

Messenger and Visitor.

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Great Britain's Hand in China. The condition of affairs in the far East seemed for a few days last week to be decidedly and immediately dangerous to international peace, but the firmness of Great Britain, backed by her naval strength in Chinese waters and the probability of a coalition with Japan seems to have had a wholesome effect upon the aggressive tendency of Russia and Germany, and the prospect of the Chinese Empire being divided up among nations of Europe seems much less imminent. The British Government has intimated to China that any concessions made to Russia at Port Arthur or to Germany at Kiao-Chau must apply also to other nations. It is not to be supposed that to the Chinese government this word from Britain was unwelcome, probably it was not unexpected. It means evidently that Great Britain will not consent to any scheme for parceling out China among the nations. It is her purpose to keep the Chinese Empire intact. It cannot be pretended that in this the British Government is actuated by any chivalrous spirit to protect China from those that would swallow her up. What England would not do for love of Armenia or for Greece she is not likely to do for China. The motive of Britain in coming to the aid of China is a mercenary one. Her immense commerce with China—which far exceeds that of all other nations put together—is at stake, and for commercial supremacy, if for nothing else, John Bull is prepared to demonstrate to the nations that Britannia rules the wave. A loan of \$80,000,000, which China requires, and which Russia it appears has failed to secure for her, is likely to be obtained in England through the guarantee of the British Government. As security, the Chinese Government, it is understood, agrees to place the land tax of the Empire under British control. But if Britain's interest in China is a mercenary one, her spirit is not the aggressive and narrowly selfish spirit of the other nations. Russia, Germany and France desire to extend their dominion over China for the sake of aggrandizement and that they may control its trade in their own interests and to the exclusion or disadvantage of others. Great Britain, on the other hand, does not want to add to her burdens of administration by becoming responsible for the government of China or any part of it. What she desires is that the country be freely opened to the commerce of the world, and she is quite willing to meet all other nations in friendly rivalry and on equal terms in all the markets of the world. It is this fact that, at such junctures as the present, secures to England the support of nations not immediately concerned in the dispute. The United States, for example, which has a very considerable trade with China, is not slow to perceive that its interest lies strongly in supporting Britain's policy in regard to China rather than that of Russia and Germany, and it is gratifying to note that the recognition of this fact is promoting in the Republic a friendlier feeling toward Great Britain.

By late despatches from Berlin it appears that Germany has obtained from China a cession of Kiao-Chau Bay for a term of fifty years. The Reichsanzeiger, a Berlin newspaper, says that the ceded

territory comprises the whole of the inner basin of Kiao-Chau Bay, so far as the high water line, the larger headlands situated south and north of the entrance of the bay, to the point where they are bounded by mountain ranges, and also the islands situated within and in front of the bay. This territory is said to comprise an area of several square miles bounded by a larger zone around the bay, which will also be sufficiently under the control of Germany to secure the safety of the water supply at Kiao-Chau. Commenting upon the Reichsanzeiger's despatch, the London Times says that to the world at large, "the material fact is that Germany by physical force has obtained a naval station. This is the fact that must guide other powers in determining their own policy." The talk of a lease, the Times regards as a mere saving of appearances. "There is no doubt that both Germany and China are aware that it is a practical cession in full sovereignty. It provides a further argument in favor of an English guaranteed Chinese loan." The Daily News of London says "The great point for Lord Salisbury to consider is the possibility of Germany claiming the right to erect a tariff wall against other powers." Commenting with satisfaction upon the opinions of New York papers sympathizing with the British policy in China, the News says: "Such expressions of opinion may be taken as the bread of our free trade policy cast upon the waters and returning to us in international influence after many days."

The World's Gold Crop. The product of the world's gold fields for 1897 will aggregate, it is stated, about \$240,000,000, which is an increase as compared with the preceding year of about 20 per cent. The gold product of the United States for 1896 was \$53,000,000; for 1897 it will approximate \$61,500,000, an increase of \$8,400,000. The product of Africa for 1896 was \$44,400,000 and the returns received indicate for 1897 an increase of \$13,600,000, making the output for the \$58,000,000. Australasia in 1896 produced \$45,200,000 of gold, for the year just closed it is expected the product will be not less than \$51,000,000, an increase of \$6,800,000. Mexico will add about \$10,000,000, an increase of \$1,000,000 over her output in 1896. Canada's product for 1897 is estimated at \$7,500,000, an increase of \$4,700,000 over the previous year. India's product for 1897 is set down at \$7,500,000, an increase of \$1,400,000. Russia's gold product for 1896 was \$21,550,000, for 1897 it is expected to approximate \$25,000,000.

Book Notices.

An Introduction to the Literature of the Old Testament. By S. R. Driver, D. D., New York; Charles Scribner's Sons. Price \$2.50 net.

The sixth edition of this work, revised and enlarged, has been issued as one of the volumes of the International Theological Library. Of Canon Driver's book in an earlier edition Dr. Philip Schaff said: "It is the most scholarly and critical work in the English language on the literature of the Old Testament, and fully up to the present state of research in Germany." Its standpoint is that of the higher criticism, so called, though the author is not disposed to follow the German critics in their most radical conclusions. His English readers, however, are not likely to find fault with him on that account. In his treatment of the Old Testament, the author does not concern himself with the theology of the book or the value of its religious teaching, but deals with it as literature, analyzing the contents of the different books and discussing the questions of authorship, date of composition, etc. In harmony with the views of the radical school of critics to which he belongs, the author of course rejects the traditional view as to the authorship and composition of the Hexateuch, or first six books of the Old Testament. There is to him sufficient evidence

for recognizing in these writings, as they have come down to us, the hands of several writers and redactors, whose work has been woven together by a final redactor or editor to produce the present Hexateuch. This theory also places the date of the composition of these Scriptures, both as to their final form and as to writings from which they are supposedly derived, at a much later period than the commonly received view. In the preface to this latest edition of his work, Canon Driver strongly opposes the contention of conservative scholars that the more recent results of archaeological research go to disprove the conclusions of the advanced critics as to the composition of the Hexateuch. It is unnecessary to say that the biblical scholarship of the world is by no means as yet altogether with Dr. Driver and his school of critics. Eminent scholars still contend for the Mosaic authorship of the Pentateuch and the substantial homogeneity of the book, while others who admit the evidence of composite structure in some parts of these Scriptures—especially in Genesis—stop very far short of carrying the theory of composite authorship to the length that Canon Driver does. This book will be of little value to anyone who is not willing or able to give much patient study to the subject with which it deals. There is probably no other single book, however, from which the English student can gain so good an idea of the processes and results of the radical, higher criticism as applied to the Old Testament Scriptures. Those who read Canon Driver should read also, on the other side, such books as "The Veracity of the Hexateuch," by Dr. Bartlett, recently noticed in these columns; Dr. Behrend's "The Old Testament under Fire," and the work of Dr. Green of Princeton.

A History of Christianity in the Apostolic Age. By Arthur C. McGiffert, Ph. D., D. D. New York; Charles Scribner's Sons. Price \$2.50 net.

Dr. McGiffert's book on the Apostolic Age deals with subjects of great interest and forms one of the most notable recent contributions to biblical literature. It is one of the series of volumes being issued as the International Theological Library. The book bears unmistakable witness to the distinguished ability and careful scholarship of its author. The sources for the history of the Apostolic age are found chiefly, of course, in the writings of the New Testament, and largely in the book known as the Acts of the Apostles. The standpoint of the author in regard to these sources may be described as semi-conservative, but at the same time he exercises a good deal more freedom in the use of them than will be generally approved. Prof. McGiffert indeed refuses to follow the more radical critics in regarding the Acts as unhistorical or as a product of a comparatively late date written with a distinctly theological and irenic purpose. The book in the main he regards as trustworthy history written with a sincerely historical purpose, but he has felt at liberty to suppose that occasionally the author of Acts has misapprehended facts or general conditions and that these misapprehensions are reflected in his writings. As to the date and authorship of the Acts, it is not quite easy to understand what Prof. McGiffert holds, for (as Prof. Shailer Mathews has pointed out in an extended and valuable review of the book in the Biblical World for November) while Luke is habitually named as the author of Acts, yet it is held (p. 433) that there is internal evidence that it could not have been written by a disciple of Paul. Prof. Mathews controverts Prof. McGiffert's conclusions on this point and contends that the evidence strongly supports the theory of the Lukan authorship. The work is divided into six chapters with the following titles: The Origin of Christianity; Primitive Jewish Christianity; The Christianity of Paul; The Work of Paul; The Christianity of the Church at Large; The Developing Church. Chapter III, on The Christianity of Paul, is one of great interest, especially the exposition of the Apostle's doctrine respecting "the flesh" and "the spirit." The discussion, farther on, of Paul's relations with the Judaizing party in the church will also strongly attract the attention of the student. Prof. McGiffert holds, against most previous writers on the subject, that the epistle to the Galatians was addressed not to Christians in North Galatia, but to those of the cities of Antioch, Iconium, Lystra and Derbe, in the southern portion of the Roman Province of Galatia, and weighty arguments are presented in support of this contention. As a result of this theory also, it is held that the letter to the Galatians is chronologically the first of Paul's epistles. Students of the Apostolic age will find in Prof. McGiffert's book a scholarly, fresh, vigorous and independent discussion of the important subjects with which it deals. To pastors, especially to studious men and those of matured convictions, the book is to be commended. They will not be likely to endorse all the author's positions, but they will find his discussions very helpful in enabling them to obtain a more intelligent idea of the men and movements that went to the making of the Apostolic age.

"Blessed in Him."

BY C. H. SPURGEON.

Men shall be blessed in him.—Psalm 73 : 17.
My first remark concerning the text is, that it makes mention of a singular condition: "Men shall be blessed in him."

It is a singular condition to be blessed, for, by nature, men are not blessed. We are born under a curse. Our first father turned aside the blessing when he disobeyed God's command, and in the early dawn of the day of our race, he darkened our sky once for all. The curse still abides upon man, that in the sweat of his face he shall eat bread, and upon woman, that in sorrow she shall bring forth children. How much woe lies in the curse that falls upon us in consequence of our own personal sin! "Who slew all things"—these comforts and joys of life? Oftentimes they have been slain by a man's own hands, through his own sin, or through the sins of those who surround him. The trail of the old serpent is everywhere. You cannot open your eyes without discovering that man is not blessed, but oftentimes abides under the curse. Put that truth down before you, and then read the text, "Men shall be blessed in him." Apart from him, they are accursed; they wring their hands and wish they had never been born, and some sigh and sorrow almost without ceasing. Man is born to trouble, as the sparks fly upward, and it is a singular thing that any man should be blessed, so singular, that no man ever is blessed until he comes to be connected with the Lord Jesus Christ: "Men shall be blessed in him."

Many people who forget all about the curse, nevertheless acknowledge that they are unhappy. Go up and down amongst the whole race of men, and how few you will find really happy! I believe that none are truly happy until they are in Christ; but even if they were happy, that is not the word that is used in our text. It does not say, "Men shall be happy in him." It gives us a fuller, deeper, richer word than that: "Men shall be blessed in him." To be more happy, may be a thing of time and of this world only; I do not mean that the happiness may not be true and real, but still, compared with all that the word "blessed," implies, the word "happy" has no eternity, no depth, no fullness, no force in it. So that, even if men were happy, they would not come up to the fullness of the promises in our text. But, alas! the mass of men are unhappy—sighing for this, and mourning for that, never blessed, but only hoping to be so. The text, therefore, comes in with its sweet silvery ring, telling that men shall cease to be unhappy, and that they shall rise even above merely being happy, and they shall come to be "blessed in him."

Let me tell you what Christ does for a man who is really in him, and then you will see how he is blessed. The man who comes to Christ by faith, and truly trusts Christ, has all the past rectified. All his sins, whatever they may have been, are pardoned in a moment as soon as he believes in Jesus Christ the Son of God. His iniquities are blotted out, and are as if they had never been committed. As the cloud passes away, and is no more to be seen, so the thick clouds of our sins are dispersed by Christ as soon as we believe in him. Nor will they ever return to darken our sky. The forgiveness which God gives is not temporary, but eternal. Once pardoned, you are pardoned forever; the act of divine amnesty and oblivion stands fast forever and ever. Is not that man truly blessed, then, who is made free from sin? David says, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and whose spirit there is no guile." This is the blessedness which Christ gives to those who are in him, that, as for the past, in its entirety, with all its blackness, with all its aggravated sin, he has taken it upon himself, and borne the penalty due on account of it, and he makes a clean sweep of it, and says of the man who trusts in him, "Thy sins, which are many, are all forgiven; go in peace." That is one part of the blessedness of those who are in Christ, the past is all forgiven.

At the same time, the man who is in Christ receives present favor. As soon as we truly believe in Jesus, there steals over our heart a delicious rest, according to his gracious invitation and promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And as we go on to serve the Lord, and take his yoke upon us, and learn of him, we find rest unto our souls, for his yoke is easy, and his burden is light. I believe that, oftentimes, a child of God, when he realizes his union to Christ, feels so blessed that he does not know of anything that could make him more blessed than he is. He says, "I am perfectly content with my Lord, and with what I am in him. With myself, I am always dissatisfied, and always groaning because I cannot entirely conquer sin; but with my Saviour I am always satisfied, I am triumphant in him, and rejoicing in him, indeed, blessed in him." Some of you know what a blessed thing it is to be a child of God, and an heir of heaven, how blessed it is to have the throne of grace where you can take your troubles, and to have a Helper who is strong enough to deliver you. I spoke, the other day with a Christian friend, and I said to him,

"My life sometimes seems to be like that of a man walking upon a tight rope. The walk of faith is very mysterious; one false step, or one slip, and where should we be?" My friend replied, "Yes, it is so, no doubt; but then, underneath are the everlasting arms." Ah! that is a blessed addition to the figure; there is no slipping off the rope on which God calls us to walk; but if there were, underneath are the everlasting arms, and all is well; and the Christian, when he knows that, and lives as one should live who is in Christ, is even now a truly blessed man.

But that is not all, for he who believes in Christ has his future guaranteed. He does not know how long he shall live, and he does not want to know; and as he knows it, it is better than our knowing it. Whether our life is long or short, he will be with us unto the end, and as our days our strength shall be. He will sanctify to us every trial we meet, and nothing shall by any means harm us. He will bring us safely to our journey's end, and we shall go through the cold death-stream without a fear; we shall rise triumphant on the shore of the hill country on the other side, and we shall behold our Saviour's face without a veil between forever and forever. All this is an absolute certainty if we are the children of God, for it is not possible that one of the divine family should perish, that one bought with the blood of Christ should ever be cast away. He will keep his own, and preserve them even to the end. Are they not blessed, then, and is not the text full of sweetness as to this singular condition, "Men shall be blessed in him?"

Where are you, ye blessed men and women? Where are you? Come and enjoy your blessedness; do not be ashamed to be happy. I do believe that some Christians are a little frightened at themselves when they find that they are full of joy; and if, perchance, they should ever break through the rules of decorum, and express their joy; then they turn crimson. It was not thus with the saints of old, for sometimes they spoke and sang so loudly of the joy of their hearts that even their adversaries said, "The Lord hath done great things for us; whereof we are glad," and again they lifted up their hallelujahs. Then were their mouths filled with laughter, and their tongues with singing. So let it be with you, for you are indeed a blessed people if you are in Christ.

Now I want to dwell for a minute or two, for the exaltation of our Lord, upon the full assurance which is expressed in this text: "Men shall be blessed in him."

The prophet speaks here, my brethren, in a very positive manner; there is no quiver in his voice, there is no hesitancy about his speech. I am afraid that, at the present moment, there are some even of godly men who tremble for the ark of the Lord; and the hand of Uzzah is visible here and there. But the ark of the covenant of the Lord needs no steady hand from you or from me; the cause of truth is always secure, for God preserveth it. Let us not be afraid, neither let us be discouraged. It is a grand thing to get a sentence like this with a "shall" in it: "Men shall be blessed in him." "It is not," "perhaps they may be," but "Men shall be blessed in him." Not, "perchance they may be blessed under certain conditions;" but, "Men shall be blessed in him."

This means, in the first place, they shall not try him and fail. There never was a man, who came to Christ, who failed to get a blessing from him. There never was one who believed in Jesus, and yielded himself up to the gracious sway of the Prince of Love, who did not get a blessing from him. I have never met with a Christian yet who, in life or in death, has said, "I have been disappointed in Christ. He has deceived me. I sought and hoped for blessedness, but I have missed it." Never can this be said truly. "Men shall be blessed in him." If they do really come to him they shall not miss this blessedness.

Nay, I go further, and say that they shall not desire him, and be denied. There was never a soul that desired to be blessed in Christ, and was willing to yield itself up to Christ, that Christ did ever reject. There is no one in hell who can truthfully say, "I came to Jesus and he spurned me;" and there never shall be one such, for it is written, "Him that cometh to me I will in no wise cast out." The foot that was nailed to the cross never spurned a sinner yet. The hand that was pierced never pushed away a penitent. Christ is all invitation, there is no rejection about him, he constantly bids sinners to come unto him, and this text is true for you, whoever you may be, "Men shall be blessed in him."

I am glad to go as far as that, and to say that none who ever came to Christ failed to get a blessing from him, and that none who desire to come to him have ever been denied by him; but I am going still further. "Men shall be blessed in him," that is to say, they shall come to Christ and get the blessing. Some, alas! will not come to him; but, O sirs, if any of you refuse to come do not make any mistake about the matter! You think that by refusing his invitation you will thwart Christ and defeat the purposes of God; by no manner of means. The King's wedding feast, shall be furnished with guests; and if you who are hidden will not come there are others who will; he will send his servants out into the highways and hedges to compel others to come in, that his house may be filled. Do not imagine that

the result of the death of Christ depends upon you, and that it is in your power to prevent the accomplishment of the almighty purposes of the Saviour's love. Nay, nay; "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied." If ye believe not, I must say to you what Christ said to the Jews, "Ye believe not, because ye are not of his sheep." His sheep hear his voice and he knows them, and they follow him, and he gives unto them eternal life, and they shall never perish. "All that the Father giveth me," saith he, "shall come to me." Not one of those whom God has given to his Son shall be left to perish; they shall all come to him, and so the text shall be fulfilled, "Men shall be blessed in him." Do not imagine that when Jesus hung there on yonder bloody tree and groaned away his life for men he was dying at a peradventure. There was at the back of him the eternal purpose and the covenant that cannot be changed, and the invincible One who, without violating the will of God, making men willing in the day of his power, turning them from darkness to light, and from the power of sin and Satan unto God.

Be of good courage, my brethren; the consequences of redemption are not left in jeopardy. Those results which God has purposed will, to the last jot and tittle be fulfilled. "Men shall be blessed in him." It is not to me a question whether Ethiopia shall stretch out her hands to God; she shall do it though I may not live to see it. It is not to me a question whether the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; they must become his. Let us work in this confidence, and believe every promise in this blessed Book. If we get down-hearted and full of fear, we are unworthy of our Lord. If we served a temporal prince with limited power, we might talk with bated breath; but the banner that gleams on high, above our ranks, is the banner of the Lord God omnipotent, and the shout that shall be heard at the last is this: "Alleluia! for the Lord God omnipotent reigneth." I ask you, is it not very natural that he should reign? If he really be omnipotent, are not all the certainties as well as the probabilities, in favor of his universal dominion? Must he not reign? Yea, saith the Spirit, "He shall reign forever and ever." "Men shall be blessed in him." There is the tone of full assurance about this blessed prophecy; wherefore, let us rejoice and praise the name of the Lord.

Now, lastly, I want you with all your hearts to think of my text with a personal appropriation: "Men shall be blessed in him."

Dear hearers, are you blessed in Christ? Will you personally answer the question? Do not pass it round and say to yourself, "No doubt there are many who think that they are blessed and who are not." Never mind about them; for the present moment ask this question of yourself, "Am I blessed in Christ?" Some people think that they have Christ as their Saviour, but their religion brings them no blessedness. They go to church or to chapel very regularly; they are, apparently, a good sort of people; but a part of their religion consists in being on the whole as comfortably miserable as they can. As to anything like "blessedness," that does not enter into their minds. Now, if my religion did not make me really happy I should seriously question whether I was a possessor of the religion of the happy God, for "Men shall be blessed in him."

"Oh!" says one, "but we have so many trials and troubles." Ah, that we have! Do you know a man or woman who does not get any? I should like you to mark all the doors in London where people live who have not any trouble; it will not cost you much for chalk. There is nobody without trouble. If a man could be without trouble, he would be without a blessing, for in this world one of the rarest blessings, one of the richest, truest blessings that God ever sends to his children, is adversity. He sends more blessings upon the black horse than he ever sends upon the grey one; it is the messenger of sorrow who often brings the choicest jewels to our door. Ah! there is many a woman who has not left her bed these dozen years, or had a fair night's rest all that long time, who is truly blessed. There is many a man who is as poor as poverty can make him, shivering in the cold to-night, and scarcely knowing where to find another bit of coal to keep his little fire afloat; yet he is blessed. If it were necessary, I could get some of you to stand up, and testify that, though you have very little of this world's joys, and very little of temporal good, yet you can say, "Yes, I am blessed, I am blessed indeed—"

"I would not change my best estate,
For all that earth calls good or great;
And while my faith can keep her hold
I envy not the sinner's gold."

Well, you have that blessedness, then, enjoy it. What would you think of a man who went thirsty when he had a well in his back yard? O you have Christ and God, this world and worlds to come, and whom God has pronounced blessed—what are you going to live the starveling life of the unblest and the unavaid? I pray you, do not so. Gentlemen, live according to your quality! Peers of the upper house, for you are such if you are born again, I beseech you, act in accordance with your true nobility. Hath not Christ made you

princes and kings, at reign with him for ever up your heads, and as I am blessed indeed, cause of him."

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princes and kings, and hath he not said that you shall reign with him for ever and ever? Look up, then; lift up your heads, and say, "Yes, he hath blessed me, and I am blessed indeed. My poor spirit danceth for joy because of him."

"My heart it doth leap at the sound of his name." "But," says one, "I have never enjoyed that." My dear friend, if thou canst believe in the Lord Jesus Christ, thou mayst enjoy it. To believe in the Lord Jesus Christ, is to trust yourself with him just as you are, to cast your guilty soul on him. Oh, that you would do it! That one act will mark your passing from the kingdom of darkness into the kingdom of light. That one act will be the means of your coming into the glorious liberty of the children of God, and your life shall be totally changed from this time forth so that you shall joy in God by Jesus Christ our Lord. "Men shall be blessed in him." Are you to be one of those men? God grant that you may be!

The Lord add his blessing, for Jesus' sake! Amen.

Christ Fills Hungry Souls.

BY REV. THEODORE L. COVLE.

"Fill the men's sacks with food as much as they can carry, and put every man's money in his sack's mouth." This bountiful provision which the generous Joseph made for his brethren in Egypt is a striking illustration of the way that Jesus supplies hungry souls. The most widespread famine in this world is heart famine. It rages as badly in the splendid mansions of the rich as in the squalid hovels of the poor. Sin starves the soul; and it is pitiful to see how eagerly people on every side are cramming their sacks with chaff. This inward gnawing drives one man into an inordinate greed for money; "business" with him means something to fill the aching void. The more he puts in, the hungrier he becomes; "he that loveth silver shall not be satisfied with silver," says the good old Book. It is heart-hunger that sends thousands to the convivial club, to the play-house, to the card-table, to the midnight rout, and to all the "pleasures of sin for a season." They hardly know what they want, and the starved soul cries like a restless child. When any soul runs away from God into the "far country," Satan gives him nothing but husks.

"Go and buy us a little food," said the patriarch Jacob to his sons when the famine pinched them sharply. It is the famine of the heart which sends an awakened sinner to Christ. Beside His mighty granary of grace stands the compassionate Jesus ready to fill every penitent's sack as full as he can carry. It is not a matter of barter, but a free gift. Jesus puts the money back into the sack's mouth and says "I have paid the ransom for your soul; My gift is eternal life." He putteth in full forgiveness of sins.

Mr. Moody used to tell a touching story of one of his older brothers who ran away from home—to the great grief of his widowed mother's heart. She waited many years for tidings from the wanderer, but no tidings came. One summer afternoon a sun-browned stranger was seen coming into the farmhouse gate at Northfield. He knocked at the door. The mother went to the door and invited the stranger in. He held back for a moment, until the tears started, and he exclaimed, "No, mother, no; I'll not come in until you forgive me." He did not stand there long; for her big motherly heart rejoiced more over the returning prodigal than over all the boys that had never run away. Jesus Christ keeps no penitent sinner standing outside of the door. Full pardon comes as soon as sin is repented of and forsaken.

But pardon does not fill the sack. "My peace I give unto you; not as the world giveth, give I unto you." A mere sham is such peace as this world offers. It is an inward calm that Jesus bestows—down deep beneath all the worries—a spiritual something that stays the soul on an immovable foundation. With this peace of mind comes strength for duty. Heavy loads get lightened; we can do all things through Christ, who strengtheneth. "My grace is sufficient for thee," is the label on the bountiful gift which Christ bestows. Unlike corn or money, grace increases the more it is used. It is the miracle of the five loaves repeated. Such a veteran servant of the Master as the old heroic missionary Paton, after feeding on the divine supply for threescore years, finds that he still has his "twelve baskets full." Pardon, peace, strength for duty, daily grace, all go into a genuine Christian's sack. Even then the magnificent Master saith, "These promises have I made unto you that My joy might remain in you and that your joy may be full."

If Jesus is so generous, why should any Christian suffer lack? Open thy mouth wide and I will fill it, is the Master's offer. But as a witty minister once said, "Some Christians have a spiritual lock-jaw, so that you cannot get even a spoon between their teeth." These are the half-starved professors who never open their shrunken hearts, or their locked purses, or their lips to speak a word for their Lord. They do not own a sack; a pint measure is all they carry, with a few kernels rattling around in it.

There have been "hard times" with some of my readers. Many are now suffering from scanty purses; and some bags that held large incomes have proved to be full of holes. But the God who owneth all things has never "stopped payment." No promises from the Bank

of Faith have proved worthless. Jesus Christ stands beside a granary that famine never exhausts and "hard times" never touch, and sends out His cheering call to hungry souls, "Come and fill your sacks without money and without price!" These are the times for souls that are sick with disappointments or starved with husks to come unto Him in whom all fullness dwelleth. He satisfieth the longing heart and filleth the hungry soul—and with the finest of the wheat. But for the familie in Canaan, Joseph never would have been discovered; and blessed be the sense of heart famine that sends us to Jesus Christ!—Evangelist.

Lizard Killing.

BY J. B. GAMBRELL.

Some years ago a brother was visiting the state convention of a sister state and heard a prolonged discussion on a very small point of parliamentary law. It seemed that every brother present was specially strong on parliamentary order, and had an opinion to give on the question in debate. This was characteristic of the state, in a measure, for many years. Under the lead of the paper most read among the people, they had turned their religious meetings into debating societies, and had discussed all manner of questions, without any regard to their importance or to the appropriateness of the discussions, or to the spiritual conditions. It goes without saying, that in such a state, the practical duties of Christianity would be very much neglected. Next to nothing was done for missions, and still less for education, but no people were busier, none could become more enthused, or annually had greater discussions, but they were all about things that were trivial.

When this brother saw an opportunity, he got the floor and after talking in a semi-humorous way for quite a time, until he had turned the whole convention into sympathy with himself, he began to come down closer and closer upon the practice of wasting life on questions that gender strife rather than godly edifying, making his discussion as serious and severe as he could, not to irritate his hearers too much. Toward the close he related the following incident, which really occurred within his knowledge.

"A gentleness sent his son after dinner one day to lay by a promising piece of corn. About the middle of the afternoon, the father walked down to the field to see how the plowing was going on, and to his amazement he saw that Charley was running and thrashing and making a great effort evidently to kill something. He had already beaten down and destroyed about a half acre of corn and he called out 'Charley, what in the world is the matter?' Charley explained that he was lying down sleeping, a lizard ran over his face, he got up, ran after it and intended to kill it. His father said, 'Now, see what you have done; you have lost half the evening, and destroyed half an acre of corn, and what is the use of killing the lizard anyway? If you kill him he is worth nothing, and if you don't kill him, he will do no harm.' Charley replied, 'I don't care; I am going to kill him, if I lose a crop.'

"This," said the speaker, "represents many a Baptist. He goes to sleep until some little question that has no good in it—and no harm either—is sprung, and then he is all wide awake, ready to settle that question, if the Lord's work is utterly neglected." Waiting a moment to allow it to strike in, he continued, "I neglected to say that Charley was the son of a Baptist, and was half idiot."

The anecdote did its work. One of the brethren who had been a leader in the discussions rose to his feet, waving a ten dollar bill and said, "I want to do something." The money was turned over to education, the trend of the convention changed, and for many years the whole state has been on the up grade. The same speaker told the anecdote in his own state convention, and a young brother, attending the meeting for about the first time, heard it. Soon afterward he went away to the Seminary, and in a few years became Secretary of Missions for the state of Tennessee. He took up the lizard anecdote and went from one end of that state to another, employing it with fine effect to illustrate how Baptists were allowing the Methodists and other denominations and the devil to take the state, while the Baptists were discussing little questions among themselves, and questions, too, which amounted to nothing, no matter how they might be settled. It served him many a good turn, for he told it with inimitable effect.

At the B. Y. P. U. convention in Wilmington, N. C., one of the speakers, to the great amusement and evident instruction of the great audience, brought forward the lizard anecdote again, and told it, not as it was originally told, but in substance. It carried the point and was much spoken of by those who heard it.

This is the history of an anecdote, and that was one lizard which really did good in the world, albeit, it never intended to do it. Really, may not the lesson of the story have a wide application? Are there not many questions debated among us of such trivial importance that we may well compare them to the chasing of a lizard, and isn't it really true that some of our preachers, some of our churches, too, have lost more than one crop chasing lizards? There is an old proverb which illustrates the same point, "The game is not worth the candle." In the common affairs of life men always consider whether the thing they are after is worth their time and trouble. Why should we not be equally reasonable in religious matters? Isn't it a thousand pities that able men will so often throw away life with all of its opportunities on questions that are trivial?

There comes to mind at this moment a very able preacher who threw away the latter half of his life discussing a very abstruse and unsolvable question relating to religion and science. And we all know how earnestly and often in the not-long-ago, people discussed Melchizedek, always ending where they began, in a mist of darkness. There are minds that delight in the mystical and the curious. There are people who spend a great deal of their time on puzzles, and if they can get a

religious puzzle, then they are in the height of their glory. Of one of this class a man with a genius for characterization said, recently, "He is a donkey braying in a deep mist."

We all might study with a great deal of profit the intense earnestness and practical good sense of our Lord and his apostles. One of these curious people came to Jesus once with a question: "Will there be many saved?" Our Lord did not answer his question, but he did for him something a great deal better; he gave him some practical advice as to seeking for himself to enter into the kingdom.

Let each one of us see that we do not resemble Charley, who only stirred himself out of sleep when the lizard crawled over his face, and then lost all regret at the failure of a crop in his intense desire to kill a harmless little animal, and if we have any proclivities in that direction let us remember that Charley was not of a sound mind.—Texas Standard.

Toronto and McMaster Notes.

Toronto, the metropolis of central Canada, has within its bounds in good measure about all things most desirable one might find, "after belting the globe." Among these, McMaster University stands to the front, and exercises a sway for eternal good over a loyal and ever increasing constituency. From the commanding position she occupies, the most extensive view is obtained of the wide field of enterprise before Canadian Baptists. In the University proper are students from the Atlantic to the Pacific. This year there are 165 students in arts and theology. There are also 12 graduate students pursuing M. A. and B. D. work. Ten of the number are from the Maritime Provinces, which is reckoned the largest in attendance during any single year. Among them are the following students for the ministry: Rev. Milton Addison, A. F. Fanjoy, C. C. Anderson, N. A. Whitman and the undersigned.

The Chancellor, Dr. Goodspeed, Dr. Rand and Dr. Welton, as is known, are all Maritime men, and right well do they represent and do honor to that veritable host of Baptists dwelling in the rock-ribbed and fertile-valled provinces by the sea.

All the courses are strong, and so arranged that the student can and must do his best. The spiritual life in the Hall is unique. All students and professors as a rule attend chapel service every day. "Life Missionary Society" has right of way for a day once a month, when classes are suspended and all enter into devotional practical and inspiring services.

Principal Sheridan, of Wycliffe College, addressed the students at the December meeting, subject, "Dangers Relating to the Spiritual and Mental Life of Students." While honored by his presence, he was honored by the invitation. The society through its several agencies is doing a grand work in and about the city. Sixty students last summer were the means of adding 330 to the churches.

Theological students who purpose to spend their life in Canada, or even on the foreign field, would do well to study at McMaster.

Those who keep in touch with Canadian life in all its important features will be the best prepared to meet its varied needs with the gospel of Christ. Besides the vast field abroad, Grande Ligne, the North West and British Columbia missions, are all-important and demanding. All this work can be better studied and prepared for, now, at McMaster, than at any American school. More about Toronto and the churches anon.

Toronto, Dec.

J. HARRY KING.

"The handsomest calendar of the year" is the prevailing opinion of those who have seen The Youth's Companion Calendar for 1898. It consists of three panels, each of which presents a charming Watteau design of figures in quaint, rich costumes. The twelve colors in which they are printed give a delicacy and softness to these pictures like that of water-color paintings. The three panels are surrounded by a scroll border embossed in gold. The entire Calendar is so delicate in design and coloring that it makes an attractive ornament for any home. This Calendar is published exclusively by The Youth's Companion and could not be sold in art stores for less than one dollar. Yet every new subscriber to The Companion and those who renew for the year 1898 receive it free. It is by far the richest souvenir of the season that The Companion has ever presented its friends. Mr. Gladstone, the greatest of living Englishmen, has for the fifth time paid The Youth's Companion the compliment of making it the medium through which to address the American people. His article appears in the New Year's Number. Full prospectus of the 1898 volume and sample copies of the paper sent free upon request.

Lord Brassey writes in the American Monthly Review of Reviews an interesting account of the present condition of the British navy. The Review publishes Assistant Secretary Roosevelt's comments on this article, together with an instructive summary of the last annual report of the United States navy and a review of Captain Mahan's new book, "The Interest of America in Sea-Power."

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The Bible Societies and the Baptists.

It has become customary in a number of places—perhaps the custom is quite general throughout Canada—for the annual meeting of the British and Foreign Bible Society—or rather its auxiliary societies—to be held as one of the services of the week of prayer. There ought not to be any objection to such an arrangement. None, we presume, is felt by any denomination except the Baptists, and we do not know that they are disposed to enter a protest against it. At the same time, when a Baptist minister is called upon to represent his denomination on the British and Foreign Bible Society platform, he is likely to feel a degree of embarrassment in the circumstances. He does not wish to decline, and thereby appear to say that he and his brethren are not in sympathy with the great work which the society has done and is doing in disseminating the Holy Scriptures throughout the world. Nor, on the other hand, does he wish to strike a discordant note in the meeting by finding fault with any feature of the Society's policy or work. And yet he must either do this or else seem tacitly to endorse a line of policy on the part of the Society, which, we suppose, Baptist ministers are very generally agreed in regarding as an unjust discrimination against the denomination.

It will of course be well understood, at least by Baptist readers, that what is here alluded to is the policy of the B. and F. Society in reference to the translations of the Scriptures by Baptist scholars into the languages of the peoples among whom the missionaries of the denomination are engaged in evangelistic work. One of the declared purposes of the Society from the first was to aid in circulating the translations prepared by foreign missionaries, and the assistance which it has thus rendered to missionary work has been very important. At first the Baptist Missionary Society of England was aided by the Bible Society in its work of circulating the Scriptures in India, notwithstanding that it was well known that in Dr. Carey's New Testament every Greek word was faithfully translated, and that *Baptizo* and its cognates were rendered by their equivalents in Bengali. This continued for a quarter of a century, and then, at the instance of Pedobaptist missionaries in India, the Bible Society changed its attitude toward the Baptist Missionary Society and refused to aid translations in which the word *Baptizo* was not transliterated as in the authorized English version, or rendered by some term unobjectionable to other denominations. Quite similar has been the history of the relation of American Baptists to the American Bible Society. For a number of years the Society gave liberal grants in aid of Dr. Judson's Burmese translation of the Scriptures. But, when the British Society, in 1836, refused aid to Carey's translation, the American Society quickly followed its example, in reference to Judson's translation. Both Dr. Carey and Dr. Judson believed themselves in conscience bound to render the Scriptures faithfully into the native languages in the light of the best scholarship at their command. The high excellence of both translations are acknowledged by scholars, nor, so far as we know is it contended by either Bible Society that their rendering into Bengali and Burmese of *baptizo* does not correctly give the meaning of the word. The course pursued by these pioneer missionaries was in full accord with Baptist principles in regard to the translation of the Scriptures. Later missionaries of the denomination on other fields have followed their example, and, as the Bible Societies have resolutely persisted in the attitude toward the Baptists taken

more than sixty years ago, it has been necessary for the Baptists both of Britain and America to make provision for their translation work through other channels, although they had been and have continued to be generous contributors to the funds of the Bible Societies. The policy pursued by the societies toward Baptist translations is the more remarkable in view of the fact that no objection is made to circulating the German version of Luther in which *baptizo* is translated by *taufen*, to dip, or the Douay version, which, from a Protestant point of view, is by no means a correct and satisfactory translation.

A few years ago there appeared to be a prospect that the differences between the Bible Societies and the Baptists might be overcome by agreeing that in Baptist translations both the transliterated form of *baptizo* and the translation should appear in the text, but it seems that it has not been found practicable to effect such an arrangement.

It seems right that Baptists should understand clearly what the attitude of the British and Foreign Society is toward them in regard to this matter of translations. At the same time Baptists would not be true to themselves and to their best traditions if, in their relations to the Society, they permitted themselves to be ruled by any narrow sectarian spirit. We rejoice in the great work which the Society has done and continues to do in the interests of biblical knowledge and evangelistic work. Baptists have shared largely, if not so largely as others, in the benefits of the work, and they will no doubt continue to support it by their prayers and contributions. But while we do so, we may feel it a duty, once in a while, to remind the Society that our appreciation would be still higher and our support more unreserved, if its treatment of Baptists were characterized by a larger measure of sympathy and justice.

Christ Among Men.

Three things which especially characterized our Lord's ministry come before us in the Bible lesson for the current week. These are the preaching of the gospel, the healing of diseases and the choosing and training of a body of disciples who should extend the scope of His ministry, while he remained in the world, and perpetuate it after his departure.

John the Baptist preached repentance as a preparation for the coming kingdom of heaven, but that preaching was not peculiar to John. It had been in effect the preaching of the old Hebrew prophets, and especially of Isaiah. Then, when John's ministry was closed, Jesus himself began to preach in Galilee the same preaching of repentance. It was also the message with which Jesus charged his disciples, when he sent them forth by two and two; and when, afterwards, Peter and other apostles preached the Word in the name of their risen and ascended Lord, their preaching was still a call to repentance. And the time for preaching repentance is not yet of the past merely, for that Kingdom which Isaiah and John and Jesus proclaimed is still a coming Kingdom, and, for the unrepentant soul, its coming brings no blessing. Perhaps there is nothing which the world needs more today than a mightier emphasis laid upon God's call to repentance and the impending judgment of God upon sin.

Nothing that concerned human welfare and happiness was a matter of indifference to Jesus Christ. For the souls of men—their spiritual interests—he was supremely concerned, but he cared also for their bodies and all that pertained to their physical and temporal well-being. Touched with a feeling of their infirmities, he bore their sicknesses and carried their sorrows. The divine power which he might not employ for the satisfaction of his own needs, however urgent, he could exercise freely for the help of others in distress. The works of mercy which he performed in the healing of sickness, the casting out of demons and the raising of the dead are not to be interpreted merely as signs attesting his divine power, but rather as the free outgoing of his divine sympathy for men in all their suffering and trouble. He was not a recluse and an ascetic, dwelling apart from men in the wilderness and addressing himself only to their spiritual needs. He came into closest touch with humanity. He ate and drank with men. He was with them at the marriage feast and when the shadow of death was upon their homes. From every disease and disability, from every enthrallment of Satan, he would deliver men, that, in body and soul and spirit, they might be en-

dowed with health, beauty and strength, as the sons of God. Looking to the example of our Lord we cannot neglect the physical needs of men. We may not be able to work miracles on behalf of those oppressed with disease and want, but in providing hospitals and asylums, and in a multitude of ways, through associated and individual efforts, much is being done, and much more remains to be done in the name of the compassionate Saviour to give effective expression to Christian sympathy in the alleviation of human suffering, and to promote the well-being of mankind in the world.

The calling of disciples by our Lord is a matter of great importance and interest. He had come into the world as a man and for man's sake. His work was for men, with men and through men. His purpose was to deliver men from evil, to call forth the best that was in them and to reveal how great things were possible for them. As many as received Him, to them He gave power to become the Sons of God. We are not to suppose that Jesus called men to be His special disciples and apostles without any particular regard to their fitness for such office. This meeting at the Sea of Galilee was not His first meeting with these men, as John's gospel plainly shows. No doubt they were men specially adapted to receive His teaching and to be His apostles. Christ's call to service blessed these men of Galilee and glorified their lives. It was a call to leave all they had in the world, it was a call to a life in which there was to be much of perplexity, disappointment, suffering, persecution and final martyrdom, but we cannot doubt but that it was a blessed day for these men when they heard and obeyed the call of Jesus. The Lord is still calling disciples to be with Him, still ordaining apostles to go forth in His name and do His work. No one is excluded. Everyone who will may come near to the great Master and learn of Him. Everyone who will may be His minister in some sphere larger or smaller; and though we are so slow to believe and to act upon it, there is nothing more certain than that the opportunity to be disciples and ministers of Jesus Christ is the highest opened to men and women in this world.

Editorial Notes.

—It appears from information that has been placed in our hands that certain brethren connected with the church at Lower Economy and Five Islands, N. S., have had serious trouble in connection with a Mr. M. E. Genge, who not long ago was for some months engaged with the church as its pastor. Judging from statements which have been authorized by the church above named, it would be unwise for any other church to enter into an engagement with Mr. Genge, without first instituting enquiries as to his record and particularly as to the action taken in regard to him by the Lower Economy and Five Islands church. Information may be had of the clerk, Dea. Josiah Soley, Lower Economy, N. S.

—Elsewhere in this issue, it will be seen, President Trotter calls attention to the day of prayer for colleges. Every Christian who considers the difficult and responsible positions of those who manage the schools of higher education and those who teach the youth gathered in them, and everyone who considers how great an influence for good or evil will be exercised by those hosts of young people who are yearly graduating from these schools, will certainly recognize how important is this subject for which prayer is solicited. We trust that this call to prayer shall meet with a very hearty and faithful response on the part of our churches.

—It is pleasant to learn from the pastors that so many of them are receiving substantial tokens of regard and appreciation from the people to whom they minister. No doubt but that both those who give and those who receive are blessed in connection with these incidents, of which several are reported on our Church News page this week, and we trust that these blessings may abound. But will those who report these pleasant occasions suffer the hint that, as there are so many, it is advisable to make the mention of them for the paper as brief as practicable. A few words tells the story as well as half a column. We all know that in any case there is a great deal that cannot be reported. Make the good story short, brethren, it will be all the better for it, and then there will be room for all, and no one will be disappointed and aggrieved because his communication has not found place.

—On Monday London, Ont., a the breaking down in which some meeting held in municipal electi those present were ed as "a funnel and a heavy coil top of them. more suffered in accident resulte floor was laid, b ed. It appears disaster that the as it should ha occurs there is o cism, suits for restore the lives stable door is be will be well if th ful inspection of the timely stre found to be in a

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—The St. Jo Bible Society h evening of last church, as one A large congr of the society, opening remar ing compari Bible Socie in 1837 at toria's reign. numbered 135, edition of the now it is two c olporteurs an marked devel feelingly to t highly esteem These were M shank, Robe E. Barnes report, it parent societ £128,500, an year. The an £87,600. Bib ture have bee The ordinary i for the year w pared with th income includ \$660 on accou for Bible wom Bible woman i her work. Sh visited, and h Testaments. Society's work the Centenar; Fraser, of St.

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—On Monday evening of last week, in the city of London, Ont., a terrible catastrophe occurred by the breaking down of the floor of the large City Hall, in which some 2,000 persons were assembled at a meeting held in connection with the close of the municipal elections. A considerable number of those present were precipitated into what is described as "a funnel-shaped death trap," a large safe and a heavy coil of heating pipes falling with or on top of them. As a result twenty persons were taken out dead or in a dying condition, and a large number more suffered more or less serious injuries. The accident resulted from the timbers on which the floor was laid, being weak or insufficiently supported. It appears from statements made since the disaster that the floor was known not to be so strong as it should have been. When such an accident occurs there is of course much discussion and criticism, suits for damages, &c., but that does not restore the lives sacrificed. The time to lock the stable door is before the horse has been stolen. It will be well if the London disaster shall lead to careful inspection of public buildings in other cities and the timely strengthening of structures which are found to be in an unsafe condition.

—The men who are likely to do most good as preachers of the gospel are not those who gravitate to the ministry because that is the way of least resistance and they seem to have no particular taste or ability for anything else. The chosen vessels are rather the men who are succeeding, or have good prospect of success, in other work to which they would gladly devote their energies, but that they hear an imperative voice calling them to a higher and a harder service. Jesus found his chief apostles among busy men, eagerly engaged in the honest and arduous toil of fishermen. They had left their work long enough to go away to the Jordan to hear John, and no doubt had received baptism at his hands. They had seen Jesus then, and a great hope had sprung up in their hearts as they came near to him and felt the influence of his wonderful personality. No doubt he had been thereafter constantly in their thoughts, and often they must have spoken of him with one another. But they had not given themselves up to any idle enthusiasm, and they had not run before they were called. They had gone back to Capernaum and to their hard, honest toil upon the Lake, resuming their wonted duties in connection with their families and as industrious citizens. It was there that Jesus found them plying their trade as fishermen, and called them to be fishers of men.

—The St. John branch of the British and Foreign Bible Society held its annual meeting on Thursday evening of last week, in the Brussels Street Baptist church, as one of the services of the week of prayer. A large congregation was present. The president of the society, Mr. John E. Irvine, presided. In his opening remarks the president made some interesting comparisons touching the work of the Bible Society at the present time, and in 1837 at the beginning of Queen Victoria's reign. The translations of the Bible then numbered 135, they now number 339. The cheapest edition of the New Testament then cost eleven cents, now it is two cents. In respect also to the work of colporteurs and Bible women, there has been a marked development. The president also alluded feelingly to the death, during the year, of four highly esteemed members of the St. John society. These were Messrs. T. B. Barker, Robert Cruikshank, Robert W. Cruikshank and James E. Barnes. From Secretary, Clawson's report, it is learned that the 93rd report of the parent society shows the income for 1896-7 to be £128,500, an increase of £2,000 over the previous year. The sales of Scriptures have amounted to £87,600. Bibles, Testaments and portions of Scripture have been issued to the number of 3,776,133. The ordinary income of the New Brunswick Auxiliary for the year was \$1,384.68, a decrease of \$97 as compared with the previous year. Items of special income include \$70 from Dr. Rotaford's estate, and \$660 on account of legacy, from Mrs. Stephenson, for Bible women work. Miss Wesley, employed as Bible woman in this city, has diligently prosecuted her work. She has been welcomed in all homes visited, and has sold a large number of Bibles and Testaments. Excellent addresses in support of the Society's work were delivered by Rev. Mr. Read, of the Centenary Methodist church, and Rev. Mr. Fraser, of St. Stephen Presbyterian church.

—In the execution of W. H. T. Durrant, which occurred in San Francisco on Friday last, the final scene was reached in a highly sensational and remarkable murder case. The crime of which Durrant was convicted was one of the most atrocious on record. Two young ladies mysteriously disappeared and their bodies were found in the Emanuel Baptist church, of San Francisco, of which both the young women and Durrant were attendants. The evidence upon which the man was convicted was wholly circumstantial, but the chain of evidence was strong, and to the jury as well as the public generally it seemed conclusive. Durrant was tried for the murder of one only of the victims, but it is beyond a doubt that both died by the same hand. He was

found guilty, and condemned. And after all the ingenuity of counsel in connection with the flexible machinery of the law had been exhausted on his behalf, he finally went to the gallows. The man seems to have been one of those strange contradictions which human history occasionally reveals. He was respectfully connected, professedly pious and until the crime for which he has been condemned and executed, was charged upon him, his outward conduct seems to have been without reproach. During his last hours, he read the Bible and spent much time in prayer, and having embraced Roman Catholicism, received from the hands of a priest, the last rites of that church. He went to the scaffold declaring that he was innocent of the crime for which he was to die. Of this remarkable character The Montreal Witness says:

"It is the story of Dr. Jekyll and Mr. Hyde over again. We are full of horror at the possibility of such a double life. All the more so as we instinctively realize its possibility. Who will say that there is nothing in his observation of men and nothing in his own nature which answers to these strange contradictions? 'Je vois deux hommes en moi,' said a French king; 'I see two men in me.' The only way to keep the old man down, or, in modern phrase, to let the ape and tiger die, is to cultivate the new man, or rather give place to the indwelling God. Outside religion may throw safeguards around a man's outer life, but without inside religion will make the real life worse and not better."

Day of Prayer for Colleges.

To the members of the Baptist churches of the Maritime Provinces:

DEAR BRETHREN AND SISTERS.—According to the usage of former years the Day of Prayer for Colleges will be observed this year in connection with the educational work at Wolfville. For reasons of convenience, Thursday, January 20, has been appointed as the date of observance. At Wolfville appropriate exercises will be arranged for each of the Institutions, and at some time during the day a mass meeting of all the schools will be held.

As in other years, it is hoped that all the churches of the Convention will bear this day in mind, and unite in special prayer for this department of the denominational work. Pastors will wish to call attention to the matter on Sunday, the 16th, and may find that day an appropriate occasion for presenting the claims of the educational work to their people. The prayer meeting which comes nearest to the 20th inst. will doubtless, in most of the churches, be set apart to this special object. If this ministration of prayer is real and earnest we shall realize its blessed effects in many directions.

The great service which the institutions have rendered to the churches, and to the life of the people generally, will evoke thanksgiving from every devout and reflecting mind. Abundant occasion for earnest intercession, will also be apparent to those who realize the responsibilities which the governing bodies and the teachers carry, the peculiar temptations which beset student life, and the vast influence for good which these schools may continue to exert if God shall dwell in them and control them by His Spirit.

It would be a delightful feature of the mass meeting on the 20th inst., if we might be able to read before the schools, a number of brief messages, from former students, friends of the Institutions. An invitation is hereby extended to such persons to send brief greetings and messages, which may help us to realize our community of life with the churches and the public, and may stimulate us to the noblest living.

Wolfville, Jan. 7th.

T. TROTTER.

About Toronto.

Can a more ideal city than Toronto be imagined, in which to spend the merry holiday season! Toronto, the Queen City, ever charming and delightful, is doubly attractive now, crowned with her diadem of snow, set with sparkling frosty jewels.

The stores resplendent in their Christmas attire, are thronged with gay and happy people, feasting their eyes on the many pleasing things in view, and all united in the wish to impart good Christmas cheer. Outside is heard the merry jingle of bells, and one cannot but be impressed by the number of beautiful turn-outs which are indicative of the comfort and wealth of the citizens. Even the coachmen, clad in their livery, surmounted by warm fur capes and astonishing caps, have a contented, happy appearance, and seem to say "good-will to all."

As the guest of Chancellor and Mrs. Wallace, the writer had the pleasure of renewing her acquaintance with many former Maritime Baptists, and of meeting others prominent in the educational work at McMaster. The closing exercises of the University, which took place Tuesday, December twenty-first, were particularly interesting owing to the fact that they commemorated Founder's Day. The spacious rooms and corridors of McMaster Hall, gayly decorated with evergreen and bunting, were thrown open, and filled with the well-wishers and friends of the Institution, presented a brilliant scene.

As a Nova Scotian it gave me great pleasure to see the

Maritime Baptists holding so prominent a place in the religious and educational circles of Toronto. Rev. Charles Eaton has gained for himself a strong place in the affections of his people and preaches weekly to a large and intellectual congregation. Rev. W. W. Weeks, by his eloquent discourses, delivered in his own inimitable earnest manner, and by the nobility of his life, has established for himself a far-reaching influence for good.

The work of Doctors Welton and Goodspeed in the theological department of McMaster is too well known to need comment. To them is indeed given the pleasure of seeing their efforts crowned with success.

As leader of the educational work among the Baptists of Ontario, Chancellor Wallace is doing a grand work, the magnitude of which can only be realized by those who come in daily contact with him. His wonderful executive ability so apparent in the regime of the University, his stern application to work, combined with the facile use of the pen, make him a strong factor in the results McMaster is accomplishing.

Though energetic and faithful in the work of their adopted province, the Maritime Baptists of Toronto, are loyal to their first love, and ever revere and honor our Alma Mater, Acadia. FAYE M. COLDWELL.
Demill College, St. Catherines, Ont.

New England News and Notes.

The New Year.

The going out of the Old Year and the coming in of the new was made memorable and helpful in New England by appropriate and impressive services held in the churches of all denominations, even some of the Episcopal churches of the low church wing, held watch meetings, and according to reports from all parts of New England, there must have been hundreds of the Lord's people on their knees in prayer, when the new year took the place of the old. On the second day of the new year the week of prayer began which is being generally observed in city and country and the result must be a harvest of good and the salvation of many souls.

In Boston, at Tremont Temple, Dorchester Temple, Dudley Street, Ruggles St., Harvard St., Bowdoin Square and many other churches, some special meetings are being held and the work of reaping has already begun. The churches in Portland, Me., Portsmouth and Manchester, N. H., the cities and towns of Vermont and Connecticut, are redoubling their diligence and are planning to push their work with great unanimity and vigor.

The problems of Romanism and the influences of an increasing foreign population can be met here only by the gospel and a united church in dead earnest, just as the question of paganism was met and its gigantic evils overthrown, during the first three centuries.

Never it seems to me, were the pulpits of N. E. occupied by more able, consecrated and earnest men than now and they do not mean to fail. Newton Theological Seminary, like Acadia, owing to some losses, the stringency of the times, and especially to heavy losses through the permanent reduction in rates of interest, Newton is in need of funds for its current expenses. Last June two very efficient members of its faculty were dismissed and the expenses cut down to hard-pan, but the expenses still exceed the income by many hundreds of dollars. An effort is now being made by Rev. G. A. Rees, the financial secretary and others, to raise the deficiency and all provide for an enlarged endowment with every prospect of ultimate success. New England must take care of Newton.

CHURCH EDIFICES REMODELED.

To cleanse and beautify the Lord's house ought to help cleanse and beautify the hearts of the people, and all material improvements, should be followed by corresponding spiritual blessings. Hence we are glad to record that here in Rhode Island some of this work is being done.

The Pearl St. Baptist Church, Providence, Rev. F. E. Tower pastor, having recently spent about \$4,000 in improving their excellent house of worship in order to meet the tastes, and needs of their growing congregations, and Sunday School. The Sunday School has numbered as high as 300, at some of its sessions recently, and under the efficient labors of pastor Tower, and superintendent W. H. Waite, this phenomenal growth, is likely to continue.

The First Church, Allenton, Rev. F. C. Gleason pastor, have also made extensive repairs upon their house of worship. Among other improvements new oak pews have been put in, on circular form, making the auditory very neat, beautiful and attractive. A course of six lectures will soon be given in the church, by six different speakers, among them Rev. W. A. Brady of Narragansett Pier and the writer.

OUR FRENCH WORK.

Rev. E. Ramette, who has charge of the French work in our state, is a wise, efficient leader and worker. Like General Grant he knows how to push things, and the work is growing under his leadership. On the 27 of Dec. he organized a French Sunday School at the Stewart St. Baptist Church, their place of meeting, with 4 officers, 4 teachers, and 33 classes. Many others will doubtless unite in the near future. Their Christmas festival was a great success. Addresses were made by Rev. H. M. King, D. D., and Rev. J. V. Osterhaut.

BAPTISMS.

Rev. E. Holyoke dedicated the new baptistry of the Calvary church in a very appropriate way by baptizing two candidates on Dec. 26. On the same day Rev. W. H. Lane baptized two candidates at Shawomet, Warwick.

GOING TO THEIR REWARD.

Deacon Robert J. Donnelly, of the Allenton church, and Sarah J. Driscoll, of the Warren church, and Mrs. Cardelia E. Green, of the First church, Providence, have recently passed to their reward, and to higher spheres of life and action. Two of them went suddenly, but to the faithful, sudden death is sudden glory. They will be greatly missed, for they were noted for purity of life, strong faith, earnest labors and large gifts. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." J. V. O.

Providence, Jan. 6.

* * * The Story Page. * * *

Luck and Pluck.

REV. C. A. S. DWIGHT.

There is probably in more natures than we imagine a streak of superstition, not always the same streak in all characters, but varying according to circumstances. That there was a touch of this spirit of ignorant credulity in the nature of Jack Hatley, for example, became manifest when that bright-eyed youngster was appointed to a position as cash boy in the great mercantile establishment of Brownley & Benton. It was with a look of blank amazement that Jack heard the announcement that the number of the brass badge he was to wear on his blouse as he ran on errands about the aisles of the store was to be "13."

"Thirteen!" gasped Jack—in tones only audible, however, to the boy who stood next to him in line. "What can I do with such a number as that?"

But Jack was wise enough to make no open objection to this registration, as he was not yet secure in his position. Yet it was with a heavy face that he went home that night. "Mother, I know I will not be successful so long as I am No. 13!" he cried.

"That is bad luck!" replied his mother—who should have known better, but who had neither the education nor the devotion necessary to train Jack up in right notions as to things. And Jack, therefore, went back to the store the next morning to begin on his first day's duties, but confirmed the more strongly in his false idea that a number, larger or smaller, could affect his chances of business success.

All went well for a few hours, when Jack was suddenly dispatched to carry a message to a distant part of the store, and bidden to "be quick about it, too!" With a boy's impulsiveness, he started off on a run, and allowing his thoughts to go wool-gathering (on the subject of the number of his badge) had the misfortune to jostle—in turning a sharp corner—an employee who was carrying a vase in his hand, with the result that the valuable bit of china was knocked upon the floor, thus at a blow shattering its beauty into worthless fragments.

This piece of carelessness of course brought Jack a reprimand, and only as a mark of special clemency was he saved the vexation of having the value of the broken vase charged against his pay.

This incident sobered Jack astonishingly, so much so indeed that he made himself liable (by his absorbed dejection) to several sharp calls to attention from sales-people and floor-walkers. And it was a very despondent little fellow who walked into the humble lodgings which his mother and he called "home," the evening of the first day at the big store! Both agreed that the fault lay wholly with his unlucky number.

The second day went hardly better than the first. To be sure, Jack Hatley broke no more vases, and was far more attentive to calls for "Cash!" But he made some stupid blunders when sent on errands, and began to be looked upon with suspicion by his superiors. Already "That unlucky 13" began to be said, as a kind of current proverb, about the establishment.

But it was upon the third day that matters came to a climax. Jack was called up suddenly by a floor-walker and bidden to carry a small check across the store. Grasping the check firmly in his hand (as he supposed) he started off at once to execute the commission. On the way, however, he was obliged to brush by a group of people who were blocking one of the aisles. Somewhere there the check must have disappeared; for certainly it was not in evidence when Jack arrived at the counter to which he had been sent.

"Unlucky me!" he cried, when he discovered the loss. "What shall I do?" And Jack Hatley felt badly enough to tear the pretty badge numbered "13" from his coat, and cast it contemptuously on the floor in his hasty displeasure and chargin. What he did, however, was to go at once, and with burning face confess the loss. The floor-walker, who really had tried very hard to be kind to the boy, looked very grave when he heard the story, and at once took Jack into the presence of a member of the firm.

There the circumstances of the loss were detailed, while Jack could scarcely control the tears of vexation that started to his eyes. Then the dignified Mr. Brownley inquired as to Jack's previous record.

"Perfectly honest, sir!" replied the floor-walker, but—"But what, sir?"

"Apparently the boy is rather careless in his ways, and somewhat inattentive to his duties!"

"How long has he been with us?" asked Mr. Brownley.

"Only two full days as yet!"

"This is not a promising beginning?" remarked Mr. Brownley gravely.

"What have you to say for yourself, my boy?"

Half frightened at being thus directly addressed by such an august personage as a member of the firm, Jack stammered out some explanation of his experiences, ending up with, "O sir! It's all the fault of my number.

I knew 13 would be an unlucky number when it was given me. Oh, please, sir, do change it!"

"Nonsense, boy!" said Mr. Brownley, with a touch of sternness in his voice. "Let me now give you a piece of advice. If you've done wrong, confess it. If you've done what is right, stand up like a man and defend your reputation. Be attentive to your duties, and vigilant and enterprising always. But never lay the blame of your ill deserts—or shortcomings—on such an inoffensive thing as a brass badge, or such a perfectly harmless circumstance as a number which happens to be made out of a 'one' and a 'three,' and which some people very foolishly think 'unlucky.' Write it on the journal of your memory, on the ledger of your mind, so to speak, that there's no such thing as 'luck,' but that wonders are achieved in this world—with God's blessing—by downright pluck."

Jack listened half awe-struck to the words of this big man, who held his business destiny in his hand, and as he left the counting-room (having been accorded one more chance to redeem his reputation in the store) he resolved that he would prove that "13" could be the token of successful pluck, as well as (it had been supposed) the source of unfortunate "luck."

The check that had been lost was speedily found, so Jack felt relieved somewhat on that score; and with all his powers of application and attention the boy now applied himself to his tasks as cash-boy. His duties were sometimes quite distracting, but with patient industry he tried to perform them all with satisfaction to his employers. All the while the floor-walker was watching him, and making (unbeknown to Jack) weekly reports with regard to his progress to Mr. Brownley. One little incident that helped along Jack's good fortune was his detecting a flaw in a piece of goods, and reporting it to his superiors—for which he was commended in that store, where reputation was dearer than dollars. Another thing that helped him on was his absolute honesty, which was proved to the entire satisfaction of his employers on more than one occasion of secret testing. Again Jack was the first to report one day a tongue of flame, which, if left unextinguished, might have grown to a big conflagration—for which he was substantially rewarded by the firm. And all the while Jack remained No. 13—nor did he care now whether he did or not, since the sound advice of Mr. Brownley, whom he revered as a very wise and successful business man, had effectually cured him of his boyish superstitions.

But the event which, more than anything else, advanced Jack Hatley's fortunes with the firm, transpired one evening, just as the clerks and cash-boys were pouring out of the store on their homeward way. As Jack came out of the door he noticed a fine team of horses and a splendid carriage by the curb. Into the coach an elegantly dressed lady had just entered. But as it happened, the coachman had the moment before jumped down from the box to fix something that was wrong with the harness, when he was suddenly knocked unconscious by a box that projected from a dray that was passing. At the same instant the horses started and began to rear and plunge. Everybody looked on, but nobody seemed to know what to do. The lady in the carriage was in great peril, as her white face testified, although she had sufficient self-control not to scream, or to take undue risks by jumping out. Jack Hatley saw all this in a flash; and the next instant what the by-standers saw was a little fellow hanging at the bits of the two horses, trying desperately to control them, but yet carried on a few yards up the street, as the terrified animals pranced and trembled in a nervous terror for which they were really not to blame. But the horses could not run far so long as that bruised and battered, but gritty little fellow hung on at the bits; and so presently they were secured by a policeman or two, and brought to a standstill.

Then Jack, half unconscious, was lifted to the sidewalk, just about the time that a portly gentleman came running up. "My wife!" he cried. "Is she hurt? No? Who saved her? A boy? What boy?"

"That unlucky No. 13," called out a voice from somewhere in the crowd.

"No, no!" answered another voice, in a different tone,

"Say, that plucky No. 13!"

"Well," rejoined a third voice, replying at once to the other two, "If I believed in such things, I would say, knowing what a generous man Mr. Brownley is, lucky No. 13!"

And certainly Mr. Brownley's reputation for generosity and gratitude, thus certified to by the floor walker (for it was he who spoke last), was not belied by the later course of events. For calling Jack to his office a few days later, when the boy was out once more at his duties, Mr. Brownley said:

"Some time ago, Jack, when you were brought to me in disgrace, and asked me to have what you called your unlucky number changed, I refused your request, because I knew that success in life depended more upon your own efforts than on any term or figure by which you were called or numbered. But having watched your

course with care since then—noticing how faithful you have been to the duties of a cash-boy—and now having had this evidence of your manly and unselfish pluck and daring in your determined attempt to save my wife from harm, when the horses became frantic the other day, I would like to relieve you altogether of your number, and to give you a start in life such as otherwise No. 13, as you have been called, would never have had. I will send you to school, and college, too, and thus give you the opportunity of choosing a professional career—or if you like a business life, under more favorable conditions than those under which you could have worked your way along here!"

Mr. Brownley was as good as his word; and today Jack Hatley, who has now almost forgotten that he was ever despised "Number 13," stands first in the Senior class of a noted American college.

Mr. Brownley says that he and his wife are surely coming up to the next commencement, to see Jack, for whom all his friends prophecy a bright career, graduate. And curiously enough, the subject of Jack Hatley's commencement oration is to be "Luck and Pluck."—Presbyterian Banner.

* * * Happiness.

All attempts to have a heaven on earth have failed. We use the proverb, "Happy as a king," but kings deny that they are happy. In them is proved the human sense of the loss of a forfeited Eden. Solomon wrote: "All is vanity and vexation of spirit." Nicholas I., of Russia, said at his accession: "I am the most miserable of men." James II., of England, said: "Even my children have forsaken me." Good Queen Victoria long since carved in marble and granite: "Broken-hearted widow; sorrowing mother." All the Czars live in fear. The Austrian Emperors are austere and sad. The Spanish kings were gloomy, as also the Napoleons. A confidential councillor of two of England's proud monarchs said of kings in general: "They derive no happiness from their grandeur; they are the most miserable of mankind." Others with a wealth and sense of power almost equal to royalty have striven in vain to fill the void in the heart made by the loss of the hearts chief good. Thirty miles south of San Francisco, in the lovely Santa Clara valley, is an estate Edenic in its beauty. Rich soil, wondrous crops, stately edifices, magnificent views, a clime of balm, and all things that make life desirable, apparently, are there; but on that princely estate is a marble tomb, thirty feet in length. On a casket therein is a wreath with the words: "To my dear son." The valley of Santa Clara and all the earth is spiritually the valley of the shadow of death. There is only one paradise and that is above.—Ex.

* * * An Honest Man.

An honest man will not buy what he knows he cannot pay for; he will not borrow money when he can see no way to pay it back; if he cannot meet an obligation, he will come forward in a manly way and tell his creditor the whole truth; he will not hide out when pay day comes, but will face the world and say: "I cannot now meet it, but give me time and I will; I will not run away from my debts." Such a man as that can always get credit, be he ever so poor.

The business world is beginning to place more confidence in good moral security than in the best of real estate and money collateral. This puts a premium on honesty. A man's money may slip through his fingers, but if he be a man of honor he will always be willing to pay what he owes, and some day God's bounteous hand will be held out to him, and he will not only be willing, but ready. After all, there is much truth in the old saying about honesty being the best policy, and in Pope's famous line:

"An honest man's the noblest work of God."

Let's be honest; we can't afford to be otherwise. God intended that we be honest and true.—Memphis Christian Advocate.

* * * "Old Jim."

(THE COMMONWEALTH.)

Little boys, do you know that you cannot be cross to a horse without his telling on you? But then, he is just as ready to tell when you are gentle and kind. Do you wonder how a dumb animal can "tell?" Well, let me tell you a true story and see if you cannot find out. My brother, who is a doctor, bought "Old Jim" from a gentleman who was slightly disabled in both arms, that is they were very strong. He frankly told my brother that he was selling the horse because it was so restless and nervous he was a little afraid to drive him. Indeed, he could only be kept still long enough for any one to get into the buggy by the hostler's standing at his head and keeping tight hold of the bit. After my brother bought

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him, his whole nature seemed gradually to change. His new master attended to him entirely himself, and as he was the gentlest, most patient of men, Jim never heard a harsh word, nor experienced anything but kindness. The consequence was, he soon became as gentle and patient as his master, would stand for any length of time without being fastened, and scared at nothing. We all wondered greatly at the change, hardly knew how to account for it, until one day the man who had formerly taken care of him was called upon to drive him home for the doctor. When the man came in front of him and attempted to pat him on the head the horse started as if a snake had bitten him, and hardly waiting for him to get hold of the reins, was off with a bound, prancing and dancing and plunging in the same nervous manner as before we got him. Nobody could doubt that this boy had been cross and cruel to the animal in the stable. So you see a horse can tell his story very plainly in his face and by his actions, to those who choose to look for it.

ANNIE E. WILSON

The Emperor at The Forge.

Some boys think it beneath them to help in common work. Not so with great men.

The Emperor Joseph, of Austria, set a good example in this respect one day when traveling in Italy. A wheel of his carriage broke down, and he went to the shop of a blacksmith, in a little village, and asked him to mend it without delay.

"I would," said the smith, "but as today is a holiday, all my men are away at church. Even the boy who blows the bellows is away."

"Now I have an excellent chance to warm myself, said the unknown Emperor. So, taking his place at the bellows (instead of calling one of his own attendants to do so), he followed the smith's directions and worked as if for wages.

When the work was finished, instead of the little sum which he was charged, the sovereign handed out six gold ducats.

"You have made a mistake," said the astonished blacksmith, "and given me six gold pieces, which nobody in this village can change."

"Change them when you can," said the laughing Emperor as he entered his carriage. "An Emperor should pay for such a pleasure as blowing a bellows."

I have known some shop boys who would have waited long, and sent far for help, before they would have "come down" to blowing a blacksmith's bellows. It is not boys with the best sense who thus stand upon their dignity.—Sel.

What Can Such a Child as I Do?

Scatter the Seed.

One day a little boy, belonging to a Sunday-school in town, met one of his friends, to whom he mentioned his expectation of a visit to relatives in the country.

"Well," said his friend, "and what are you going to the country for?"

"O, I shall run about and play in the fields and enjoy myself very much."

"Well, so much you are going to do for yourself; what else do you expect to do?"

"Why, I can help the farmers, perhaps."

"Well, so much for yourself and the farmers; but what, my little friend, do you expect to do for your heavenly Father?"

"What, me!" replied the child in astonishment; "what can such a child as I do for God?"

"You can do much. Now, I'll give you a bundle of tracts; take these, and when you go into the country distribute them."

"O, to be sure, sir; I can do that." And he received the tracts.

Now, here was seed sown; let us see the result. The boy, thus armed, went into the country, as he had anticipated. After being there a day or more, a boy living in the neighborhood asked him if he would help him gather the cows together, and bring them home.

"Oh!" thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows.

The child (for he was no more) took out one of the silent preachers, saying, "Here's something for you."

"What is it?" looking it over; "what is it?"

"It is something good to read," said the lad.

"But I cannot read. Never mind, I'll take it home; they can read it there."

Some days after, the country boy met his city friend.

"Well," said he, "that little book you gave me made a great stir at our house, I tell you."

"Did it though? How do you mean?"

"Why," he replied, "they read the tract, and then they read the Bible, and when Sunday came they made me get out the old carriage and clean it up, and then we all got in that could, and the rest got on before and behind and rode off to church. That tract's done great things, I tell you."

Subsequently, it was ascertained that this one tract was the means of converting twenty-four souls. "Do you scatter tracts?"—Presbyterian Monthly.

The Young People

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

Prayer Meeting Topic for January.

C. E. Topic.—Fishers of men: how to win souls, 2 Tim. 4: 1-18.

B. Y. P. U. Topic.—The source of power, 2 Cor. 3: 4-6; 4: 5-7.

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

(Baptist Union.)

Monday, January 17.—2 Cor. 5. A supreme office, (vs. 20). Compare Eph. 6: 20.

Tuesday, January 18.—2 Cor. 6. A magnanimous motive, (vs. 3). Compare Rom. 14: 13.

Wednesday, January 19.—2 Cor. 7. A pastor's motive, (vs. 12). Compare 2 Cor. 2: 4.

Thursday, January 20.—2 Cor. 8. Christ's supreme motive, (vs. 9). Compare Phil. 2: 9, 10.

Friday, January 21.—2 Cor. 9. The giver's motive. Compare Prov. 11: 25.

Saturday, January 22.—2 Cor. 10. The motive in our warfare, (vs. 5). Compare 2 Tim. 2: 3.

B. Y. P. U. Prayer Meeting Topic—January 16.

The source of power, 2 Cor. 3: 4-6; 4: 5-7.

Christian workers may be in possession of all the gifts and graces of 1 Cor. 13, and yet lack the power necessary for success. To find the source from which power for service in the church of Christ comes is not a difficult matter, for in Acts 1: 8, we read, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Those who have done, and are doing, the most and the best work for Christ, have been, and are, the men who have had, and now have, the Holy Spirit power. The apostles did more and better work after Pentecost than before. They received power as "witnesses." How their words of testimony thrill us! How they inspire us! Mark the success which attended Peter's preaching after he was endowed with this power. And that of Philip in Samaria. And the success which attended the labors of the men of Cyprus and Cyrene, who went to Antioch and preached the Lord Jesus unto the Grecians; when "a great number believed and turned unto the Lord." Tidings of which "came unto the ears of the church which was in Jerusalem," and so glad were they that "they sent forth Barnabas, a good man and full of the Holy Ghost and of faith. Who when he was come, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord." And the abundant labors of Paul, who was a "chosen vessel" unto God "to bear His name before the Gentiles and kings, and the children of Israel."

If we in modern days would be successful in bearing testimony before men, we must needs tarry in Jerusalem, or somewhere else, until we are filled with the spirit of God, which is the source of power.

Is it a wonder that the church of God lives today? Yes, wonder indeed, when we think of the obstacles which stood in its way, and the fierce persecutions which raged against its progress. But, like Joseph's vine, its branches have spread until they have gone over the wall, so that in less than three years after Pentecost churches were gathered "throughout all Judea, Galilee and Samaria, and were multiplied." Today we see the glorious truths of the gospel going to the ends of the earth. With this leaven in every land, who can forecast the progress of the next 100 years. And why all this? Because the church possessed the Spirit of God. Let us as churches, as ministers, as believers, never rest until we are filled with this God-given power. God grant that every member of our Young Peoples' Societies, in all our churches, may be filled with this power; then, and only then, shall we be successful in winning souls to Christ.

W. J. HALSB.

Editor No. 2 of this department, received from his S. S. class a very handsome chain, as a New Year gift. It is needless to say that it was highly appreciated. Seven of their young men have been baptized of late, which is not only a joy to the pastor and superintendent of the school, but an added strength to our Union.

Our Question Mark.

There is, "says a secular paper," a strange mark upon the forehead of every boy, which none of the physiologists note, and which is invisible to any eyes, but those of the most discerning, and that is a question mark. That question mark was placed there by the Allwise Creator and means that the boy needs help, and he must get it by asking questions. He begins by a cry, a look,

a smile, a motion; and then he goes to men, to books, to nature, to God; and digs out the answer to his question mark. If he be a true boy and a true man, that mark will never be obliterated, but will ever become more and more distinct, leading out to the great ocean of knowledge, on the shores of which the old philosopher said, after long years of study—"He had only been gathering pebbles."

As a part of the young Baptist host, we too have our "question mark"—"B. Y. P. U." What does it mean? It means an increase of knowledge in the word of God, in Baptist history, in Baptist doctrine and in missionary activity. Can any Baptist be considered intelligent who has not a fair knowledge along these lines? We think not. The young persons who are not acquainted with the geography of Palestine, the history and general data of the English Bible, cannot be called intelligent. They may know a good many things, but unless they know something of the One Book, they cannot be called intelligent. But the person who is well acquainted with his Bible, knows science, yes up to date science, he knows philosophy, up to date philosophy, he knows logic, the most potent and convincing, he knows literature, the purest and best ever dictated by angelic or mortal tongue.

Hear Tennyson:

Flower in the crannied wall,
I pluck you out of the crannier;—
Hold you here, root and all, in my hand,
Little flower but if I could understand
What you are root and all, and all in all,
I should know what God and man is.

If that be true respecting the knowledge of a little flower, how much more regarding a knowledge of the divine Book, God's written revelation to man? The one who knows the Bible, knows not only man but God: "Whom to know aright is life eternal." The one who knows the Bible, possesses the sum of all knowledge—the knowledge of God in Christ. Show me such an one, and I will show you one who can stand before kings. This is the knowledge which our question mark seeks to put before our young people. Follow up your question mark with diligence and faith, and become wise unto salvation.

G. R. W.

First Baptist Church, Halifax.

Our Union has started on another year of work for the Master with the earnest desire that we may do better work, and be the means of winning more souls to Christ than we have ever yet done.

During the past year we tried to get one hundred persons to save a cent a day for one hundred days, and thus raise one hundred dollars to be given to missions. In this we have been successful and are encouraged to make yet greater efforts for the future.

This year we plan to become regular contributors to the Convention fund, and for this purpose each one has one dozen envelopes in which he places the amount he is willing to contribute and puts one on the plate the first Sabbath in each month when the regular church collection for the Convention fund is taken. In this way we hope to get in the habit of systematic giving and to be drawn in closer touch with all the work of the denomination. We have quite a large class taking up the S. L. course under the leadership of our pastor, and we find the study most interesting and helpful.

The new committees appointed for the year are already doing good work. The Conquest Missionary course is taken up and the committee having that work in charge have given us some very pleasant evenings. A short time ago Miss Johnston, of Dartmouth, gave us an address on our own Telugu work, which was much appreciated and we hope as a result of that meeting we may have more of the real missionary spirit.

At our consecration service our president gave us as a motto for the year Paul's words to Timothy, "Study to shew thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth."

The officers for the year are, President, Parker R. Colpitt; Vice-President, Manie A. L. Philp; Treasurer, Janet Cooney; Secretary, Sara L. Norton; Organizer, Minnie Richardson. MARY E. PHILP, Cor.-Sec. Halifax, Dec. 30th.

A Day of Life.

There is much in one day of living. Let it be the dullest, the least among its brethren of a year, yet who could tell all there is in it? Count the thoughts that come into a day; measure the love that exists in a day; value all the deeds according to their eternal worth for good or ill that were in any one day of any one life. Tennyson said in one of the unpublished poems which his son has preserved for us in the memoir of his life,

"That none can truly write his single day,
And none can write it for him upon earth."

Each day is such a wonderful thing, is so stored with possibilities of poetry, of history, of truth stranger than fiction, that no genius has ever been able to tell it all. Let us not say, then, that "brief time is here our portion"; let us rather say that many infinities are here our portion. We journey through realms. We are given worlds. We have the days of our life, each one of which can be made worthy to be told as an Iliad of struggle, an Odyssey of travel, as a true love story, or as the life of a saint.—S. S. Times.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bimlipatam, the missionaries and all their helpers, that the seed patiently sown may bear fruit. For Mission Bands and their leaders.

Three Reasons and Eight Promises.

ALL THE WORLD FOR CHRIST BEFORE 1900.

Ask of Me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

There are at least three reasons why Christians should be interested in missions:

1. The terrible condition of the heathen—\$56,000,000 are in darkness and superstition, who, with the blessed gospel, might be better and more profitable servants than I am.

2. The Master has commanded His followers to preach the gospel to every creature; hence it is a question of loyalty with me.

3. I know that Jesus has saved me, so, as a matter of simple gratitude, I ought to try my best to please Him.

In view of these things, I promised my Lord that—

1. I will withhold neither myself nor anything that is mine from His service.

2. I will pray daily for the missionaries and for those for whom they labor.

3. I will take some time each week to inform myself with regard to the work of missions, especially the work in our own field.

4. I will use the information gained in interesting others in these matters.

5. I will ask God's direction, and then I will contribute regularly, as He has prospered me, for the work.

6. I will use all proper means to interest others in giving.

7. I will make earnest efforts to get at least five others to take this pledge.

8. I will try to do all heartily, as unto the Lord. And may He who hears my vow give me grace to keep it.

R. M. S. "Oriental," December 11, 1897.

DEAR SISTERS.—We are now sailing along the Red Sea and expect to reach Aden on the 13th. The water is like a sheet of ice in its smoothness; the air is soft and balmy, and the heat, lessened by punkahs and canvas, is easily endured. From London we journeyed overland to Marseilles, and there boarded the "Oriental," of the Peninsular and Oriental Steam Navigation Co. The P. and O. line was founded in 1834 and has 50 or 60 steamships with an average tonnage of 4000. The run through the Straits of Messina to Brindise was intensely rough and for twenty-four hours we were in the throes of mal de mer. The scenery along the Lues Canal was to me most interesting. The interminable stretches of white sand and the red-tinted sky; the camels in the distance and the wild gesticulations of the importunate beggars running along the banks, the occasional unexpected opening of the canal into a lake revealing some beautiful greenery or ancient palace, the interesting town of Ismailia on Lake Timsah, where the Royalities almost 30 years ago witnessed the grand procession of English and foreign ships on the opening of the canal—these and many other things attracted attention.

Of the 215 passengers about 30 are missionaries, going to Africa and different parts of India. The tale is easily divined when we see a mother writing with the picture of a sweet child before her, or it may be a father fondly gazing at the photograph of his loved wife and children. One silver-haired gentleman, now returning to India with his wife and daughter, leaving six children at home, has spent 34 years in mission work, and during that time endured eleven years of separation from his family. And are these people sad? No, they rejoice in the sacrifice. There is joy in doing the will of God. Christ gives us rest when we come to him; we find rest when we obey the injunction, "Take my yoke upon you and learn of me."

Will many of you, my dear sisters, to whom I promised to write, kindly accept this general letter and reveal your acceptance by writing to me.

Yours in Christ's service,

MABEL ARCHIBALD.

Salisbury.

On the afternoon of Monday, December 27, Miss Clark, Secretary for Foreign Missions in Westmorland County, N. B., met nine sisters of the Salisbury Society at the home of Mrs. Kay. The meeting was a very enjoyable one. The following is the programme of the public meeting in the evening, presided over by our President,

Mrs. Isiah Smith: Choir singing, "All hail the Power;" Scripture reading by President; Prayer by Rev. J. W. Manning, Secretary of Foreign Mission Board. An excellent address and map lesson from Miss Clark was listened to with marked attention, which told the appreciation of the audience. The meeting was next addressed by Rev. J. W. Manning, who spoke with such depth of meaning, and in such an admirable manner that he, as usual, held the audience spell bound. At this point the collection was taken by Mrs. Bulmer and Mrs. Taylor, while the choir sang "Preach the Gospel." Mrs. Cox, our Prov. Sec'y, expected to have been present, but, to our disappointment, she was prevented from doing so.

On Tuesday, the evening of the 28th of December, a meeting was held in the Baptist church at Allison for the purpose of organizing an Aid Society. Your Sec'y for West. Co. tried to present the needs of the poor Telugu. Only a few sisters were present, but they promised to help in whatever way they could and to try and interest the sisters who were not present. The following officers were appointed: Pres., Mrs. Alonzo Jones; Vice-Pres., Mrs. Thomas Mullins; Sec'y and Treas., Mrs. Walter Sohmers. These sisters promised to have a meeting at an early date and try and have a Society organized in their midst. We left the matter in their hands, confident of success, for it is the Master's work and we pray Him to bless and guide our sisters. This makes the third society in Westmorland since August. To God be all the glory. We thank Him anew for His wondrous love and pray that as we are about to enter upon a new year it may indeed be a new year of service and faithful work rendered to Him. On Wednesday evening, December 29, attended a public meeting at Steeves Mt. The meeting was ably presided over by the President, Mrs. Ainsley Lutz. Some very appropriate readings and recitations were given. The Rev. Mr. Goodwin gave an earnest and touching address. A collection amounting to \$1.74 was taken. Collection at Allison \$1.

FLORA CLARKE, Sec'y West. Co.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Is It Understood?

- 1. That as a denomination we have undertaken work for God in India, and that there is every reason why we should all be actively engaged in pushing this enterprise?
2. That every pastor falls in his duty to his church and congregation when he does not try to interest and instruct his people in the great work of missions and especially missions to those who are in deepest darkness.
3. That the pastor's responsibility does not end when a committee of the church has been chosen to look after this branch of the church's business.
4. That the missionary needs of the work cannot be met, unless the practical sympathy and support of the people are shown?
5. That this practical support must be regular and systematic. Every quarter the Treasurer of our Board must remit to India a living for the missionaries, who are giving their time and strength in doing our work.
6. That if we fall in this, money must be hired either at home or abroad and this at a high rate of interest.
7. That if all were to do as well as some are doing, there would be plenty of funds in the treasury to meet all needs that are now so pressing.
8. That the Lord calls upon us all (none are exempt) to witness for Him 'to the uttermost parts of the earth.'
9. That it is a blessed privilege to co-operate with Him in His plan to save the world? 'We are workers together with God.'
'If ye know these things happy are ye if ye do them!'

Your Personal Obligation.

Brother, consider. There are in British India to-day 288,000,000 of souls the greater part of whom know nothing of the way of life. The Baptists of these Maritime Provinces have pledged themselves to give the gospel to at least \$2,000,000 of these peoples. They are our fellow citizens, they have the same civil and political privileges, they acknowledge the same sovereign, are amenable to the same laws and are protected by the same flag. But they are living in the dark and are dying in the dark at a fearful rate. Without Christ they must perish. Can we think anything else with an open Bible in our hands? Jesus Christ came to save them, His grace has saved you, you are His, bought with a price, that you may follow and obey Him, as did His disciples. Do you forget that your first and principal business, as a disciple of Christ, is to give the Gospel, to those who have it not? Do you forget that he who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service? Your duty to your Lord requires you to help save these peoples. The means for this great work is the Gospel, of which God has made you one of His stewards. This

gospel must be preached. It must be preached by one who has received it himself, he who preaches it must go to those who need it. We are either to go, or let go, or help go.

The Foreign Mission Board is intrusted with the management of this work. It is eager to do all that can be done to save these perishing multitudes, it would plant mission stations at every important centre of its field of operations, and place a mission family in every one of them. It would sow every inch of soil in the Northern Telugu country with the Word of Life. It would do this gladly.

The men are ready to enter the fields white for the harvest, but the means to send them are not forthcoming. The calls that comes to us are strong and urgent, the outlook is bright with promise, and the workers are full of courage. Never before in the history of the mission has the prospect been so cheering.

Now brother the obligation rests upon you to do your part, no other can take your place or meet your responsibility, to you the Master is calling. No matter who you are or where you are, He is saying "Child of mine are you doing anything to give the gospel to those who have it not? I have given you a part to do in winning this lost world to Me, for my inheritance. Come and help me. If you are to have a part in the chorus up there, you must have a part in the work down here. You cannot do everything that has to be done, but you can do something. What you can do, you ought to do, and now will you not say, "By the grace of God I will do what I can for the great work of Foreign Missions, and I will keep at it until there is no further need."

J. W. MANNING.

Home Missions.

BOARD MEETING.

The December meeting of the Home Mission Board of the Maritime Convention, was held in the parlor of the 1st Baptist church, Yarmouth, on Wednesday the 29th ult.

REPORTS

were received from General Missionary A. F. Baker; and from Missionary Pastors, Snelling of Margaree, Rose of New Minas, Tiner of Greenville, Crandall of New Canada, Field of Country Harbor, Kinlay of Port Beckerton, Bancroft of Springhill, Mutch of Rawdon; and Student Missionaries Durkee and Keirstead.

GRANTS

were voted as follows:

- 1. To the New Canada church \$50 for six months conditionally. Rev. D. W. Crandall, Pastor.
2. To the White Head and Cole Harbor churches \$100 for one year to assist them in making up the salary of Bro. F. P. Dresser for half his time, the remaining half to be spent at Crow Harbor.
3. To the Kempt and Milford churches \$100 for one year to assist them in making up the salary of their Pastor, Rev. L. J. Slaughterwhite.
4. To the Maitland and Walton churches \$225 to assist them in making up the salary of their pastor, Rev. F. E. Roof for one year.
5. To the Halifax District Committee \$100 to assist them in making up the salary of a County Missionary for one year.
A. CONWON, Cor. Sec'y.

Baptist Book and Tract Society, Halifax, N. S.,

desire to express their sincere thanks to all kind friends who in any way aided the Society during the year past.

Our Christmas business was one of the best. At times the Book Room was packed with anxious buyers. In consequence of this, many orders from the country, coming in at a late hour, had to stand over for a few days. We will give our prompt attention to these now.

Kindly remember that all orders for LITHON HELPS and PAPERS are RENEWED through Baptist Book Room.

Yours in the work, G. R. O. McDONALD, Sec'y-Treas.

A Good Appetite

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

Hood's Sarsaparilla

The Gas Taste Blood Purifier. All druggists. \$1 six for \$3. Be sure to get Hood's and only Hood's. Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.

Coughs That Kill

are not distinguished by any mark or sign from coughs that fail to be fatal. Any cough, neglected, may sap the strength and undermine the health until recovery is impossible. All coughs lead to lung trouble, if not stopped.

Ayer's Cherry Pectoral Cures Coughs

"My wife was suffering from a dreadful cough. We did not expect that she would long survive, but Mr. R. V. Royal, deputy surveyor, happened to be stopping with us over night, and having a bottle of Ayer's Cherry Pectoral with him, induced my wife to try this remedy. The result was so beneficial that she kept on taking it till she was cured."

"My little daughter was taken with a distressing cough, which for three years defied all the remedies I tried. At length, on the urgent recommendation of a friend, I began to give her Ayer's Cherry Pectoral. After using one bottle I found to my great surprise that she was improving. Three bottles completely cured her."

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Advice free by eminent physician. Letters private. Address Medical Department, J. C. AYER CO., Lowell Mass.

Special Offerings to Foreign Missions.

John McKinnon, \$10; Robert Marshall, \$5; Mrs. H. Van Lewin, Ont., \$2; Mrs. J. C. Clark, for expressage on box to India, \$1; Rev. J. V. Osterhout, History of the Baptists, \$1; Mrs. Wm. A. Bradley, \$1; Rev. W. A. Allen, \$5; Rev. C. N. Barton, support of lady missionary, \$5; Westport Mission Band, support of child, \$12; Collected by Rev. W. V. Higgins, Aylesford church, \$5.25; Acadia Mines, \$3.45; Debut, \$6.65; Great Village, \$4; Truro, \$7.60; Springhill, \$2.41; Amherst, \$7.91; Sackville, \$12.38; Sussex, \$6.41; Mrs. A. Smith, Halifax, support of Rosie, \$25; B. Y. P. U., 1st church, Halifax, support of Miss Harrison, \$12; for missions, \$24.42; Louisa Bourne, \$3; Palmouth church, Famine fund, \$6.30; Mrs. Peley Spianey, Famine fund, \$1; Bridgewater church, \$5; Coll. Miss. Meetings, (Wolfville), \$111.35; Halifax, \$39.93; Moncton, \$31.77; Tanook, \$7.50; J. W. Baras, \$30; V. O. Ward, N. M., \$2; Mrs. G. R. Marshall, Halifax, towards Veeracharyulu's support, \$15; O Jones, Moncton, direct, \$60; Bridgewater church, \$4; Mrs. W. C. King and family, in memory of the late W. C. King, for Mr Corey's support, \$100. Total \$376.30 to Dec 31st.

MR. GULLISON'S SUPPORT.

Rev T W Keirstead, \$10; Evelyn Cox, \$5; A friend, Lower Aylesford, \$1; O P Goucher, \$3; S E Frost, \$5; Mrs Mary Smith, \$5; H A Stuart, \$5; Rev G J C White, \$5; Mrs John Nalder, \$5; Bessie M Eaton, \$5; Hon O G and Mrs King, \$10; H Hugh Brown, \$5; C E Vail, \$5; Rev. C. J. Steeves, \$5; Harry King, \$5; Rev A J Vincent, \$5; Rev Calvin Currie, \$5; Rev R B Kinlay, \$5; Lois Giffin, \$5. Total \$97. Total, general and for Mr Gullison's support, \$673.30

J. W. MANNING, Sec'y-Treas. F. M. B. St. John, Dec. 31st.

Albert County Quarterly Meeting.

The Albert County Quarterly Meeting held its first session with the 3rd Coverdale church on Dec. 7th and 8th. Session opened with Christian conference, led by Bro. W. B. Carpenter, lic.

The following churches were represented viz: Elgin 1st, Elgin 2nd, Elgin 3rd, Coverdale 3rd, Hillsboro 2nd, Hillsboro 3rd, and Pollet River. The ministers present were Revs. E. Hopper, W. W. Corey, J. C. Steadman, H. G. Estabrooks, S. H. Cornwall, B. W. Keirstead, Bro. H. C. Todd and W. B. Carpenter, lic. The quarterly sermon was preached on Tuesday evening, by Rev. E. Hopper, from Matt. xiv, 18-20. The sermon was a clear exposition of the passage, and was helpful to all present. After the sermon a social service was held, in which a number took part. The Wednesday morning session opened at 9.30 o'clock in social service, led by Bro. H. C. Todd, lic. In this service a large number took part. The subject of temperance was then opened by Rev. A. W. Keirstead and

discussed by Dea. T. McLaughlan, Revs. J. C. Steadman, S. H. Cornwall and H. G. Estabrooks. During all the meetings the utmost harmony prevailed, and all seemed to enjoy the exercises, and we believe the Holy Spirit was present to help. The report of the Committee of Arrangements reported as follows: 1. That the location of next session be left with the president and secretary. 2. The sermon be preached by Rev. S. W. Keirstead, alt. H. C. Todd, lic. 3. Rev. E. Hopper, prepare a paper on Temperance. 4. Rev. H. G. Estabrooks open the subject of missions. Moved and resolved, that a committee be appointed to present to the widow and family of the late Rev. M. Gross, a letter of condolence, conveying to them the sympathy of this meeting. Committee Rev. S. H. Cornwall, Rev. H. G. Estabrooks and Bro. H. C. Todd, lic.

Adjourned with prayer by Rev. S. H. Cornwall. S. W. KEIRSTEAD, Sec.-Treas. Dawsonville, Albert Co.

Very few pass through life without meeting with sudden surprises. We experienced one of these on New Year's evening. On that evening a Xmas tree was held in the church for the Sabbath School, and a most enjoyable season was experienced. The children executed their part in the entertainment with marked credit; and the young people deserve the highest praise for their skill exemplified in ornamenting the tree and managing refreshments. Just after the presents were distributed to the children, a table was borne in bearing an elegant Cocoa Set, of Japanese manufacture, which was presented to Mrs. Smith, on behalf of the sisters of the church and congregation, by Mrs. Wm. Meech in a few well-chosen words. The kind sisters were heartily thanked for this expression of love. We then thought the chairman would call for the closing piece, but not so. Deacon W. A. Richardson then came forward, and on behalf of the church and congregation, at Sydney, International Pier and South Bar, in his usual pleasing way presented the pastor with a purse of gold (\$45.00). This was a veritable surprise, and I endeavored to convey to them my heartfelt gratitude for so generous a gift. Mrs. Smith and myself again take this opportunity in expressing our deep appreciation to all the donors for their remembrance of us. These acts of Christian love will bind us still closer to this people with whom we have labored so harmoniously for nearly two years. That Heaven's richest blessing may abundantly rest upon all who shared in these gifts will ever be the prayer of Sydney, Jan. 4. H. B. & Mrs SMITH.

Notices.

The parishes of Springfield and Studholm will hold their Sunday School convention with the Baptist church at Hatfields Point, Kings Co., beginning on Wednesday, Jan. 19, at 10 o'clock, a. m. We hope to have a large representation from these Sunday Schools. EDITH KEIRSTEAD Sec'y. Springfield, King's Co. Jan. 3.

The Cumberland County Quarterly meeting will hold its next session at Westbrook on Jan. 18th and 19th.

PROGRAMME.

Tuesday, 4 to 6 p. m.—Business, 7.30 to 9.30 p. m. 1. The Bible, the young people's book, Rev. Dr. Steele. 2. Modern Faith Cures, Rev. E. H. Howe. 3. Adoption, Rev. C. H. Haverstock. Wednesday, 10 a. m.—1. Sermon, Rev. J. H. Mac Donald. 2. The Body of Christ, Rev. P. D. Nowlan. 3. Address, Rev. J. E. Tiner. 2 to 4 p. m. 1. Organization of the early Christian churches, Rev. J. W. Bancroft. 2. Sermon, Outline, Rev. J. M. Parker. 3. Personal Work, Rev. L. A. Cooney. We request all churches to send delegates and hope to see a large number present. WARREN H. McLEOD, Sec'y. Amherst, Jan. 6th.

A Nice Present for your Pastor.

Is a "Blickensderfer No. 5," Type-Writer. This is the best and cheapest writing machine in existence. 25,000 now in use. Price just reduced to \$35.00. Quality better than ever. For full descriptive circular and testimonials, send to REV. J. HOWARD BARSS, General Agent, Wolfville, Nova Scotia. Local Agents Wanted.

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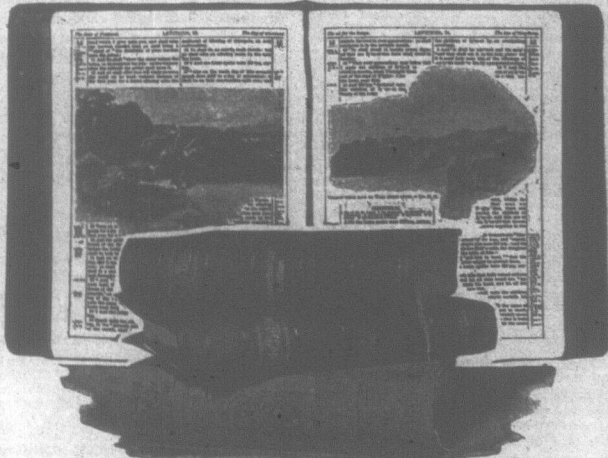
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Description of this New Bible

The text conforms to the Authorized Oxford Edition, every proper name is accented and self-pronounced. There are copious marginal references and a complete concordance. The crowning glory of this beautiful new edition is its eight hundred superb Scriptural engravings, making this the most artistically perfect as well as the most practically desirable edition of the Holy Scriptures ever produced in any country or in any language. These marvelously faithful descriptive illustrations will prove

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may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness. 18 ¶ And Mo'ses said unto the people, ¶ Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ¶ for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever. 14 ¶ The LORD shall fight for you, and ye shall see EXACT FACSIMILE OF THE TYPE.

The Bible
Why I love this illuminated edition of the Bible is because anything else I have seen well done, and indeed I have seen done in the right spirit. The book itself has been approached by the amateur with reverence and intelligence, and by the artist with sympathy and knowledge. It has not been made into a meaningless picture book, the pictures have served a distinct purpose. They enrich the text, but they do not hinder it intelligently explain it, and many a student obscure passage will recognize it afterwards a new meaning through their eye-binding pictures. Apparently the Bible is a mighty experiment in the hands of many, but it has been made a splendid achievement in this case.

Edward W. Bok

Many of our friends have already taken advantage of our remarkable offer. Those who intend to do so should not delay.

Remember that the quantity of these Bibles within our reach is limited.

For full particulars see issue of December 8. Send for book of specimen pages, and when you write address A. H. CHIPMAN, Business Manager Messenger and Visitor, St. John, N. B.

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Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small a space. They are a whole medicine

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chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 25c. The only Pills to take with Hood's Sarsaparilla.

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AVONDALE, Picton Co., January 14, 1898.

Messrs. C. Gates, Son & Co.
Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 86th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen,
Yours very truly,
DAVID MURRAY.
Sworn before me this 15th day of January, 1898.
ANGUS McDONALD, J. P.

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The Home

Eye Don'ts.

Don't read, study or sew lying down. Don't despise the day of little things. The whole system needs to be in good condition to keep each organ right. So keep your body strong, for when the body weakens the eyes weaken; this is the reason of falling sight in old age.

Don't go where there is a glare of either sunlight or electric light more than you can help. The green of the country and of the grass and trees is restful for the eyes.

Don't use the eyes when very tired or weak, from sickness; they are the most sensitive of our organs, and tire as the rest of us tires, and use after a certain point of fatigue or weakness has been reached is injurious to any part of our body.

Don't have the light fall on you work or book from the front; having it slightly back and from the side, preferably the left.

Don't forget that hot water is the most efficacious in case of inflammation or tiredness. Bathing for about ten minutes with water as hot as you can bear your elbow in is almost a sure relief. A boric acid solution that can be obtained at any drug store is also excellent.

Don't go to an optician to get glasses without first being examined and treated by a good oculist. Much harm is often done this way, and your eyes are not things to run any risks with.

Don't neglect or strain your eyes; they are the most precious and useful of your senses. Take as good care of them as in your power in the first place; but, if they are not as they should be, have them attended to at once. Remember, if once injured they are never quite so good as they were before.

Chilblains.

Chilblains are a slight frostbite. When the system is not in the best condition and the circulation poor they are likely to appear on the hands as well as the feet after exposure to the cold. When they have once begun they are quite likely to return every winter. The remedy for their return is to keep the feet and hands warm by protecting them with heavy woollen stockings and mittens, and whenever the feet or hands become chilled to restore their circulation and warmth by rubbing them briskly before going near the fire.

To remedy the burning and itching, if the skin is not broken, apply a lotion of equal parts of sweet oil and spirits of turpentine. The inflammation may be also reduced by painting the chilblains with iodine, which may be procured for the purpose of any druggist. This leaves a stain on the skin, however, and will spot the stockings or any article of clothing brought in contact with it while it is moist but it is usually effectual.

Do not use any of these applications if the chilblains are ulcerated or the skin is broken, but consult a physician, who will give an ointment for local application, and probably give a tonic for the general health.—For "A Subscriber."

Celery Salads.

There are several ways to serve celery on the holiday table when it is uncooked and served as a salad. The most ornamental way it can be served is frizzled. It is then used as a garnish to cold meat jellies and other cold savory dishes, or it is simply served in low crystal boats as a garnish to the table and to be eaten with salt. Curled or frizzled celery is easily prepared. Trim off the green portion of the celery and cut off the roots to separate the white stalks. Cut these bleached stalks into pieces about three inches long and split them each lengthwise into four strips. Cut these strips with a fine penknife each into four or six shreds, leaving about three-quarters of an inch of the top uncut. Lay the pieces of celery in ice water for two hours, when they should be well frizzled. They make a very pretty garnish to a rim of red tomato jelly, inside which a mould of mayonnaise of chicken is served.

A plain salad of celery is composed of the white stalks of celery cut in inch lengths and the roots cut into shreds. Dress it with two tablespoonfuls of vinegar two of oil and salt and pepper. Let the celery be very crisp and cold when prepared.

A celery mayonnaise is effectively served in a circle of red tomato or any savory jelly or simply garnished with curled celery. Prepare the celery in the same way it is prepared for a plain salad and dress it with enough mayonnaise dressing to mask all the pieces when they are tossed in it.

A Complexion Clearer.

A noted medical authority says: "To keep the complexion and spirits good, to preserve grace, strength and agility of motion, there is no gymnasium so valuable no exercise more beneficial in its results than sweeping, dusting, making beds, washing dishes and polishing of brass and silver. One year of such muscular effort within doors, together with regular exercise in the open air, will do more for a woman's complexion than all the lotions and pomades that were ever invented. Perhaps the reason why housework does so much more for women than games seem to do is because the exercise once begun must be carried on to the finish. It often gives women courage to go on living, and makes things seem worth while."

There is always cheer and satisfaction in the accomplishment of almost any home task which no game can give. The woman who makes a perfect loaf of bread or a successful salad must feel a greater sense of satisfaction in thus ministering to the comforts of others than one who has triumphed at croquet or golf. The satisfaction in the latter is just in proportion to the skill required, and is at best but short lived. It is a continual triumph for a good housekeeper to see her work proceed in an orderly manner and to keep the wheels of her many occupations going in a systematic way.

The housekeeper who has not learned to manage her work—and some women never do learn—is the one who is broken down with housework. She wastes about half her strength in useless energy, in unmethodic ways; she takes ten steps where one is necessary; she fritters away her vital force on trifles. A good housekeeper is not a woman who indulges in periodic upheavels of carpets and overhauling of furniture. The scrub pails and weapons of cleanliness are never in evidence in a well-managed house, yet the house is always clean. The cleaning is done on stated days and there is never any outward evidence to the superficial observer that it is necessary. The systematic housekeeper keeps her house clean, so that it is no necessity for the occurrence of those unfortunate periods when the fumes of soap suds and sand soap fill the house and the regularity of everything is disturbed by "setting things to rights."

It is the disentanglement of snarls of work that wears out the patience, consumes the time and breaks down the strength of body and nerve. When housework is done systematically, so that one detail follows another in regular succession like the work in a well-ordered shop; when housekeepers have learned to economize will and strength so as to make the slightest outlay possible for the work done, then we will hear less of broken-down housekeepers unable to withstand the weight of the toil that falls to their lot.

A London teacher, giving lessons on physical force, when he had finished asked: "Now, boys, can any of you tell me what force it is that moves people along the street?" He was greatly surprised, and the class highly amused, at receiving from one of the boys the unexpected answer, "Please, sir, the police force."

Many a man knows what is what, but doesn't know which is which.

Many a writer known how to write, but doesn't know when to go to press.



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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter.

THE BEATITUDES.

Lesson IV. Jan. 23.—Matt. 5: 1-12.

Study the whole chapter. Commit verses 3-10.

GOLDEN TEXT.

Ye are the light of the world, Matt. 5:14.

I. AND SEEING THE MULTITUDES. They proved that he had awakened sufficient interest for him to make a forward movement in his instruction. Wherever there are those willing to be taught the true teacher burns to teach. HE WENT UP. From the level place on the mountain (Luke 6: 12, 17), where the people were gathered, to a higher point, from which he could more easily be seen and heard by them. INTO A MOUNTAIN. The mountain, a well-known place. WHEN HE WAS SEEN. This was the custom of the Jewish doctors, who taught sitting in token of their authority.—Jacobus. HIS DISCIPLES CAME UNTO HIM. They gathered close to him, while the multitude were farther off, but within hearing.

First Beatitude.—V. 3. BLESSED. This word means far more than "happy," that which happens, by chance, from without. Blessedness "is the express symbol of a happiness identified with character." "The Christian word blessed is full of the light of heaven." "It emphasizes something which thrives on trial and persecution, which glories in tribulation, which not only endures, but conquers the world and expects its crown in heaven."

ARE THE POOR IN SPIRIT. The original for poor expresses utter destitution. Hence a consciousness of spiritual want whose supply can come only from God. It is the opposite of pride, self-righteousness, self-conceit. It is the same spirit that is required when we are told that we must become as little children, if we would enter the kingdom; willing and anxious to learn, to ask, to seek.

FOR THERE IS THE KINGDOM OF HEAVEN. (See last lesson.) For they have the spirit which makes heaven; they have the qualities without which there can be no heaven begun on earth. "Except ye be converted, and become as little children, ye shall not (cannot) enter into the kingdom of heaven" (Matt. 18: 3.) Pride, conceit, self-esteem, selfishness, lock and bar the door to heaven and heavenly blessedness.

Second Beatitude.—V. 4. BLESSED ARE THEY THAT MOURN. (1) This is an absolute promise to all those who in the kingdom of heaven are brought into the experience of mourning, and is to be interpreted by such passages as Rom. 5: 3-5, Heb. 12: 11, and Rev. 7: 14. (2) But chiefly the blessing refers to those who mourn over ignorance and sin, both in themselves and in others, who feel the sorrows of others, who realize the sins and needs of the world lying in wickedness. FOR THEY SHALL BE COMFORTED. (See Isa. 61: 1-3.) The Greek word for comfort means called to one's side for aid, strength, encouragement, consolation. It is the word from which one title of the Holy Spirit is derived, "The Comforter." Our word comfort is derived from two Latin words, con, together, and fortis, strong, made strong together. It is not the taking away altogether of sorrow, but transforming and transfiguring it, and compelling it to bestow blessings otherwise impossible.

The rainbow can be painted only on a storm. The most beautiful radiance of the sunset is reflected only from the clouds.

Third Beatitude.—V. 5. BLESSED ARE THE MEAK. Compare Psa. 37: 11. "Meekness has, and must have for one of its accompaniments, a temper which is not easily provoked; a serenity which is not easily disturbed; an indisposition to retaliate injuries. These signs of meekness—which may also be symptoms of weakness—have been mistaken for the quality itself," as the hands of a clock have been mistaken for its mainspring; or iron pyrites has been mistaken for gold, because it has the yellow glitter of gold."

FOR THEY SHALL INHERIT THE EARTH. This earth. (1) They get the most out of the world and all its good things. Passion and revenge are unhappy feelings. Trust in God, control of temper, shed peace and happiness over everything. Every earthly blessing has a heavenly flavor. (2) The meek have a surer title to their earthly possessions; they are less likely to be dispossessed by enemies; they are apt to live longer than the passionate and revengeful. (3) Christ's kingdom, whose members are characterized by meekness, is yet to possess the whole earth. The final and lasting conquest of the earth will be not by force of arms, not through worldly conquerors, not by force of intellect, nor by political shrewdness, but by the spiritual power of the meek, by the gospel of the meek and lowly Jesus. Apply vs. 38-41.

Fourth Beatitude.—V. 6. BLESSED ARE

THEY THAT DO HUNGER AND THIRST AFTER RIGHTEOUSNESS. "Hunger and thirst are the sharpest spurs an animal can feel. Hunger has made civilized men cannibals, and thirst has made them maniacs. When the Master said, 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled,' he declared in a figure that those whose strongest desires is for goodness shall be satisfied." FOR THEY SHALL BE FILLED. Not with power, or prosperity, but with the righteousness for which they hungered; and this really includes every lesser good. The whole soul is satisfied. And nothing else can satisfy the soul. All worldly things are vain to satisfy. They are like the salt waters of the sea, the more you drink the thirstier you are. Alexander conquered the world, and then wept for more worlds to conquer. God never made a human soul so small that this whole world could satisfy it.

Fifth Beatitude.—V. 7. BLESSED ARE THE MERCIFUL. Those who pity, sympathize with, and help to relieve, all misery and suffering. This is the natural outward expression of the inner hungering after righteousness. Mercy is near of kin to love. It is love to the needy, the troubled, the sinful, even those who have wronged us. It relieves spiritual want and darkness, as well as temporal; would give the gospel to the heathen, as well as food to the hungry.

FOR THEY SHALL OBTAIN MERCY. From man and from God. Like begets like. The echo is like the original voice. But most of all do we need God's mercy. And showing mercy to others proves that we have a state of heart which makes it safe for God to forgive us. For him to forgive the unmerciful would be to multiply sins and wrongs.

Sixth Beatitude.—V. 8. BLESSED ARE THE PURE IN HEART. Pure, sincere, unmingled with evil or imperfection in motive, purpose and love. Trench makes it correspond with "simple" in its original meaning of simplex, sine plica, without fold. It is also "sincere," i. e., sine cera, without wax, honey pure without any particles of wax; or as most modern etymologists derive sin from sim (Latin simul), altogether, and cerus from the same root as the English sheer, pure, clear; hence wholly, altogether clear.

FOR THEY SHALL SEE GOD. There must be a likeness of nature and feeling, in order to understand another. So only the pure can see a pure God. The impure, the bad, cannot even see him, much less enjoy him. They do not understand his nature. They are color-blind. The selfish do not believe that unselfish love exists. The vile do not believe there is real purity.

When do we see God? Not only in heaven, but here and now. Just as far as any one is pure he sees God. What a privilege this is, to see God, his goodness, his glory, his love! How it enlarges the vision, widens the horizon, and expands the soul! What an ideal it sets before us! "The words of the dying Kingisle," says Dr. Tait, "find an echo in every Christian heart, 'How beautiful is God!'"

Seventh Beatitude.—V. 9. BLESSED ARE THE PEACEMAKERS. "The founders and promoters of peace." The exact opposite of the quarrelsome, the passionate, the fighters, the faultfinders, the murmurers; and also those who are indifferent whether there is peace or not. (1) Those who try to reconcile men at variance. (2) Those who try to bring peace to the restless and troubled. (3) Those who, from this same disposition, seek, like their Master, to reconcile men to God; to bring divine peace into sinful souls, by leading them to the Prince of Peace.

FOR THEY SHALL BE CALLED THE CHILDREN OF GOD. Because they are like him. They inherit his nature from their Father. The gospel ever brings peace, restoring the lost harmony of the soul with God and with nature and with itself.

10, 11. BLESSED ARE THEY WHICH ARE PERSECUTED. Who arouse the opposition and hate of bad men. The way this is manifested is described in v. 11.

Note that there are two conditions. (1) It must be FOR RIGHTEOUSNESS' SAKE, FOR MY (Christ's) SAKE. So far as we use bad methods, or censorious language, or passion, or false denunciations, we lose the blessing. Many a person has been persecuted more for his un-Christly way of reform than for the reform itself. (2) It must be FALSELY. Persecution and suffering in themselves do not inherit the blessing.

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EQUITY SALE.

There will be sold at public auction on Saturday, the 29th day of January next, at 12 o'clock noon, at Chubb's Corner (so called) in the City of St. John pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the nineteenth day of October, A. D. 1897, in a certain cause therein pending wherein Mary Blanche Williams is Plaintiff and William Holman is Defendant, with the approbation of the undersigned Referee in Equity, the land and premises mentioned in the said Plaintiff's bill and in the said decretal order, and therein described as follows: All the right, title and interest of the Defendant in and to a certain Indenture of Lease bearing date the first day of March, A. D. 1887, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of St. John, of the first part, and William Holman, Junior, of the second part, and by the said William Holman assigned to John M. Robinson (which said Indenture of Lease by certain assignments and the land thereby demised and all the buildings thereon have become vested in the defendant) and in and to the lands and premises therein and in the Plaintiff's bill described as "all that certain lot, piece and parcel of land situate, lying and being in Duke's Ward, in the City of St. John, bounded as follows, namely, beginning at the South Eastern corner of a lot of ground, formerly leased by the said Rector, Church Wardens and Vestry to one, Caleb Radcliffe, the said corner being on the western side of Charlotte Street, thence running along the southern boundary line of said Radcliffe lot the extent thereof eighty feet, thence southerly on a line parallel with the said street thirty-three feet four inches, thence easterly on a line parallel with the said Radcliffe southern boundary eighty feet to the said street, and thence northerly on the line of the said street to the place of beginning with all the privileges and appurtenances to the same belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of St. John this 16th day of November, A. D. 1897. E. H. McALLINE, Referee in Equity. Plaintiff's Solicitor. W. A. LOCKHART, Auctioneer.

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From the Churches.

DIGBY, N. S.—The B. Y. P. U. on Christmas eve presented Pastor and Mrs. Thomas with two beautiful "cobble bottom" rocking chairs, for which they desire to express sincere appreciation.

R. H. T.

HILLSDALE HAMMOND, KINGS CO. N. B.—During the year just closed, the Masters benediction rested on us. We confidently look for the continuation of His blessing during this year. Last Lords Day Sister May Howe, united with us by baptism. More will follow. R. M. BYNON.

CHESTER.—Pleasant times Xmas. The Junior Unions at Chester Grant and at the Basin gave me each a nice present. A pound party at the parsonage closed happily the old year and ushered in the new, with lots of good things. The Junior Union leaflets are so cheap now that it is better to use them. PASTOR.

AMHERST, N. S.—Our work is moving along with regularity. We have nothing special to report. At the present time we are engaged in the Week of Prayer which is proving very helpful to the Christians, and we trust that sinners may be convicted. We wish the MESSENGER AND VISITOR a happy and prosperous New Year.

NORTH CHURCH, HALIFAX.—The church is preparing to hold Jubilee Sunday, Jan. 30th, and continue until Friday following. Several prominent pastors are to take part, members of "ye olden times," wherever you are, write the old church a Jubilee message, and remember that an effort will be made on the Sunday to pay off the mortgage. A "Golden offering" will be taken and you can help. Write the message to the clerk, G. A. McDONALD.

NEW GLASGOW.—On Tuesday evening, Dec. 28th, being the tenth anniversary of the pastor's wedding, a number of the congregation and friends came to the parsonage and spent a pleasant time by means of games social talk, recitations, cake and coffee. They left many presents for Mrs. Raymond for which she is very grateful. The people have shown us much kindness since our coming to this town. G. P. R.

OAK BAY AND BARTLETT'S MILLS.—Rev. J. W. S. Young, assisted pastor W. H. Morgan in special services with the Oak Bay church. The preaching was pointed and full of power. Fifteen confessed Christ, and up to date three joined the church. More are expected soon. We are now with the people at Bartlett's Mills. A great many have already stood for prayer. We expect a great work done there. Bro. Young is very earnest in the work.

RAWDON, N. S.—On Sabbath morning, Jan. 2nd, it was our happy privilege to meet at the water side, when Miss Sadie Wellwood followed her Lord in the ordinance of Baptism, making six in all that have joined this church within a few months. On New Year's evening, a social was held at the home of Deacon Wier where one hundred persons enjoyed the privilege of taking tea together. After which the company were pleasantly entertained with music, singing, speeches, and other means of entertainment, such as Rawdon people know well how to furnish. And last but not least the pastor was made happy by the presentation of \$45.00. At a late hour we parted, feeling that a happy new year had commenced for some. R. MUTCH.

BAY VIEW, YARMOUTH CO.—We are enjoying a little reviving. Our meetings are of more than ordinary interest and some whose voices have not been heard for sometime are praising the Lord. There is a general desire to begin this year in such a way as to make it one of the best in the history of the church. A word again in grateful reference to the kind thoughtfulness of our people. Christmas evening, in response to a ring at the door we were presented with a beautiful parlor lamp and centre table. But this was only a prelude to the following Tuesday evening, when about fifty people gathered at the parsonage and gave us a liberal donation in cash and other valuables. Twice before during the past year, has the parsonage been invaded in this manner, once by the adult young people and at another time by the younger class. These tokens of good will help us in more ways than one, and they deepen the desire, that God may make this year one of the richest of our life in usefulness and consecration to the Master's work. D. H. MACQUARRIE.

Jan. 4.

UPPER GAGETOWN.—The rough roads did not prevent some fifty of my friends meeting Christmas evening at the parsonage to extend the greetings of the season. After a very enjoyable time Dea. John Hoben gave one of his complimentary addresses to the pastor and family, and then presented me with (\$20.) twenty dollars in cash and other necessities, for which I felt very thankful. We have decided to observe the week of prayer, and at its close if there seem to be an increase of spiritual interest, we will (D. V.) continue the special meetings, and in view of this will be ready to welcome all the help the Lord will send us. I ask an interest in the prayers of all who love the Lord Jesus.

Yours truly,

CHAS. HENDERSON.

MOUTH OF KESWICK.—The Lord is manifesting His power in this village, backsliders are returning and poor sinners are being saved. At our regular prayer meeting four were received for baptism. One sister, the mother of a large family, comes to us from the Church of England. The little flock feels greatly encouraged. Oh, that God would display His mighty power here. Pray for us. Our new and beautiful house at Macnaquah was dedicated last Sunday. Pastor Cahill, of Centerville, preached two excellent sermons to large and intensely interested congregations. In the evening the writer preached to a crowded house, after which a social service of great power was enjoyed. The memorial window purchased by Sister Gilbert Dykeman adds greatly to the appearance of the house. "Our great need here is a reformation, and that means a good deal up this way. G. H. HOWARD.

GIBSON.—The new year has opened auspiciously with us. At the first Sunday morning service two were baptized, Thos. Hoben, Supt. of the C. E. R. and Harry Hoben, oldest son of the late conductor Hoben, John Henry, station agent, has been received by letter. Others are coming. Allan Hoben, M. A., in the senior year at Newton, spent his Xmas holidays home, in a way that most truly showed forth the spirit of the season; he is an exception to the rule "that a prophet is without honor in his own country, and in his own house." Santa Claus, after treating the Sunday School children to all manner of good things, unexpectedly turned around and "collared" the pastor (in fur). The handsome new parsonage on the lot adjoining the church, is well under way and the committee which has the building of it in charge, is a guarantee that it will be done right, and by May 1st be ready for occupancy. J. B. CHAMPTON.

January 5th.

UPPER DORCHESTER.—The year just closed was one in which this church had done good work. Spiritual and temporal interests have been marked with prosperity. Kind considerations for the comfort and welfare of the pastor and his family have lasted all the year. On Jan. 3, our home was visited by many of the friends, and after spending a pleasant evening socially Dea. Robert Scribner, called the company to order and Dea. J. B. Tingley came forward and with a very neat and unassuming address, presented the pastor with a beautiful fur coat, a present from them and other friends. The coat was procured from Messrs. Dunlap & Co. of Amherst where the best goods in that line can always be obtained. If good congregations, good prayer meetings and good S. Schools are indicative of a united and happy people, then we claim this for both churches, the one at Upper Dorchester and the one at Dorchester. For this gift the recipient would thank all who in any way contributed towards it. We have to be thankful all the time, because the kindness of the people is so constant. C. C. BURGESS.

January 6th, 1898.

PRINCE WILLIAM.—Since our last communication to the MESSENGER AND VISITOR, Xmas has come and gone. Santa Claus has been visiting his friends on this portion of the St. John as well as elsewhere. At the beginning of Xmas week the congregations of the Baptist Churches of Prince William and 2nd Kingsclear through Mr. Judson Coy, M. D., and his estimable wife, presented their pastor with a magnificent fur coat, valued at \$45 by the reliable firm of Tennant, Davies & Clarke of Fredericton of whom it was purchased. Also on Xmas Eve, despite the severe cold, a few of the Prince Wm. friends assembled

at the parsonage and with them was Miss Estabrooks who remembered "Our Baby" by the presentation of a handsome fur boa and doll. This is not the first time that Miss Estabrooks has taken "Adelia" into consideration. On the Monday following Xmas, a goodly number of the company that purposed coming Xmas Eve, but were hindered on account of the inclemency of the weather, gathered into our home, spent an enjoyable evening and served refreshments. When they left for their homes, there remained on our table several pounds of tea, raisins, crackers, cheese and soap and a pair of heavy driving mittens. May he who has received these tokens of gratitude from his many friends, endeavour to show them in more ways than one that he is far from being ungrateful for their kindness. And may they who have been prompted to perform such kind acts bear in mind as the Xmas tide is flowing out, that it is their grand privilege to allow the love that caused God's great gift to man to flow into their hearts, it may be for the first time, or if not with renewed fullness and power. F. B. SHELVE.

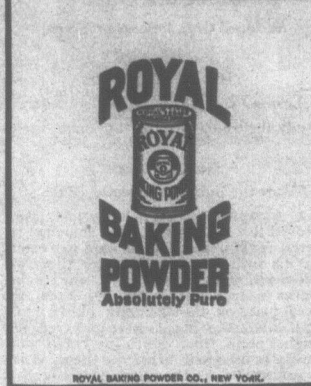
Burden, Dec. 28th, 1897.

BILLTOWN, N. S.—A few weeks ago we referred to the work of General Missionary, Arthur F. Baker, at Woodville, a section of this church. He left us on the 27th ult. During his stay forty-six were baptized, fifteen of these are heads of families. A few of the meetings were held at Lakeville where a number were hopefully converted to God. Bro. Baker's visit has, we have reason to believe, been a great blessing to the church and community. How great the blessing time will more accurately determine. The cause of religion had become low in these parts. Christians needed very much to be revived. The results of the too free use of cider was manifest. A number have been rescued from the snare of the tempter, but we are free to confess that we fear the influence of this intoxicant. It seems to be a most potent instrument in the hands of the evil one for the destruction of men. When will fathers and mothers awake to the mischief they are doing to their own children and to the youth around them by their encouragement of the deadly evil? We rejoice in what the grace of God has done for many of late. Hearts have been renewed, homes made happy, the morals of the community improved and valuable additions have been made to the church. We now hope that we shall do better work for God than heretofore. Bro. Baker greatly endeared himself to the people during his stay. Those who hear him feel that he is a man of convictions, who can say, "I believe, therefore have I spoken." He will be long remembered among us for his earnest, faithful work. M. P. FREEMAN.

KEMPT, QUEERNS CO., N. S.—Three months have elapsed, since my coming to this place. We have been kept quite busily engaged. The field is large and taxes our strength to its utmost capacity. Owing to the scattering of the inhabitants our congregations are not so large as we would wish. But all our services are fairly well attended and prospects are brightening. We are endeavouring to marshal the Lord's hosts for active warfare and by the blessing of the Holy Spirit, hope for good results. Queens is noted for the intelligence and hospitality of its people. Among them we are snugly and comfortably settled and are beginning to feel at home. It is very pleasant to labor among a people who appreciate and take an interest in you and the cause you espouse. Our people are doing all in their power to make our stay among them happy. On the evening of the 30th ult. our spacious parsonage was filled to its utmost capacity with friends, from all the region round about. Their smiling faces, cheerful voices and benevolent hands, expressed their esteem for, and good-will towards us. After several hours had been spent in pleasant conversation, interspersed with vocal and instrumental music, and all had partaken of a sumptuous repast, prepared by our good sisters, the company quietly dispersed, leaving us richer by \$55. We extend to our friends our hearty thanks, and say to one and all, come again. Jan. 4th. L. J. SLAUGHENWHITE.

HIGHLAND BAPTIST CHURCH, FITCHBURG, MASS.—A piece of good news is never unaided. I am sure you will be glad to know that we are in the midst of a very gracious revival. Last spring over fifty found Christ with us. Now the good work has broken out again with even greater power than before. On Dec. 26, I baptized a young man and on Jan. 2, two young ladies. In the after-meeting following the baptism, 22 rose for prayer. It was a most powerful service, more than one strong man wept like a child. Two of the boys from the Brigade were the first to rise. Now out of the 40 at least 30 of them have risen for prayers and desire to be Christians. M. P. K.

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On Monday evening, 12 rose and on Tuesday evening, 18 more. The services will continue all this week and next. How much I wish I had some good brother like Isa Wallace or Bro. John Marple, to help me in this delightful reaping time. The interest has spread all through the congregation, the Sunday School and the Junior Endeavor. The Boys' Brigade have a prayer meeting of their own every night before the regular meeting to pray especially for the boys; they have taken as their motto, "Every boy in the Brigade for Christ." I meet with them, and I can assure you it would do any Christian's heart good to hear them pray for one another. I preach my first anniversary sermon on Jan. 9th and will be glad to send you a line about that service and also a further report of the revival in our midst. We are very grateful to God for moving upon the hearts of the unawakened. To Him be all the glory. A. T. KEMPTON.

Fitchburg, Mass., Jan. 5.

DOAKTOWN, N. B.—The holiday season is past again. It brought to us the usual greetings and kind remembrance in gifts, something however, a little aside from the ordinary, happened to us on the evening of Dec. 25, when about forty of our young people from Ludlow took possession of our humble abode; Mrs. K. being absent on a visit to N. S. The young ladies of the party quickly spread the tables and from their baskets laid thereon a bountiful repast. Then was the King, the Princess and Princes invited to dine with this happy group. Order being restored again, and finding ourselves richer in basket and store, we accompanied our friends to Simm's Hall, where the young people of the Baptist church gave a concert in aid of paying the debt on the church edifice. The concert was in every way a success netting with the sale of a few well filled baskets the sum of \$61.01. It was just hinted to our young friends, that they had better give the concert at Boistown on New Year's Eve, this they did, and increased the above mentioned sum by \$20.01. It has been a hard pull for the little band of Baptists in this place to rebuild having lost their old church by fire about four years ago. The good sisters have not been at ease in this matter, always ready to try something to raise a few dollars more. It must be with satisfaction that they now have all but reached the end of this troublesome debt. It snows and it blows, so we are not able to reach Ludlow, for service Lord's day morning, 2nd. In the evening however in response to a request made by a committee of the joint conference of the Boards of F. M. in the United States and Canada, a sermon was preached in the D. T. Baptist church by J. C. Meser. Our young brother taking for his text words found in Luke 9: 13, "Give ye them to eat." The sermon wasn't of the kind that makes you shed great tears over the "Poor Heathen," but of the kind that makes you feel guilty and mean, just as the most of us ought to feel, in the way we are handling this matter. When our young brother closed, as he did, very abruptly, saying, "He guessed he would stop here for the present," I felt to say, well, if you can stand there as a youth preaching your second sermon, and plead in that powerful way for the heathen, what will you do as a man, will you not go and face to face plead with them for God; and is He not raising you up for this very purpose. Jack is in his second year at Acadia, he is about to receive a license from the church to preach, so that he may spend the summer months with some of our churches looking for supply from that quarter. Now that I have started, I hardly know when to stop. Already I fear I have trespassed upon your valuable space. However as we are well on our way into our fourth year, on this field, and have not troubled you much in the past, considering that as far as Baptist Bishops are concerned, we represent the whole of Northumberland, you must "grant us our indulgence." M. P. K.

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BIRTH.

BARNSTEAD.—On Dec. 24th, at 350 Goringen Street, Halifax, N. S., to Mr. and Mrs. J. Henry Barnstead, a son.

MARRIAGES

THOMAS-GRIER.—At St. Martins, Dec. 22nd, by S. H. Cornwall, B. A., Edwin Isaac Thomas to Jane Grier, both of St. Martins, N. B.

McCUMBER-McVICAR.—At St. Martins, Dec. 23rd, by S. H. Cornwall, B. A., Henry M. McCumber to Blanche A. McVicar, both of St. Martins, N. B.

McMANN-YEAMANS.—At the residence of the bride's father, John Yeamans, Esq., Dec. 30th, by Rev. A. Freeman, Duncan McMann and Sadie Yeamans, all of Newcastle, Queens Co., N. B.

GRANT-WYMAN.—At the residence of the bride's sister, Mrs. Geo. W. Grant, on Dec. 29th, by Pastor H. A. Giffin, Capt. Thomas Ansley Grant to Margaret Weber Wyman, youngest daughter of the late Jacob Wyman, all of Weymouth, Digby Co., N. S.

ROGERS-HAMILTON.—At Forest Glen, Yar. Co., Dec. 22nd, by Rev. M. W. Brown, George Rogers, of Milton, and Annie Hamilton, of Forest Glen.

CHANDLER-FELLS.—At Greenville, Yar. Co., Dec. 24th, by Rev. M. W. Brown, Oscar Chandler, of Greenville, and Fanny Fells, of Salem, Yar. Co.

CAVANAH-HURLBERT.—At Springhaven, Yar. Co., Dec. 25th, by Rev. M. W. Brown, Gilbert Cavanah and Nellie Hurlbert, both of Springhaven.

GANONG-KEIRSTEAD.—At the residence of the bride's father, Wm. Keirstead Esq., Jan. 4th, by Pastor S. D. Ervine, James W. Ganong to Mary Keirstead, all of Springfield, Kings Co., N. B.

ABBOTT-McMILLAN.—At the Baptist church, Lewis Head, Dec. 28th, by Pastor N. B. Dunn, of Osborne, Reuben Abbott, Esq., to Augusta McMillan, both of Lewis Head, Shel. Co.

STRANG-FREEMAN.—At the residence of the bride's parents, Sable River, Shel. Co., Dec. 29th, by Pastor N. B. Dunn, of Osborne, William B. Strang, of Port Clyde, to Josephine H., daughter of Lewis and Elmira Freeman.

MOREHOUSE-SAUDERS.—At the Baptist parsonage, Digby, N. S., on Dec. 22nd, by Rev. B. H. Thomas, Arnold R. Morehouse, of Digby Neck, and Eva L. Saunders, of Sandy Cove, N. S.

DAKIN-MOREHOUSE.—At the Baptist parsonage, Digby, N. S., on Dec. 29th, by Rev. B. H. Thomas, Vernon T. Dakin and Mary J. Morehouse, both of Centreville, Digby Co., N. S.

SNYDER-PECK.—At the Baptist parsonage, Digby, N. S., on Jan. 4th, by Rev. B. H. Thomas, Robert S. Snyder, of Marshalltown, and Matilda A. Peck, of Bear River, N. S.

DICKSON-WHIPPLE.—At the Baptist parsonage, Truro, Jan. 5th, by Pastor Adams, David H. Dickson, of Truro, to Emma Whipple of East Mountain.

LETTYNE-ARMSTRONG.—On the 3rd inst., at the residence of the bride's parents, by the Rev. J. A. Gordon, M. A., James W. Lettney and Jessie Armstrong, both of St. John.

SPIDLE-CROSS.—At Bridgewater, N. S., Jan. 5th, by Rev. E. P. Churchill, Sylvanus Spidle of Bridgewater, to Annie Cross of Conquerall Mills.

MACKEY-McMANUS.—At the residence of the officiating clergyman, on the 6th inst., by Rev. J. B. Champion, Fred S. Mackey to Miss Bessie McManus, all of Gibson, York Co., N. B.

READ-WOOD.—In the Channing Memorial church, Newport, R. I., Dec. 29th, by Rev. Dr. Cutter, assisted by Rev. E. O. Read of Waterville, father of the groom, Dr. Willard F. Read of Lynn, Mass., and Prue, daughter of Capt. Joseph E. Wood, formerly of Canaan, N. S.

DEATHS.

STEADMAN.—On Christmas day, at his home, Mill Village, Queens Co., N. S., Deacon Enoch Steadman, in the 85th year of his age.

BANCROFT.—On Dec. 21st, a very sad drowning accident happened at Walton, Hants Co., when Archie, fifteen year old son of Dea. Edwin Bancroft met his death while skating on the river near his home. Deep sympathy is felt for the bereaved family.

EARLY.—At Northfield, Dec. 12th, of erysipelas, Willard Early, in the 42nd year of his age, leaving a wife and four children to mourn their loss. Our brother was converted several years ago, and lived a consistent life until death. When the call came he was ready, and fell asleep in Jesus. May our benevolent Father comfort the bereaved widow and children.

BERNARD.—At Bayview, St. Martins, Dec. 3rd, William Bernard, aged 77 years. Our brother professed faith in Christ and was baptized by Rev. James A. Smith during his pastorate here. After a lingering illness he died trusting in nothing but the blood of Jesus. He leaves a widow and several children to mourn the loss of a loving father.

MOLASKY.—At West Quaco, St. Martins, Dec. 15th, Mr. S. J. Molasky, aged 61 years. Our brother was converted some years ago and joined the 1st St. Martins church during the pastorate of Rev. James A. Smith. This dear brother lived a faithful, consistent Christian life, ever ready in word and deed to do for Christ. We shall miss him much in the church and community.

COGSWELL.—At his home Centreville, on Nov. 8th, of congestion of the lungs, Samuel N. Cogswell, aged 67 years. The deceased was a beloved and respected member of the Centreville Baptist church, but among his brethren modest and retiring, ever esteeming others more than himself. He was at the last Conference meeting before his sickness and spoke of his one and only hope, viz., Christ and his righteousness. He leaves a widow, one son and several daughters to mourn the loss of a kind husband and father.

LAYTON.—At Truro, Dec. 13th, Rebecca Mosher, aged 26 years, beloved wife of Herbert Layton, who deeply mourns his loss. She left two children, too young to realize the loss of a loving mother. Other relatives and many friends are also made sad by this event, yet none "mourn as those who have no hope." Her illness was not considered dangerous until a short time before her death. When informed of her approaching dissolution she calmly committed her loved ones to the care of a covenant keeping God and to those who will love and care for them. She died, as she had for many years lived, trusting in the merits of the atonement made by a crucified and risen Saviour.

SPRINGER.—At Jemseg, on the 13th inst., Sister Springer, wife of Bro. Fred W. Springer, and only daughter of Dea. Benj. Titus. Sister Springer leaves a husband, two children (a daughter and son), a father, mother and three brothers to mourn their loss. She was a devoted wife, loving daughter and mother. Some four or five years ago Sister Springer made a profession of her faith in Christ and united with the Jemseg church. A short time before her death she said her Saviour was with her. She feared not to meet the last enemy. God gave her the victory through Christ. May God comfort the aged parents and sick husband. She sleeps in Jesus.

CHASE.—At New Minas, Kings Co., N. S., James Chase died Jan. 1st. He left a wife and five children with a large circle of friends to mourn his absence. He was in the woods working two days before and there received a serious injury from a falling tree. A limb struck him on the back of the head and forced him to the ground, the tree just catching in time to save him from an instant death. He was conscious till the last, and met his death prepared. He was a good Christian. In his church home we shall miss him, but still we know that the evenness and constancy of his life will tell for good. To the family thus sadly bereft the members of the Third Horton church extend their deepest sympathy.

STEADMAN.—Deacon Enoch Steadman, of Mill Village, Queens Co., N. S., passed to his home on high on the 25th of last month, in the 85th year of his age. During the past year our brother had been in failing health, and so his death was not unexpected. To him death was not "the king of terrors," but the King's messenger to conduct his servant to the portals of the palace royal where he would be forever with his Lord. His conversion dated back to his 18th year under a sermon preached by the late Richard McLearn from the text, 1 Pet. 4:18, "And if the righteous scarcely be saved," etc. That, in our brother's estimation, was the greatest event of his life. How he revered the preacher, and how dear and sacred was that portion of the Word. For certain seasons he did not take a public stand and unite with the church for many years. He was baptized

A NEW PREMIUM

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by the late Rev. R. R. Philp during the last year of his pastorate in Port Medway, 1858. He was ordained deacon of Port Medway and Mill Village church early in the pastorate of the writer of this tribute. He was a tower of strength to the church of which he was a member. When it was felt that the Baptists in Mill Village needed a house to worship God in, Bro. Steadman put his great energies into the work and the house was not long in building, and our late friend paid more than half the cost of the then beautiful structure. He was always the pastor's assistant, ready for every good word and work. His house was a typical ministers' home. Every servant of God was made welcome. Many of our ministers, should their eye fall upon this notice, will have pleasant memories revived of the Steadman home and its loving inmates. Dea. Steadman was a great lover of the "means of grace," though very feeble he attended the last Conference of the church before his death and gave his testimony. He was a good man, an every day Christian. Those who knew him best loved him most. He carried his credentials in his open, manly countenance. He had a kindly word for all. Religion flourished in his home, Mrs. Steadman, who survives him, was strong in the faith, the children were reared under these helpful influences and all came out early on the Lord's side. The writer baptized during his first pastorate four of the eldest, the other three came in due time. The eldest daughter passed on to her reward some years ago. The widow and the six remaining children will have the sympathy of a large circle of friends. In the absence of Rev. F. E. Bishop, Rev. H. S. Shaw, of Liverpool, attended the funeral services.

WELTON.—At Lawrence, Mass., on Dec. 2nd, Amariah Welton, second son of the late Deacon Sydney Welton, of Kingston Village, Aylesford, aged 69 years. He professed religion in early life and united with the Lower Aylesford and Upper Wilmot church, from which he took his letter of dismission to unite with the Second Baptist church of Lawrence, to which place he removed about twenty years ago. He leaves a wife, three sons and a daughter, and six brothers and three sisters to mourn his departure. He was a kind and loving husband and father, and as a man and Christian held in the highest esteem by all who knew him. Our dear brother suffered much in his last illness and became exceedingly emaciated, but as his bodily powers became weaker, his faith grew stronger and his hopes brighter. For the sake of the dear ones he was about to leave he would gladly have remained, but heaven possessed for him the higher attraction. He knew that to depart and be with Christ would be far better, and so peacefully and triumphantly he passed away.

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Mortgagee Sale.

To Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson, and all others whom it may concern: There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, on Saturday, the Twenty-ninth day of January next, at the hour of 11 O'clock in the forenoon, under a Power of Sale contained in a Mortgage, dated the 1st day of February, A. D., 1887, made by the said Henrietta C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson, to William Wallace Turnbull and by said William Wallace Turnbull assigned to the Turnbull Real Estate Company. All that certain lot, piece and parcel of land situate upon the East side of Great George Street in the said City of Saint John and bounded and described as follows to wit: Beginning at the East Corner of a reserved alleyway of the South side of Great George Street at the distance of Eighty feet from the North East Corner of Pitt Street and Great George Street, thence running Eastward along Great George Street fifty feet to the Western side line of the lot at present under lease to one James E. Davidson, thence southerly and parallel with the East line of Pitt Street one hundred feet, thence Westwardly and at right angles fifty feet, thence Northerly one hundred feet to the place of beginning, being intended to comprise a lot of fifty feet by one hundred feet and fronting on Great George Street, together with the free use and privilege of an alleyway of ten feet in width fronting on Great George Street on the west side of the above mentioned lot and extending back southerly fifty feet to be used in common by the parties owning or occupying the two lots to the westward, their heirs and assigns forever agreeable to a Petition Deed made between Charles T. Peters and George F. Peters and the said Henry S. Peters and registered in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 3 of the Records pages 311 and 312 as by reference thereto will more fully appear. Together with the buildings and erections thereon. The above sale will be made by virtue of a power of sale in said mortgage by reason of non-payment of principal money. Dated December 17, A. D., 1897. SILAS ALWARD, GEO. W. GROW, Solicitor for Assignee Auctioneer. Turnbull Real Estate Company, W. W. TURNBULL, Pres.

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News Summary.

General Weyler has defied the Spanish government to take proceedings against him. The Army and Navy Dry Goods Company, Toronto, has assigned. Liabilities \$125,000. Hon. Dr. Borden will sail for home on Jan. 12. He is much better than he has been for a long time. The type foundry of A. D. Farmer & Son, New York, was damaged by fire on Wednesday to the extent of \$50,000. Sixteen carloads of grain from Ontario points have been forwarded to Halifax for shipment to Liverpool by the steamer Uluda. Mayor Bingham was re-elected to the chief magistracy of Ottawa on Monday by acclamation, and Mayor Shaw was re-elected in Toronto by a big majority. Three men were killed at the Avondale mine of the D. L. & W. Coal Company at Wilkesbarre, Pa., on Wednesday by a terrific explosion of gas. Four thousand dollars has been paid over to the town of Edmonton, Saskatchewan, for the Edmonton district railway charter, in which Hon. Wm. Pugsley is interested.

Col. McRae, Ontario government commissioner, was in Ottawa Thursday on his way to New Brunswick to confer with the agricultural department regarding the prevalence of tuberculosis. The minister of public works has extended the time for receiving models for the monuments of Queen Victoria and Alexander Mackenzie to be erected in Parliament Square for a few days. The medical fraternity in New York is much interested in the report from Vienna that Dr. Schenck has discovered the secret of exercising an influence over females so as to fix the sex of their off-spring. The New Bedford, Mass., Spinners' Union on Wednesday evening unanimously voted to resist the cut down in wages. The strike will not take place until January 17, when the reduction goes into effect.

While working on a four story building at Roxbury, Mass., Wednesday, Charles Bonnafont, fifty-two years old, fell from the roof to the ground, receiving injuries from which he died while being conveyed to the hospital.

At a public meeting in Annapolis on Tuesday evening, the proposed steamship line to St. John was considered and a committee was appointed to ascertain the style of boat required, probable cost, and other necessary data.

Instructions have been issued to postmasters not to send to the dead letter office any letters for points within the empire which may be mailed short of postage under Hon. Mr. Mulock's three cent per ounce proposal of a few weeks ago.

The National Art Gallery, Ottawa, was burglarized Tuesday night and a case of old coins of priceless value, presented to the government many years ago by Col. Falkland, was stolen. Some of the coins were over two thousand years old.

The divisional court at Toronto on Monday denied the application of Mrs. Sternaman, found guilty at Cayuga of poisoning her husband, for a new trial. Mrs. Sternaman was sentenced to be hanged on Jan. 20 for the murder of her second husband.

After six days of siege and heroic defence the Dervish post at Osobri, in the Foudan, has fallen. Many of the Dervishes were killed and the remainder of the garrison fled, leaving all their property behind. Osobri is the last important place between Kassala and Khartoum.

A meeting of hardware men from all over the country was held at Toronto on Wednesday, when it was decided to adopt shorter terms of credit. The new terms for shelf and heavy hardware and metals in Ontario, Quebec and the Maritime Provinces are four months' credit, with three per cent, off for thirty days. No changes were made in the price lists.

The last payment to the government by the Union Pacific re-organization committee for the Union Pacific Railroad was made Wednesday by the payment at New York of \$8,500,000. The payment concludes practically the financing of the Union Pacific re-organization and the payment of the debt of \$58,000,000 to the government. The organization committee and the re-organized company are now entitled to take possession of the road.

This office has received attractive calendars from F. A. Dykeman & Co., the well known dry goods firm; from E. M. Sippell, provincial manager for the Ontario Mutual Life Assurance Co.; from F. R. & H. B. Robinson, agents for Fire and Accident Insurance; from the Dominion Atlantic Railway Co., and the Youth's Companion. The D. A. R. Calendar gives maps of its line and the connections thereto; the Youth's Companion calendar is as usual an art production of a high order of merit. For each of these favors we extend thanks,

Pharaoh and the Sergeant.

Consider that the meritorious services of the sergeant instructors attached to the Egyptian army have been inadequately acknowledged. . . . To the excellence of their work is mainly due the great improvement that has taken place in the soldiers of H. H. the Khedive.—Extract from letter.

Said England unto Pharaoh, "I must make a man of you, That will stand upon his feet and play the game; That will Maxim his oppressor as a Christian ought to do," And she sent old Pharaoh Sergeant Whatisname.

It was not a duke nor earl nor yet a viscount; It was not a big brass general that came; But a man in khaki kit, who could handle men a bit, With his bedding labelled 'Sergeant Whatisname.'

Said England unto Pharaoh, "Tho' at present singing small, You shall hum a proper tune before it ends," And she introduced old Pharaoh to the sergeant once for all, And left 'em in the desert making friends.

It was not a Crystal Palace nor Cathedral; It was not a public-house of common fame; But a piece of red hot sand, with a palm on either hand, And a little hut for Sergeant Whatisname.

Said England unto Pharaoh, "You've had miracles before, When Aaron struck your rivers into blood; But if you watch the sergeant he can show you something more. He's a charm for making riflemen from mud."

It was neither Hindustani, French nor Coptic; It was odds and ends and leavings of the same, Translated by a stick (which is really half the trick), And Pharaoh hearkened to Sergeant Whatisname.

(There were years that no one talked of; there were times of horrid doubt— There was faith and hope and whacking and despair— While the Sergeant gave the Cautions and he combed old Pharaoh out, And England didn't look to know nor care.

That is England's awful way o' doing business— She would serve her God or Gordon just the same— For she thinks her Empire still is the Strand and Holborn Hill, And she didn't think o' Sergeant Whats is name.)

Said England to the Sergeant, "You can let my people go!" (England used 'em cheap and nasty from the start) And they entered 'em at Firkeh on a most astonished foe— But the Sergeant he had hardened Pharaoh's heart

That was broke, along of all the plagues of Egypt, Three thousand years before the Sergeant came— And he mended it again in a little more than ten, So Pharaoh got, but like Sergeant Whatisname.

It was wicked had campaigning (cheap and nasty from the first), There was heat and dust and coolie-work and sun, There were vipers, flies and sandstorms, there was cholera and thirst, But Pharaoh done the best he ever done.

Down the desert, down the railway, down the river, Like the Israelites from bondage so he came, 'Tween the clouds o' dust and fire to the land of his desire, And his Moses it was Sergeant Whatisname!

We are eating dirt in handfuls for to save our daily bread, Which we have to buy from those that hate us most, And we must not raise the money where the sergeant raised the dead, And it's wrong and bad and dangerous to hoist.

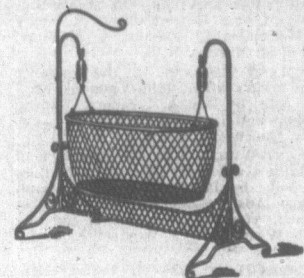
But he did it on the cheap and on the quiet, And he's not allowed to forward any claim— Though he drilled a black man white, though he made a mummy fight, He will still continue Sergeant Whatisname— Private, Corporal, Color-Sergeant and Instructor— But the everlasting miracle's the same. RUDYARD KIPLING.

Make No Mistake.

DO NOT DESPAIR Until You Have Tried What SMITH'S... Chamomile Pills Can Do for You!

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

Smith's Chamomile Pills FOR SALE BY ALL DRUGGISTS. FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me. PRICE 25 CENTS. FIVE BOXES \$1.00. If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.



THE LITTLE BEAUTY HAMMOCK COT

PATENTED. The latest thing out. Made of metal, finished in white enamel. Swings and teeters with baby's own movements. Send for BABY'S LETTER, giving full description and price, to the Patenter and Manufacturer.

Geo. B. Meadows, Toronto Wire & Iron Works, 123 King St. West, Toronto, Ont.

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Cost over \$100,000 to publish. Contains nearly 200 full-page engravings of our Saviour, direct from the world's great paintings by Great Masters. Agents are taking from three to twenty orders per day. The book is so beautiful that when people see it they want it. "FIRST GLANCE AT THE PICTURES BROUGHT TEARS TO MY EYES. It orders first day. Cleared \$150 first week's work with this book."—J. C. BOYD. "A DREAM OF LIVENESS."—O. BEWAN. "Some high grade man or woman of good church standing should secure the agency here at once," says every editor, as \$500 can soon be made taking orders for it. Finest book for Birthday and Christmas Gift ever published. Bound in Pearl White and Gold, in Royal Purple and Gold, and in Levant Morocco and Gold. Size, 10x12 inches. Also a man or woman of good church standing can secure position of Manager of this territory, to devote all their time to employing and drilling agents and corresponding with them. Good salary. Address for full particulars, A. P. T. ELDER, Publisher 278 Michigan Avenue, Chicago, Ill.

THE BEST MOUTH TONIC IN THE WORLD Odorama THE PERFECT TOOTH POWDER IT LEAVES THE MOUTH IN MOST DELICIOUS STATE OF FRESHNESS. ODORAMA IMPARTS Purity to the teeth, Fragrance to the breath, And that rosy, healthful color to the gums. O-d-o-r-a-m-a pronounced by expert chemists. THE PERFECT TOOTH POWDER.

The Farm.

Regular Rations For The Dairy.

Nothing rubs the old-fashioned dairyman so hard as for any one to suggest the slightest disagreement between the cow and the pasture, just as though they were not made for one another, just as the right hand was made to work in harmony with the left hand. At the same time, modern dairy knowledge has found out that while grass is theoretically a perfect food, just as milk and eggs are, yet for making milk if the cow is disposed to do her best, then grass is not all that is needed. She will milk herself to a skeleton if not fed some ground feed; moreover, we find that the whole herd does better the next winter and following spring if allowed to feed on meal while at pasture.

Again, pasture is so uncertain. The land may be rich and level, and the climate properly temperate, but there will come long droughts that burn the grass up until no amount of acres will satisfy the herd, and then comes the shrinkage that sets a low-water mark that cannot be overcome the rest of the milking season. Now we all know the absolute need for a regular supply of milk when a milk-route is to be taken care of. The drinkers of milk do not let up when the weather gets dry and hot, but rather to the contrary they drink more. What is one to do? Plant extra crops of rye, oats, clover, and corn.

That, at least, is what every one promises himself he will do, and some really do it. The wise fellow, the one that makes himself no promises, but just sits down and figures the matter out, and then does it, is the man who is going to build himself a summer silo large enough to carry the milking herd three months, and not depend on the pasture except for young stock and dry cows. The cow does not want a flood of food one week and short rations the next. Take her out of the risks of the weather, and secure her regular succulent food the year round.—Home and Farm.

★ ★ ★ ★

Propagating Small Fruit.

It is sometimes desirable to propagate your own plants. If so, select strong new growth of currants and grapes, as soon as the leaves fall, cut in pieces about eight inches long, each piece containing three buds. Set in long straight rows, eight or ten inches apart, leaving top bud near the surface of the ground. Cultivate and keep free from weeds. Good one year plants, are thus made the following season.

For black raspberries, bury the tips of the cane as soon as it naturally bends to the ground; leave until spring, when it is ready to detach and transplant.

Plants from the blackberry and red raspberry are usually taken from the sprouts or suckers that come up between the rows or around the hill, considerable care being necessary in digging the plants.

Root cuttings make best plants. Select strong roots in spring or fall, cut in pieces about five inches long and sow in drills about three feet apart.

The gooseberry, being more difficult to propagate, should be mounded up, covering the hill except the tips of the branches. The following year many fine roots are found along the branches; these branches are removed, made into cuttings, and set out the same as currants.—M. A. Thayer of Sparta, Wis., in Country Gentleman.

★ ★ ★ ★

The Use of Lime.

It is little matter how lime may be applied to the soil. Sometimes it is most useful as a top-dressing, this especially on old grass lands on which moss and the dead rubbish of a meadow have accumulated. The lime tends to decompose this stuff and make it available as food for the grass. For this a less quantity than the standard may be used, ten or twenty bushels per acre being sufficient. It will make very little difference as to the time when lime is used for this purpose. Any time that is convenient when the land is not in use may be availed of, from the removal of the hay until the first growth of spring begins. Lime is most useful on a stiff clay soil.

It has in such cases a very useful mechanical effect in lightening the stiff clay and reducing it to the condition of a friable loam. The common application of forty bushels to an acre may be increased considerably, even doubled; but it is best to do this by degrees—that is, to repeat the liming of the land within the ordinary interval of five or six years. When lime is used for this purpose of the mechanical effect on the land, it will be the best way to apply it in the fall, which is the common practice, and for a crop of wheat or rye to be followed by clover. With lime and the ploughing in of sod every four or five years, this heavy clay may be brought to the condition, as desired, of a friable loam, not at once, but after two or three rotations. Of course it is always to be understood that the use of lime is in no sense a substitute for manure, but it is a help to it, making it more quickly available for the crops, and thus increasing the products as one of its most valuable effects.—Country Gentleman.

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The Lima Bean.

A bulletin on vegetables just published by the West Virginia Experiment Station reports that the same quantity of field beans planted in drills will produce twice as much as if planted in hills. Where but a few plants of lima beans are grown for family use it is recommended to plant the seeds in inverted sods in a hot-bed, from April 1 to 10, as the increase will more than repay the trouble. Bush lima beans are compared favorably with the pole sorts and said to be worthy of taking their place. The saving of poles and training would, of course, be a clear gain. The bush sorts are said to require less space for development, so that a larger yield per acre may be counted upon, particularly toward the northern limit of the successful cultivation of the pole limas. The limit of the successful cultivation of bush limas is said to be much farther north than that of the pole limas.

★ ★ ★ ★

Forage Crops.

It has been decided at the Cornell station that the most valuable crop for the production of late forage is corn, and corn planted in hills is more valuable for feeding purposes than when drilled or sown broadcast.

Oats and peas are second in value to corn for the production of forage. For late forage barley and peas are recommended.

Millets are valuable, and when fed properly may be used without danger.

Crimson clover proved valuable for late fall pasture and as a cover crop. Its greatest value with us was from the fact of its storing up nitrogen so abundantly.

★ ★ ★ ★

THE WONDERS OF SCIENCE.

LUNG TROUBLES AND CONSUMPTION CAN BE CURED.

A Convincing Free Offer.

The Slocum Chemical Company, Limited, will send three free sample bottles (Psychine, Oxygenized Emulsion and Coltsfoot-Expectorant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't hesitate to take advantage of this free offer, but send at once name of your post office and express office to the T. A. Slocum Chemical Company, Limited, 186 Adelaide street west, Toronto, and the three free bottles will be promptly sent to you by express.

They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in the MESSENGER AND VISITOR.

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



"Job's Birthday

—the date be cursed!" So a tired-out and exasperated woman speaks of Monday—wash-day. And so, probably, would every woman who celebrates it so often in the old-fashioned, wearing way. Though why they do it, when there's a better way that can't be found fault with, is a mystery.

You'd better celebrate the death of the day, by using **Pearline**.

You wouldn't recognize it—with its ease, comfort, cleanliness, short hours, economy in time and in things washed.

Don't let prejudice against modern ideas stand in your way. Don't wear yourself out over the wash-tub just because your ancestors had to.



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

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

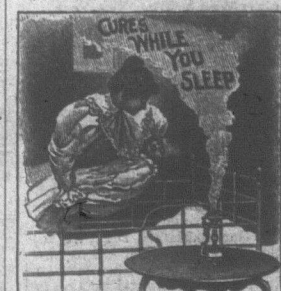
ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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



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FOR Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

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"Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have instructed every family under my direction to secure one." "It is of great value to Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists. VAPO-CRESOLENE CO., 69 Wall St., N. Y. City.

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Address the J. C. Ayer Co., Lowell, Mass.

Denominational Funds, N. S.

From Dec. 9th, 1897, to Jan. 6th, 1898.

Tusket church, \$3; Clarence S. S. church Edifice Fund, \$2.15; do. special, \$2.51; Tatamagouche church, \$2; Queens Co. Quarterly meeting, \$10; Kempt S. S. Queens church Edifice Fund, 60cts; Mira Bay church, \$9.05; Homeville church, \$10.41; Port Morden church, \$3.54; Brooklyn, S. W., Kings, 32cts; "Friend," Middleton, \$2; Hantsport church, \$16.17; do. S. S. church Edifice Fund, \$1.68; Hampton, S. S., do. \$1; Canning, S. S., do. \$1.88; Paradise and Clarence church, \$11.60; Isaac's Harbor church, \$58; Clements church, \$1; Miss Della Durkee, Lake George, \$5; Mrs. Frank Nollard, do. \$1; Annapolis and Round Hill, \$11.70; West End church, Halifax, \$8.70; River Hebert church, \$12; 1st Baptist church, Halifax, \$51.90; Little Hope church, \$1; Shelburne Quarterly meeting, \$3.70; Falkland Ridge section, Springfield church, \$3; do. special, \$1; Liverpool S. S. church Edifice Fund, \$2; Hillgrove church, \$6.41; do. S. S. church Edifice Fund, \$1.85; Windsor Plains church, \$2.23; Bay View, S. S. church Edifice Fund, \$1; New Rosa, S. S., do. \$1; Gaspareaux S. S., do. 60cts; Pugwash church, \$15.63; Digby S. S. church Edifice Fund, \$2; Guysboro church, \$20; Amherst Shore S. S., \$4.50; do. church Edifice Fund, 50cts; "C. H. H.," Port Williams Station, \$1; W. C. Hankinson, Weymouth, \$2; Greenfield S. S. church Edifice Fund, \$1.13; Mrs. Adelia Parker, Oaklands, \$2; Kentville S. S. church Edifice Fund, 85cts; Dalhousie East church, \$2; Wolfville church, \$9.96; Jordan Falls church, \$4.70; do. church Edifice Fund, \$2.10; Randon church, \$7; New Germany church, \$4; do. S. S. \$1.68; New Zion S. S. Yarmouth, \$13.02; "A Friend" Chebogue, \$2; Acadia S. S. church Edifice Fund, \$1.25; do. \$4.55; "P. R. F." do. \$5; North Temple church, Ohio, \$11; Milton church, Yarmouth, \$15.65; West Yarmouth church, \$10; Springfield church, \$10; North Baptist church, Halifax, \$33.77; Cambridge S. S. church Edifice Fund, \$1; Pugwash church, \$1.95; Milford church, \$2; James Frizzle, N. E. Margaree, \$10; Greenfield church, \$4; do. special \$3; Carleton S. S., \$10; New Canada church, \$5; Pleasantville church, \$8; Sandy Point, S. S. church Edifice Fund, \$1; Inglisville S. S., do. \$1.30.—\$305.54. Before reported, \$1641.20. Total to date, \$2146.74.

CORRECTION.

Instead of \$9 from Guysboro East District Committee, as reported in the MESSENGER AND VISITOR, Dec. 29th, read \$7, and instead of Total \$1643.20 read \$1641.20.

ATTENTION.

Six months of the Convention year ends with this month. All the churches have not been heard from but we hope for large returns by the end of this month.

A. COHOON,

Treas. Den. Funds, N. S.

Wolfville, Jan. 7th.

Acknowledgment.

In behalf of the Forbes Point church I wish to make grateful mention of the receipt of \$2.25 from the Baptist church at Port Hillford. May the good Lord bless them and all who lend a helping hand to rebuild our place of worship.

SHURBEN MURPHY, Treas.

Rev. R. M. Hunt has completed the tenth year of his ministry as pastor of the Baptist church, of Jamaica Plains, Boston. His work has been appreciated by the people and blessed of God. During the ten years an average of 27 each year have been added to the church's membership. In 1897 the church raised \$10,364.66, and during the ten years it has raised an average of \$6,831 per year.

These were thirty-two failures in the Dominion this week, against sixty-two in the first week of 1897.

Hon. Dr. Borden will sail for home on Jan. 15. He is much better than he has been for a long time.

News Summary.

The Toronto Globe says that the news of the appointment of Judge Jette as Lieutenant-Governor of Quebec has been confirmed.

It is stated that Sir Charles Tupper will enunciate the policy of the Conservative party at the banquet to be tendered him in Carberry.

The Minister of Public works has extended the time for receiving models for the monuments of Queen Victoria and Alexander Mackenzie.

Major-General Arthur Yeatman Briggs in command of the second division of the Tirah expedition on the Northwest frontier of India, died on Tuesday of dysentery.

Josephine Meelin Southwick Ayer, widow of Dr. James C. Ayer, the well known proprietary medicine man of Lowell, Mass., died suddenly at Paris on Monday afternoon.

Capt. Wm. E. Hall, Superintendent of the Le Roi mine at Roseland, slipped and fell down the main shaft, a distance of 600 feet. His body was crushed beyond recognition.

Hon. Mr. Chamberlain expresses the Queen's deep regret at the sad accident at London, Ont., and her sincere condolence with the sufferers and the families of those who lost their lives.

General Sauser, the military governor of Paris, has decided to try Major Count Esterhazy by court martial behind closed doors on January 10th to ascertain his connection with the Dreyfus case.

The Toronto World contradicts a rumor which it published last February that the Temiscouata Railway was to become a branch of the I. C. R., and apologizes for speaking of the road as "a white elephant."

The Tobique Gypsum Company, consisting of Hon. John Costigan, Hon. Peter White, Hon. John Haggart and some Ottawa citizens, is applying for incorporation by letters patent, capital \$40,000; head office, Ottawa.

Premier Murray and Attorney General Longley had an interview with Hon. Mr. Fielding and other ministers at Ottawa on Friday. It is said the object of their visit is in connection with an agreement made with the Dominion Coal Co. at Boston.

The crusade in Chicago against gambling resulted Tuesday in a tragedy. Henry Maehl, a saloon keeper at Clark and Van Buren streets, died as the result of injuries received while resisting constables who were making a raid on his slot machines.

Maitland Kersey is completing very extensive arrangements in connection with a huge Klondike syndicate in which Mr. Leiter and Mr. MacKay are concerned. He will send ten steamers up the coast, via St. Michaels, to carry on a regular passenger service next season.

The Treasury Magazine for January, 1898, contains an interesting history of one of the oldest churches in Pennsylvania, the "Little Redstone Church," at Kenneth, with pictures showing the historic edifice as it was fifty years ago and as it is now, and a picture of its comfortable parsonage, while the portrait of its pastor, the Rev. Theodore S. Negley, is the frontispiece of the number, and the leading sermon is his. The leading article is a profusely illustrated account of the remarkable work for the Negroes which Pres. Booker T. Washington has so rapidly built up at Tuskegee, Ala. Dr. G. B. F. Hallock of Rochester, furnishes the Prayer-Meeting Topics as usual; and sketches of sermons, selections under various heads, and articles on the work of the pastor, the Church, and the Sunday-school, fill up the number with an admirable variety of attractive and useful reading for pastor or people. Its new year opens most auspiciously.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

E. S. TRUBAT, Publisher,
241-243 West 23d St., New York.

The January number of The Homiletic Review opens with increasing interest the thirty-fifth volume of that standard periodical. The publishers have shown their enterprise by securing the contributions of some of the ablest thinkers and preachers and homiletic teachers and writers of the English-speaking world. The readers of the Review have learned always to expect things fresh, timely, and forcible along the practical lines in which they are interested. The Review section of the present number is opened by the distinguished Edinburgh professor, W. Garden Blake, D.D., LL.D., in an article on "Pulpit Style." Any one who is looking for shorter articles will find what he wants in the Editorial Section in the notes on "The Barbarism of Football," "Startling Facts for New Year," "The Mills Hotel No. 1," "The Ordination of Mrs. Ballington Booth," etc. "Our Blue Monday Club" may help to drive away the blues for some depressed brother. The incident concerning Sam Jones and Dr. Talmage is especially piquant.

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CANADIAN HOUSE, 6 Hospital St., Montreal.

Children's Toques at Half Price BY MAIL.

At a forced sale we made a large purchase of Children's Wool, Silk and Wool, and all Silk Toques.

There is nothing so comfortable and nothing more stylish for children's head wear than these toques. They are mostly all medium colors, with fancy stripes on the lower part. They may be had in the following shades: White, pink, blue, navy, cardinal, brown. All have silk tassels.

The regular price of these toques is 60c. and 75c., but the lot will be sold at 30c. each, by mail, postpaid.

Money must accompany order, and it will be cheerfully returned if Toques are not satisfactory.

FRED A. DYKEMAN & CO.

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WE KINDLY REQUEST

You to write us for prices of any Clothing you require for yourself or boy. Send us breast measure for your own Coat or Suit and your boy's age or breast measure for his.

Get our clearing prices at once, before stock taking. Try us.

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40 and 42 King Street,

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Feels His Oats



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