives more than one sixth of the amount contributed by the Aid Societies of N. B.

On the evening of the same day Rev. J. H. Hughes preached an excellent sermon taking the place of the Rev. Mr. Townsend who was ill. This sermon was followed by an evangelistic service in which a goodly number took part. Collection for missions 17.57.  
J. COOMBS,  
Jan. 13th. Sec'y pro tem.

**News Summary.**

CANADA.

The Queen has contributed £500 to the fund started by the Lord Mayor of London for the relief of famine sufferers in India.

R. G. Dunn & Co.'s weekly review of trade says the failures for the week were 71 in Canada, against 81 last year.

A number of distressed Canadians from Brazil en route for Montreal have arrived at Liverpool, and will sail for Canada today and Saturday.

The Globe woollen mills, Montreal, with liabilities amounting to \$200,000, have com-

promised with their creditors at the rate of 50 cents on the dollar.

John R. McDonald, Chatham, charged with a violation of the Scott Act, was fined \$50 and costs, and in default was taken to jail for sixty days.

Lord Aberdeen has signed an order commuting the death sentence of Michael Brennan, of Barrie, Ont., who murdered John Strathy, to imprisonment for life.

At the Conservative convention at Truro, Friday, Dr. D. H. Muir was nominated to contest Colchester for the Dominion house. Firman McClure will be the Liberal nominee.

Edward Painter, of Petcodiac, while feeding a threshing machine, had his arm and hand so lacerated that it had to be amputated—Hazen Henderson, of the same place, was struck by an axe and severely cut in the face.

The Wallaceburg, Ont., Queen Hotel was destroyed by fire Wednesday. Albert Ughle, of Indians, and Andrew Baird, of Hamilton, Ont., were burned to death, and Mrs. Collison, cook, was so severely burned she will not recover.

The conditions of Hon. George Kirkpatrick, Lieutenant Governor of Ontario, upon whom an operation was performed in London on Wednesday, is very satisfactory. His physicians say all his symptoms are favorable.

All the German states have approved of the sentiment expressed in a recent edict of the Emperor in regard to duelling in the army and have adopted His Majesty's suggestions in regard to the referring of disputes to courts of honor.

In the case at Hull, Que., of E. B. Eddy vs. Mrs. Bessey, his daughter, in which the plaintiff sought to recover possession of property valued at about half a million dollars left to Mrs. Bessie by her mother, judgment has been given in favor of the defendant. Mr. Eddy's present wife was formerly Miss Shirreff, of Chatham, N. B.

Right Hon. Arthur J. Balfour, government leader in the House of Commons addressed his constituents at Manchester Sunday night, and in the course of his remarks strongly denied Ireland was over-taxed. Ireland's only hope of solvency and prosperity was to maintain her partnership with Great Britain.

The election of Hugh John Macdonald in Winnipeg is void on account of teams having been hired and paid for to drive electors to the polls. Proceedings have been stayed until the Supreme Court renders judgment on the preliminary objections that it has not been proved that the petitioners were legally qualified voters.

The contract for the Dominion engraving has been awarded to the America Bank Note Co. for a term of five and a quarter years from July 1 next. The work consists of engraving Dominion notes, postage stamps, postal cards, revenue stamps and so forth. The work must be done in Ottawa under government supervision. Under the new contract a saving will be effected of \$120,000.

Clifford Gallagher, son of the late Hugh Gallagher, who one time kept the Temperance House, Sackville, gets \$100,000 as a legacy under the will of the late Hon. H. L. Pierce, of Boston. Mr. Pierce was president of the Walter Baker Company, of which Mr. Gallagher was manager and principal business man, and the legacy was to mark Mr. Pierce's appreciation of the good qualities of his subordinate.—Globe.

Colonel Kitson, the new commandant of the Royal Military College, Kingston, Ont., has inaugurated a number of reforms since taking command. The most noteworthy is the abolition of all kinds of intoxicating liquor from the cadets' mess. It was the only place within the bounds of the college where liquor was procurable, and, by forbidding its sale there, it is banished from the precincts of the institution.

\*\*\*\*\*  
A Useful Tree.

Did you ever know that the India rubber of which your ball or your cloak is made was once the milky-white sap of a tree? India rubber trees grow in the forests of South America. A great many men are busy every year taking the sap from these trees and making it into India rubber.

Deep gashes are cut in the bark of these trees, and a little cup is put under each gash. A milky juice drops from the gash and falls into the cup. When the cup is full the juice is poured over a large piece of clay or a flat board, to which it sticks like gum.

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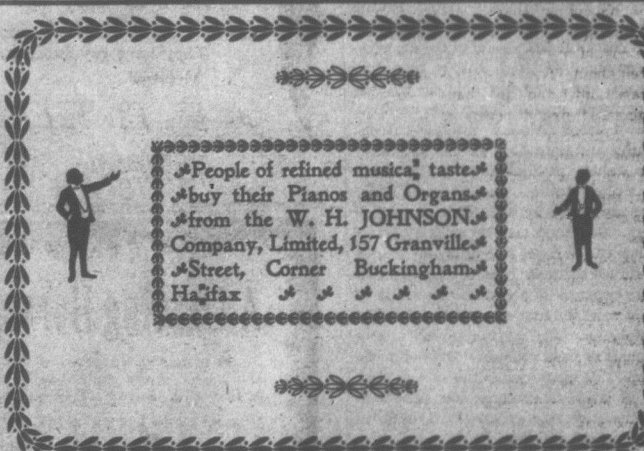
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After this the juice is placed over a fire of palm nuts. A thick, black smoke rises from the burning nuts, and gives to the sap, which is now hard and dry, the dark color which is common to India rubber. When all this has been done the India rubber is ready to be sent away to be made up into hundreds of very useful things.

There are so many things made of India rubber that if I were to name them all it would be a very long list. Caps, overshoes, cloaks, combs, balls, and even tents, boats and bridges are sometimes made of it. Can you think of anything else?—The Morning Star.

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