

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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**Sir William Vanhorne and the Atlantic S. S. Service.**

A speech of Sir William Vanhorne, President of the Canadian Pacific Railway Company, made a few days ago at a banquet at which he was the guest of a number of the leading men of Quebec City, was received with much interest and has called forth a good deal of discussion in the daily press of the Dominion. Sir William's speech dealt with the Atlantic steamship service and indicated very decidedly his opinion that both in respect to the freight and the passenger service great improvement is necessary. He stated that for every bushel of Canadian wheat which is shipped to Europe by way of a Canadian port, from two to eight bushels are shipped by way of United States ports, and this Sir William contended was due principally to the inadequate character of the Canadian Atlantic freight service. The deepening of canals and other improvements to facilitate the bringing of western products to our Atlantic seaports would be of little value without a corresponding improvement in the Atlantic freight service, since already the hopper had been enlarged out of all proportion to the spout. Sir William Vanhorne's remarks respecting a fast Atlantic passenger service show that, with sufficient encouragement in the way of Government subsidies, the C. P. R. people are prepared to supply in this connection a line of steamships which would even eclipse the Atlantic liners to New York. The Canadian ports for this line would be Quebec in summer and Halifax in winter, and Sir William paints a glowing picture of what would be when this missing link in the C. P. R. system should be supplied, when the C. P. R. Company would put on a train at Euston Station, London, that would astonish the world, and sell a ticket to Hong-Kong or to Australia by way of two trans-oceanic steamship companies and one trans-continental railway, each of them superior to everything else of its kind, and all under the direction of the company of which Sir William is the business head and chief spokesman. This is magnificent, it may be said, but is it business? The answer is, it is doubtless business for Sir William Vanhorne and the C. P. R., provided the necessary subsidies are forthcoming. But another question, quite as important certainly, is, would it be business for Canada, would it serve the best interests of the Canadian tax-payer? Sir William seems to imply that it would cost the country a million dollars a year, and such an estimate is probably not extravagant for such a service as he indicates. As to its paying the country, Sir William says it would be an immense advertisement for Canada and would pay in that way. There is doubtless something in this view of the matter, but there is a limit to what a country can afford to pay for advertising. The president of the C. P. R. can be trusted to have a care for the interests of the company which he represents and the Canadian tax-payers will have a right to expect that their interests will be carefully considered by their representatives in Parliament and in the Government.

**Nicholas and Tolstoy.**

The London 'Daily Mail' has published an account of a meeting between the Emperor Nicholas, of Russia, and Count Tolstoy, which may be more or less true. It is stated that, while journeying north from Livadia, the Czar sent a delicately worded message to Count Tolstoy, expressing a desire to see him. "Contrary to expectation," so the story goes, the Count accepted the Czar's invitation and appeared at the railway station in peasant's garb, presenting a marked contrast to the richly dressed entourage of the Czar. Tolstoy received a very affectionate greeting from his sovereign, who

"kissed him on the mouth and both cheeks." To this greeting Tolstoy readily responded, but when he was asked by the Czar for an opinion upon the Imperial proposal for the limitation of armaments, the Count replied that he could only believe in it when His Majesty should set the example to other nations. However when the Czar spoke of the difficulties of the problem and the necessity of securing the united aid of the great powers, the Count softened somewhat and expressed the hope that His Majesty would be able to obtain some definite results, or at any rate to formulate some workable plan at the conference. The Czar, thanking him for his good wishes, said that he would be pleased if Tolstoy could be induced to lend his genius to the solution of the question, and the Count rejoined that the Emperor might count upon his co-operation, and intimated his intention to publish a work upon the question in the near future. This is a very pretty story, but one cannot help wondering why it is, if the Czar so values Tolstoy's opinion and co-operation in matters affecting the interests of the State, that the Count is not able to secure from his gracious sovereign the merest justice for oppressed and persecuted peoples in Russia,—why, for instance, so excellent a people as the Doukhobers are said to be in whom Tolstoy is known to be deeply interested, are being driven out of Russia because of the intolerable persecution to which they are subject so long as they remain in the Czar's dominions.

**Peace-Conference Programme.**

What may be called a provisional programme for the Conference to which the Czar has called the nations has been issued by Count Muraviev, the Russian Minister of Foreign Affairs. The points suggested for consideration are as follows:

- First—To agree not to increase naval or military forces and the corresponding budgets for a fixed period.
- Second—To endeavor to find means of reducing the forces and budgets in the future.
- Third—To interdict the use of any new weapon or explosive of a power more destructive than now made.
- Fourth—To restrict the use of the most terrible of existing explosives, and to forbid the throwing of any explosives from balloons or similarly.
- Fifth—To forbid the employment of submarine torpedoes and similar contrivances.
- Sixth—To undertake not to construct vessels with rams.
- Seventh—To apply the Geneva convention to naval warfare.
- Eighth—To neutralize vessels saving those wrecked in naval battles.
- Ninth—To revise the declaration concerning the laws and customs of war elaborated at Brussels in 1874.
- Tenth—To accept the principle of mediation and arbitration in such cases as lend themselves thereto.

The circular re-affirms that nothing touching existing political relations shall be discussed. It will be generally recognized that, according to this outline, the results sought for are not of a chimerical character. The nations will not be asked to disarm forthwith and permit all their naval and military equipments to fall into disuse. But what seems to be hoped for is that the nations may be willing to call a halt in the mad endeavor to outdo each other in providing more and effective and expensive armaments and to adopt measures which may make wars between the nations less probable, and which shall rob them of some of their more horrible features if they shall occur.

**The Doukhobers.**

As has been previously noted in these columns, some thousands of people known by the name of Doukhobers or Spirit Wrestlers, are about coming to Canada to make a home for themselves in our Northwest. These people come from Russia, where it is said they have been subject to great privations and persecutions because of their religious beliefs, and particularly because of their refusal to perform military service. They appear to have a good deal in common with the English Quakers. The name Doukhober is a nickname, given them by their enemies. They call themselves "The Universal Brotherhood of Christians." They make little of outward forms and ceremonies, but emphasize love and human brotherhood and the illumination of the Spirit. Two of the men with their families have been in Canada since September, engaged in making

arrangements with the Government for the settlement of the colony. The appearance of these people gives a favorable impression. They are of sturdy physique and their faces are intelligent and otherwise not unprepossessing. Judging from their pictures appearing in the newspapers, they are not people to succumb before trifles. The first instalment of about 2,000 of these people arrived at Halifax by the S. S. Huron on Friday last. After undergoing quarantine inspection at Halifax they are to be landed at St. John and proceed immediately to the Northwest by way of the C. P. R. (Another company of 2,000 is expected a week or two later by the 'Superior'). A number of the families are to remain in Winnipeg during the winter; others at Brandon, Dauphin and Yorkton. A large number of the men will at once be sent on to the district where the colony is to be established, to cut timber for buildings and make other preparations for settlement in the spring. The lands chosen for the settlement of the Doukhobers are said to comprise about twelve townships, each six miles square, beautifully situated, and abundantly watered by running streams, with plenty of timber for fuel and building, and soil of the best quality, mainly a rich, black, vegetable loam, from one to two feet deep, resting upon pure clay of great depth. The Doukhobers are reported to be skilful agriculturalists, and wherever they have been given a chance to live they have been prosperous. They are now, however, without means, and subscriptions of money and clothing are being solicited on behalf of the new settlers.

Singing songs of thanksgiving to Almighty God, the Doukhobers on the steamship 'Huron' came into Halifax harbor on Friday afternoon, after a voyage of 29 days from Batoum. Captain Evans, of the 'Huron' reported that from Batoum to Gibraltar they had fine weather. On the Atlantic a succession of gales was experienced, and heavy seas broke over the vessel on several occasions, but little damage was sustained. The health of the immigrants during the voyage had been good for the most part. There had been ten deaths, seven of young children and three of very old people. There had been one birth and the child was named Canada. There had been also six marriages during the voyage. The officers of the ship speak well of the behaviour of the passengers. As to the appearance of the Doukhobers, a Halifax 'Chronicle' reporter writes:

"They excited the admiration of all. They are a fine looking lot of people, with honest faces and stalwart frames. Even the children—and there are many, from the little tot of a couple of years up—looked the perfect picture of health. Young people seemed to predominate. One old gentleman, with flowing beard, commanded the attention of all. He was as active as a boy and as happy as a bridegroom, though he had passed his 85th year. His history is the history of Russian tyranny. It in a measure told the story of why those people felt happy in coming to live under the Union Jack. Nine years ago his property was confiscated and he was sent into penal servitude, in the Russian galleys. One year ago he was allowed to return to Russia proper, but not to his friends, with the understanding that he would leave the country at the first opportunity. The opportunity came and the old man is now in a land of freedom with his friends."

The Doukhobers are further described as people of the purest Russian type, large and strong, men and women both being of magnificent physique. They are characterized by broad, square shoulders and heavy limbs, and a massive build generally. Their features are prominent, but refined, and bear the marks of living that is free from vice of any kind. The men wear mustaches but do not let a beard grow. Their hair is usually quite short, with the exception of a little tuft which they allow to grow over the forehead, which is broad and open. The most striking characteristic of all is the bright, kindly sparkle of their eyes, which gives a winning expression to the whole face and quickly wins confidence in their character. All their habits demonstrate that they are possessed of keen minds, which, however, by reason of their persecutions and the nature of their occupation, they have not been able to develop in a way that gives a proper idea to their mental ability. They are, however, a class of people that is rarely found among immigrants—industrious, frugal, clean and moral in a high degree, and eminently desirable in every way.

The immigrants are in charge of Leopold Zubeyltzy, who represents Count Tolstoy, the great Russian author and philanthropist, who has interested himself in the oppressed Doukhobers and their immigration to Canada. Arrangements have been made by a number of benevolent ladies in St. John by which the Doukhober children are each to receive before starting on their western journey a parcel containing an orange, an apple, some sweet biscuits and candy.

## A Year in North Carolina.

The People.

BY REV. JOHN LEWIS.

IN THE CHURCHES. (CONTINUED.)

There can be little doubt, I think, that the brightest spot on the Southern horizon is its church life. So we place it as near the centre as possible. There is less scepticism here than in the Northern States though, possibly, the Christians do not show the same energy and activity in their church life. Indeed though the Northern States come between us and Canada the church life of the South is more like that of Canada. We will not number the people, popular as that is, for David got into considerable trouble that way and many a one has done the same since. The numbers are here but we will not boast of them. But it seems to me that I hear some one say, "Well, if you will not boast of quantity you certainly cannot be proud of the quality, for if they were good Christians they would not use so much tobacco and snuff." Be careful now that you do not strain at a gnat and swallow a camel. That is being done sometimes, you know. It is very easy "to compound for sins we are inclined to by damning those we have no mind to." Some one has said that a tobacco user could be a Christian, but a very dirty one. With that I fully agree and I am second to none in holding that a Christian is more frugal and agreeable as well as cleaner when he lets the weed alone. But you must remember that tobacco is one of the products of the soil here and the boys and the girls have always been accustomed to seeing the best people in the country using it freely, just as the boys and the girls in England, Scotland and Wales have been accustomed to see the best people use intoxicating drink without any misgiving.

Then I hear some one say, "I cannot think much of your Southern Christians for they were advocating slavery and the Southern Baptists went so far as to separate from their Northern brethren on that question." Yes, and the Baptists were not the only ones that separated, for we have in this town M. E. South and M. E. North and I have heard that the slavery question accounts for their existence side by side. Presbyterians are also divided much in the same way, and it may be there are some others. But slavery is not in existence here today and, so far as I know the present generation of Christians do not uphold it and would not re-enslave the blacks if they could. And we must not forget the gradual advance in public opinion throughout the civilized world on that subject and be thankful that slavery has at last come under the ban of civilized people everywhere.

Again some one says, "Well, if they do not believe in slavery their treatment of the poor darky from the time he was set free till the present time has been anything but Christian." The chief effort has been to keep him down, to terrify him, to cheat him of his vote, to treat him hardly, lynch him, shoot him in broad daylight, use him for one's own purposes, corrupt him and malign him and seek to get rid of him. All this they have done and are doing instead of trying to evangelize and educate him and lift him up and help him along." There is a little too much truth in this probably. In the recent riot, massacre, revolution, uprising, or whatever else you are pleased to call it, in Wilmington, in which twenty negroes perished, ministers of the gospel were present, referred to the matter without any feeling of shame from their pulpits, and even editors of religious papers justified it. Yes, and editors of religious papers complain that the religious press of the North is so outspoken in condemnation of the proceeding. Here is what "Charity and Children," an orphanage paper, says: "Perhaps the bitterest and blindest enemies of the South are the religious leaders of the North. The last issue of the N. C. Presbyterian contains a page or more of misrepresentation and slander of this section by the ablest Presbyterian journals of that. The N. Y. Examiner, the leading Baptist newspaper of America, published in New York City, is notorious for its calumny of our Southern people. We have not seen it and we do not want to see it, but from our knowledge of it in the past we imagine that it rages and raves these November days. Dr. McArthur, the pastor of the Fifth Avenue Baptist church, is a political bigot and revels in abuse of the South. The Northern Methodist preachers—well, words fail us." It is very clear that the two sections of this country look at things from a very different standpoint, and the following quotation from a letter shows that some, at least, in Canada sympathize with the Northern view: "We see by the papers that you have race-riots in your State. Are the people incapable of being civilized? They have had time to know the ten commandments and yet they seem strangely ignorant of them. It is a clear case of the Government's chickens coming home to roost."

Before we condemn people it is only just to hear what they have to say in defense, and try to see how things look from their point of view. "Put yourself in the other man's place before passing judgment on him," is very good advice always and everywhere.

In the first place it must be borne in mind that the accounts of riots, lynchings and lawlessness published in Northern papers differ materially from those in the

Southern papers. I examined one or two accounts in one of the cleanest of Northern papers in reference to the Wilmington revolution or riot and they differed considerably from those I read in Southern papers. Which was nearest the truth I do not pretend to say. It is only fair to say that according to both accounts the provocation was exceedingly great and that the guiltiest persons did suffer. Then I must say that according to either account I cannot find anything to justify such a proceeding. While I have the greatest respect for the editor of our denominational organ I must say that the defense which he made of this revolution or uprising was the weakest piece of reasoning I ever read from his pen. To his credit be it said that he has always condemned lynching in the strongest terms. It appears to me that he would be more consistent as well as more just if he condemned that act of lawlessness also, though some of the "best citizens" and ministers of religion were involved in it. I cannot help thinking that these leading citizens and Christians must, when they appear before Him who is no respecter of persons and who will render to every man according to his deeds, bear their share of the guilt for the murder of those people. The whole responsibility cannot be placed on the shoulders of those placed in authority at Raleigh or in Washington, nor on the shoulders of an indiscreet editor and preachers. In any case those who were murdered were not the most responsible. Neither can I believe that public opinion in reference to the matter would have been the same if those who were murdered had been the most worthless white men in the city. I believe it is an indisputable fact that in the South the life of a colored man is not as sacred as that of a white man. If we can be proud of the fact that our denominational organ condemns lynching in the strongest terms, I think we must also admit that many Christians favor it as a method of punishment for one crime on the part of a black, burly, brute and some would doubtless try to justify its adoption for other crimes.

On our way to the Association this year I was talking with one of the delegates, the son of a former moderator, he took up a piece of rope and tied a knot such as he had made for lynching two men, I think. Whether he was a Christian when he made those knots, I cannot say. But he talked about it as if it were a matter he had need to be ashamed of. I have no doubt that very many professing Christians would talk just the same way, while the others are horrified at the thought, but know not what to do to prevent it. It is often said here when reference is made to lynching, "We reserve that for one crime. When a negro commits that crime he does it knowing what his fate must be if he is caught." Now the question arises, would a white man meet the same fate for the same crime under the same circumstances? As yet I doubt it. Moreover, one not inured to the Southern way of thinking cannot help wondering how it can be so very much worse for the inferior and ignorant "black, burly brute" to use his physical force for the accomplishment of his infernal purpose than for the superior white man with his intelligence and culture and refinement to use his superior nature and position for the same infernal purpose. Surely he who judges righteously, and not after the sight of his eyes or the hearing of his ears, will, in the day when the secrets of men will be revealed, reverse many a judgment.

Morehead City, N. C.

## Our Indian Mission Work.

BY MISS JESSIE SHARPE.

Our work among these people was begun on St. Peters Reserve in July, 1891. We believe A. Prince our Indian Missionary was undoubtedly sent to us in answer to prayer. He has proved himself a "chosen vessel" sent to minister to his brethren. He longs for their salvation and seeks it with prayerful earnest effort. His love to Christ seems very personal. St. Peters Reserve is to the far north what Winnipeg is to Manitoba, a distributing point. This mission is about 32 miles from Winnipeg and has on it about 1500 Indians which is a little over one-tenth of the Indian population of the North West. The first Indian Baptist church was organized on this reserve with a membership of 29. The chapel will seat 200 comfortably. The gospel has wrought a marvelous change in the homes and lives of the converts. Family worship is to them a great privilege, if one may judge from their hearty participation in it.

Bro. Prince is in charge of this church. He is particularly well fitted for evangelistic work and as often as can be arranged he visits reserves and bands in the north. For some years there has been an annual visit made as far north as Fairford. Perhaps a short account of his first visit as described by himself would be of interest. "I thought about the Indians away north which I met before I was converted. I went and after travelling hard for days reached the reserve. It was about 11 p. m. had been walking hard that day from early in the morning trying to reach the place, thinking the Indians will receive me kindly. I see the lights in different directions, and went to the closest house. I asked if I could stay over night, they said no so I went to another and the same reply. I went to several and all with the same success. I asked one man the reason and he said they had been warned against me by their minister, that there was false teachers coming who taught false Christ who is to appear in the world and he shut the door. I

did not know what to do, it was snowing and blowing hard and I was getting cold and tired running after my dogs on snow shoes about 70 miles. It was impossible to stay outside. While standing thinking what to do my mind went back to where the sinless Son of God said "If ye were of this world, the world love its own. If the world hate you, you know it hated me before it hated you." I could not help myself kneeling down and praising God as if I was in heaven already. When I got up I saw another light across the river and went and tried there. The old man opened the door and mentioned my name, I said, I am the man. Well he said I will let you in if you will promise me not to bother me about my religion. I said I will not bother you, but I suppose I can perform my own. He said, yes. After I had made ready my supper and bed I read the words of our Saviour and sang hymns in their language and knelt down and prayed. The old man came and knelt down beside me. After I got through he asked me if I believed all I said? I told him all that was written in the New Testament. He said it was different what they heard about me and asked me if I would stay and have a meeting with them and preach. In the morning he went off and invited the old people (the young people were not allowed to attend because their minds were weak) and in the evening I preached to them of Jesus and Him crucified on the cross. God's love I prove from the word itself. They were glad and say they never heard so plain, how God had provided a Saviour of sinners. I stayed five days, the people providing food for me and my dogs. Before I leave them, those who denied me even in their houses asked me to forgive them and some received Christ and many anxious."

Fairford Reserve is our second mission station and the chapel and missionaries' house were built in 1895. John Sanderson a Scotch half breed, who was converted about five years ago during one of Bro. Prince's northern visits is in charge of the work here. After Bro. Prince removed to St. Peters, Bro. Sanderson while working at his trade, faithfully carried on the work at Fairford, holding services each Lord's day and prayer meeting during the week. This he did without any financial support from the Board, with the expectation that Bro. Prince would return to remain. When the members found their hopes as to his return were not likely to be realized they requested that some one be appointed to take charge and as Bro. Sanderson had proven himself a worthy man, the committee decided to appoint him to this charge after a committee of ministers and others was asked to examine him as to his fitness for the position and gave their hearty endorsement to his appointment to the work. The church membership is 35.

Little Saskatchewan there, is another station. The chapel here was built by the B. Y. P. U. society of Brandon, Portage and Winnipeg. An Indian brother, Alfred Daffee has been holding services for some time past. He was in fairly good circumstances for an Indian, had a herd of cattle and also made money by hunting and trapping. He was converted during one of Bro. Prince's visits there and as there was no one to take charge of the work he concluded he must look after it, and to do this had to forego his hunting and trapping expeditions. This he did killing one and another of his cattle until they are now all gone.

Some person spoke of the folly of doing this, saying, the people in Winnipeg did not care anything about him and would leave him to starve. He replied, he was not working for the Winnipeg people, and that they did not know what he was doing (which was quite true at the time) but was working for the Lord Jesus. The Board since September 1897 has been giving him \$5 a month which is all the present state of the treasury will allow.

At St. Martins there is a company of believers. For some time they met at Samuel Marsden's house. This brother wanted to build a house for a meeting place at his own cost. They make their living by hunting deer, and moose, trapping fur and fishing.

At most of the reserves along lakes Winnipeg and Manitoba, there are those who have left heathen darkness and today rejoice in knowing Jesus as their Saviour. As you pass those far northern homes that a few years ago were heathen, you hear early in the morning their voices uplifted in praise and prayer. Some of those saved, have labored faithfully without any remuneration, in distributing tracts and books and telling the old story as opportunity has presented itself. Frequently land is offered, also logs and labor, towards building a meeting place, if we could only send some one to preach to them. The calls from these reserves are loud and pitiable. One of these writing to Bro. Prince said: "We thank our God that you came and told us of Jesus Christ. We are sorry that you leave us. We want to hear more. Be sure and come. We pray and tell each other of Jesus. We are glad in our hearts. Shall these calls be unheeded, remains for you to say. You may ask what results have followed the expenditure of money and effort? Many precious souls have been led to the Saviour. Over 150 of these people are in fellowship with our churches. Pray more for the outpouring of the spirit upon the needy people, and that our missionaries may be eminently successful in winning their people to Christ."



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### Dr. Chiniquy.

The death of Rev. Charles Chiniquy, D. D., occurred at the residence of his son-in-law, Rev. J. L. Morin, Montreal, on Monday morning of last week. Death resulted from pneumonia, following an attack of influenza. Dr. Chiniquy was born on July 30, 1809, and was accordingly in his 90th year. His long life has been an exceedingly eventful one, and the story of it, when it shall be written by some competent hand, will constitute a book of surpassing interest. On the paternal side Dr. Chiniquy came of Spanish ancestry. His grandfather was Martin Etchinque, a Spaniard, who, as a captain in the service of the French navy, was engaged in the war between France and England in 1760. Having been made a prisoner, he was forced to pilot the English fleet into the harbor of Quebec. Subsequently, having made his submission to the British Government, he settled in Canada with his family, where he died in 1820—the name in the meantime having been changed to its present form. Dr. Chiniquy's father, Mr. Charles Chiniquy, was educated with a view to the priesthood of the Church of Rome, but just before the time fixed for his taking upon him the ecclesiastical vows, it is said, his faith in Roman Catholicism received a severe shock through something of which he was witness in the high places of the church, and he accordingly abandoned the clerical profession for the law, and became a distinguished pleader, but died at the age of 41.

The boy who afterwards became so widely known as Father Chiniquy was born at Kamouraska, Que. His mother, who seems to have been a woman of a deeply religious nature and true piety, taught her boy to read the Holy Scriptures, and he perused with great delight such portions of the Bible as were adapted to his understanding. He records in his biography, how once, as he read the story of our Lord's sufferings, their hearts were filled to overflowing, and mother and son wept together. "Though more than half a century has passed since that solemn hour when Jesus for the first time revealed to me something of his sufferings and his love, my heart leaps with joy every time I think of it." The boy not only read the Bible with his mother, but sometimes he read it to neighbors who would drop in of a Sunday evening, and the mother sang some of the beautiful French hymns with which her memory was stored. One day, to the boy's dismay, a priest came to the Chiniquy home and said it was contrary to the rules of the church to read the Bible in the home, but Mr. Chiniquy—not a very docile son of the church evidently—ordered the priest from the house, and the boy rejoiced because his Bible was safe.

Considering the parentage, the religious character and the early training of young Chiniquy, it is not surprising that he felt himself drawn toward the ministry of the church. Accordingly, after being educated at the Quebec Seminary, he was ordained to the Roman Catholic priesthood at the early age of twenty-two. He soon began to make himself known as a man of remarkable ability, tremendous earnestness and great influence with the people. He became impressed with the great evils connected with the drinking habits of the French Canadians, and especially as they appeared in his own parish. Very soon he had thrown himself with tremendous energy into a crusade for temperance reform, and though at first he met with little sympathy from the clergy and in some quarters with much opposition, growing success crowned his labors.

For a time he gave up parochial work that he might devote himself entirely to the preaching of temperance. From 1846 to 1851 he was the apostle of total abstinence for the whole province, having been especially commissioned by his bishop, who gave him the title of "The Canadian Apostle of Temperance." In acknowledgment, and in commemoration of his marvellous achievements, the city of Montreal, in May, 1849, presented him with a gold medal as a token of gratitude. One side of the medal bears the inscription, "To Father Chiniquy, Apostle of Temperance, of Canada"; on the other, "Honor to his virtues, zeal and patriotism." In the same year the Canadian Parliament voted him an address and a gratuity of twenty-five hundred dollars, as a public token of the gratitude of the whole people, for the reformation he had accomplished in this especial line. The vigor of Dr. Chiniquy's temperance addresses showed that he lacked neither arguments nor the words wherewith to clothe them.

Of Dr. Chiniquy's work in Illinois, whither he went at the invitation of Bishop Vandervelt, of Chicago, to labor in the interest of French Canadians and of Catholic immigrants from France and other countries, and of his difficulties and final break with his ecclesiastical superiors, we have no space here to speak. It was impossible for his spirit long to submit to the bonds which Rome imposed upon him, and in 1858 he discarded its authority, sought and obtained admission to the Presbyterian communion and shortly afterwards was ordained as one of its ministers.

Dr. Chiniquy was a man of strong and aggressive spirit. In his long fight with Rome he never exhibited a conciliatory temper. He could not be all things to all men even in the Pauline sense. To many of his friends it seemed that his utterances were frequently unnecessarily harsh and offensive. Alluding to this characteristic in the reformer, the Montreal Witness says: "When remonstrated with, as he often was, for using language unnecessarily irritating with regard to the doctrines and clergy of the Roman Catholic church, his answer always was that he knew his own people best; and when accused of being so sweeping in his charges as to carry them far beyond the belief of calm judgment he always showed that he was speaking from conviction, and declared that those only could question his testimony who did not know as much of the facts as he did. However much some may have regarded his view of things as one-sided, no one who knew him could doubt that he was a true Christian and a genuine patriot and reformer. Some thought he could have accomplished more by gentler methods, but we had to take him as we found him, and we cannot doubt that he was raised up to do a mighty work as the 'defricher' of Protestantism among his countrymen. To a prophet of old, whose paths were on the whirlwind, it was revealed that after the storm and the earthquake and the fire there would be a still, small voice that would carry on the work of the Lord. Though we may not look for another Chiniquy, may we not hope that this sign will not fail?"

### The Living Water.

The picture which the evangelist presents in the passage which forms the Bible lesson for the current week, helps us to understand how truly and fully our Lord identified himself with the life of men. We see Jesus, wearied with a toilsome journey, sitting at Jacob's Well, waiting for the food which his disciples have gone to purchase, longing for a draught of the cool water which the deep well contained. Truly he has become a son of man. He is touched with a feeling of our infirmities. The things which hurt other men hurt him. Toil brings weariness, prolonged abstinence from food and drink brings hunger and thirst. So also the things which wound the spirits of other men hurt him. He was wounded by unkindness and unreasonable opposition, by fickleness, distrust and desertion, by bigotry, enmity and treachery; the sin and the suffering of the world were ever weighing upon his spirit. But his fidelity toward God and his patience and love toward men never failed. He was tried like other men, but, unlike other men, without sin. That the Father was with him, not his lips only, but his life, declared. Those who came nearest to him and knew him best felt that he was not only son of man but Son of God. Those who are willing, with honest hearts, to put his teaching to the test

as the rule of life, are convinced that Jesus Christ is God-manifest in the flesh and that those who have seen him have seen the Father.

One sees here how human, how simple and natural Jesus was in dealing with men and women. Sitting weary and thirsty by the well, when the Samaritan woman came to draw water, he at once asked her for a drink, and proceeded to enter into conversation with her concerning matters of the highest importance to herself and to the world. An ordinary Jewish rabbi, under such circumstances, would doubtless have had for the woman nothing but a glance of contempt, he would have been very thirsty indeed before he would have asked or accepted water at her hands. Jesus is as ready to speak to this sinful Samaritan woman and to show her the way into the kingdom as he had been in the case of Nicodemus, the eminently respectable Pharisee and member of the Sanhedrin. His words to the woman are very different from those he had spoken to the learned Pharisee. He addressed the truth to each according to their powers of apprehension. Nicodemus was taught that religious instruction is of little value without spiritual regeneration; and the woman is taught that the true refreshment of life is from a spiritual source, and that the first step toward a spiritual life is repentance of sin. The words, "Go call thy husband and come hither" were a very important part of the conversation. The Pharisee and the Samaritan woman were alike in this that each wanted to omit the prime essential to the entrance into the kingdom of heaven. Nicodemus felt prepared to join an advanced class in the college of Christ. He was surprised at being told that the only entrance was by matriculation. The woman longed for the satisfaction which the gift of the living water springing up unto everlasting life implied, but it was necessary that her eyes should be opened to the sinfulness of her life and that she should understand that salvation meant cleansing as well as refreshment. These lessons which the Lord taught Nicodemus and the Samaritan woman are quite as important in our day as they were then.

"If thou knewest the gift . . ." These words which seemed so mysterious to the Samaritan woman are full of gracious significance to the regenerated and spiritual mind. Men live at low levels because they do not understand what broad prospects and life-giving airs are to be enjoyed on the heights. The savage prefers his smoky hut and all the narrowness and squalor of his barbarous life because he has no experience of the larger and richer life of the civilized man. To the man of coarse, sensual and uncultured nature, all the wealth of art and literature has little value, because his mind has never been quickened to apprehend the meaning or to respond to the beauty of the things which appeal to the intellectual and the aesthetic faculties of men. But when the higher faculties are quickened and the nobler desires are awakened, then men are no longer content to live without the things that minister to the higher and nobler enjoyments. And so of that highest human experience in which men become partakers of the gift of God in Jesus Christ and enter into the happiness of those whose transgressions are forgiven and in whose hearts the love of God is shed abroad by the Holy Spirit; if men knew this gift of God, the joy and power of this divine and holy fellowship, they would never be content in seeking to quench their thirst at earthly cisterns.

### Editorial Notes.

—On page 11 of this issue will be found a report of the S. S. Association recently held at and St. Martins church, and some other matter of a kind that usually appears in another part of the paper. We are doing the best we can for our correspondents, but regret that it is necessary to hold over several communications to another issue.

—The news of the destruction by fire of the Nictaux Meeting House, of which Pastor J. W. Brown writes in another column, will be received with much regret. The loss must be a very serious one. Our Nictaux brethren will certainly have the prayers and sympathy which their pastor asks on their behalf, and, if necessary, we doubt not the sympathy will find expression in tangible form.

—A Paris newspaper relates that during the Fashoda trouble, when the ex-Empress Eugenie

took leave to France between first. known strongly Sever ago

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took leave of Queen Victoria prior to her returning to France, the Queen said "If there is to be war between England and France, I ask the favor to die first." Whether or not the story is true it is well known that the Queen's personal influence is always strongly for peace and that she is very unwilling ever again to sign a declaration of war.

—Many readers of the MESSENGER AND VISITOR will feel an interest in the fact that, among the five men chosen by President McKinley to investigate and report upon the condition of affairs in the Philippines, is the president of Cornell University. Dr. Schurman's many old friends in these provinces will desire to congratulate him upon this distinguished proof of the confidence felt in his ability and good judgment as a man of affairs, by the head of the great nation with which he has become identified. Another University man, Professor Worcester, will, if he accept the appointment, be associated with President Schurman on the Commission. The others named by the President are Admiral Dewey, General Otis and ex-Minister Denby. Of these the 'Independent' says: "They are the men above all others whose opinions will carry weight, not merely with the American people, but with the nations of Europe."

—It is not to be expected that the result of the Conference to which the Emperor of Russia has called the great powers will be an immediate consent of the nations to beat their swords into plowshares. It is beyond hope that the nations will be found ready to put away their ambitions and their jealousies to such a degree as to consent at once to turn the immense sums now being expended in the building up of armies and navies into channels by which the conditions of peace and prosperity should be promoted. The rulers perceive clearly that the spirit of militarism binds upon the nations weights which are tremendous hindrances in the race, but they are not yet ready to consent to lay aside these weights in order that they may run in friendly rivalry and under the most favorable conditions the race that is set before them. It is evident from the Czar's rescript that he has not ventured to hope for any very radical and immediate change in reference to armaments and military equipments. But it can hardly fail to be of advantage to the cause of peace and the interests of mankind that the representatives of the great governments should frankly recognize in face to face discussion the unprofitableness and futility of the policy, the aim and result of which is to make the nations ever more terrible to each other, and it seems not too much to hope that out of the Conference about to be held there may come the initiation of a wiser and more Christian policy which shall look, however distantly, toward the time when

"The common sense of most shall keep a fretful realm in awe,  
And the kindly earth shall slumber, lapt in universal law."

From Acadia.

A Wolfville correspondent writes that "Sir John Bourinot, clerk of the House of Commons, Ottawa, visited the College last week and delivered two lectures, one on 'The Origin of Nova Scotians,' and the other on 'The Strength and Weakness of Our System of Government.' His standing as a thinker and writer gave weight to his finished productions. The Athenaeum Society, F. M. Pidgeon, President, secured the lecturer and Mr. Pidgeon presided at the public meeting. At the lecture before the institutions Dr. Trotter presided and made appropriate remarks on the subject and the lecturer. Hon. J. W. Congley, Attorney General, was present and spoke at both meetings. He advocated the study of political subjects in his usual forcible manner. His view of this necessity of a body of independent electors who will not follow the call of party when the summons is to support wrong measures was very heartily approved."

A Message from the West.

BY D. G. MACDONALD.

I heartily wish the MESSENGER AND VISITOR, with all its readers, a happy and prosperous New Year—a year of the right hand of the Most High. May the power from on high richly rest upon editors, preachers, teachers, and the membership generally of the churches. May they come to know more fully what it is not only to have "life" in Jesus Christ but to have "it more constantly." (John 10:10). My friends who are praying for me, some of whom are generously supporting my mission, will be glad to hear that the Lord is graciously answering their

prayers. At every meeting we have evidences of the power of the old gospel.

After my last message I went to help Bro. Auvache of Glendale. The enclosed clipping from the North West Baptist will tell the results of the visit:

"GLENDALE—It is sometime since you have heard from any part of the Neepawa field, and as Brother D. G. Macdonald has been assisting our pastor in special work on this end of the field, I thought it would cheer the hearts of the readers of the N. W. B. to hear that God is graciously blessing their efforts in the conversion of precious souls. The word has been proclaimed every night now for two weeks, in simplicity and in power, and I do not know if a night has passed without some one being saved. Bro. Macdonald is a workman that needeth not to be ashamed. He is, I believe, specially fitted and prepared of God for the work in which he is engaged. We believe now more than ever before that the Master of the vineyard had a work here for Bro. Macdonald, that he alone could do. We have good reasons for believing this. Man proposes but the disposing is of the Lord. Services are announced for four nights next week as there are others anxious whom we long to see brought into the light. May the Spirit bring home the truth to their hearts with irresistible power is our earnest prayer."

J. R.

Christmas week was spent at home, preaching each night in a school house four miles distant, and although there was a dance in some home in the community four nights out of the week, our meetings were neither small nor fruitless. How sad that the supposed birth of "the holy child Jesus" should be celebrated by such unholy gatherings—gatherings in which his Satanic majesty himself is the master of ceremonies. Oh, Lord how long shall the god of this world continue to blind the minds of them that believe not! Surely there is need, great need of the gospel in its regenerating power. God helping me and my family the dance shall die in that community by "the expulsive power of a new affection." Affection for Christ and affection for the dance do not live in the one heart together. When one is living the other is dying. When one is lively the other is dead.

I came to this place eight days ago. There are here but five Baptist families and they support a pastor with no help from the Boards. A gracious work is now in progress. We commenced meetings on Lord's day. On Monday four raised their hands for prayer and each succeeding meeting has added to the number, the number having now reached twelve, more than half of whom have come into the light of the gospel. There are several others who are struggling with their convictions. May the slain of the Lord be many.

Will all the dear friends who have sent contributions for my support accept my heartfelt thanks and pray that such a measure of the Divine anointing may be mine as to make their contributions profitable investments for the extension of Christ's kingdom in this great country. Some came to me through Bro. Mellick, some through Bro. Hall and some direct to myself. All will be acknowledged soon through the MESSENGER AND VISITOR, by permission of the Editor. Will the manager kindly note my change of address from Portage la Prairie to Austin? For the past ten days the mercury has been playing between 30° and 45° below zero, but our hearts are warm towards the dear friends in the East.

Westbourne, Jan. 9th.

An Old Landmark Gone.

On the morning of Thursday, January 19, the old historic Baptist meeting house of Nictaux took fire and was burned to ashes.

The origin of the fire is unknown. It was in full possession of the house when discovered, and before help could be summoned the roof had fallen in, so that nothing was saved. Two organs, expensive pulpit furniture, a silver communion set, a superb chandelier and many other things of value were all consumed.

The disaster is made more appalling by the fact that an insurance policy of \$2,000 had, eighteen months ago been allowed to lapse, so that the loss is without any financial mitigation whatever.

The church is greatly saddened but not hopeless. On the afternoon of Friday 20th, a large and representative gathering met in the Hall at Nictaux Falls and unanimously resolved to build. A neat and commodious house will be erected on the old site. A committee was appointed to prepare plans and specifications to be laid before the church for approval on Friday, February 3.

It may be of interest to some readers of the MESSENGER AND VISITOR to call up somewhat of the history of the old house. The meeting at which it was resolved to build, was held September 20th, 1841, and the house was opened for public service sometime in the year 1848. The size was 46 by 65 feet, and it was modelled after the Aylesford meeting house, with the exception that its windows were Gothic instead of Saxon. On the old subscription list is found a grand total of £657, in sums ranging from £2 to £40. The sale of pews amounted to £1,399 15s 3d.

The only name appearing on the old subscription list now known to be living, is that of Deacon B. H. Parker of Nictaux. He is still with us ready to help build the new house.

During the pastorate of Rev. W. B. Bradshaw the old house was remodelled at a cost of \$2,500. The galleries were then removed and a floor placed through the middle of the house so that there was an audience room above and a vestry below. This made a very neat, pleasant and commodious house of worship. When at first it was built Rev. I. E. Bill was pastor, and the house served as a place of worship for the Baptists of that strip of country

extending from Dalhousie Cross to the Bay of Fundy, and from Paradise to the Kings County line. Gradually, as the strength of the Baptists increased in this section, portions were detached to form separate churches until now a strip of country seven miles by four miles remains. For this section the new house is to be built and will be adapted to the present needs of the church.

The Nictaux church has in the past been many times a rallying point for the Baptists of this province. She has passed through many trying experiences and has always been prominently connected with every new enterprise of the denomination. She is still looking forward to a period of useful service, and now feels that the Lord has called upon her to begin a new chapter in her history. Brethren we ask your prayers and your sympathy in this our time of need.

J. W. BROWN, Pastor.

Nictaux Falls, Jan. 20th.

Guysboro County Visited.

I have just completed a visit of ten days to Guysboro county. Most of the time was spent at Goldboro and Isaac's Harbor.

Those acquainted with the unhappy differences that have disturbed the peace and hindered the prosperity of the Isaac's Harbor church, will be glad to know that a satisfactory settlement has been arrived at. At their request about one hundred of the members living on the Goldboro side were, by the unanimous vote of the church, granted their dismissions to be organized into the Goldboro church. The organization took place on Thursday evening the 12th inst. A council to recognize will be called later.

The churches will probably unite in the support of a pastor for the present, a committee of three from each church having been appointed to nominate a suitable man.

The Goldboro church will proceed at once to make arrangements for the building of a church home. All the Baptists on the Goldboro side will unite in this undertaking and the old church will render assistance also.

Bro. H. H. Roach who went to the Harbor some days before has rendered good services in effecting this settlement.

On the afternoon of Sunday the 8th, I had the pleasure of delivering God's message to the brethren and friends at Seal Harbor. It was a great pleasure to meet this attentive congregation in their new and comfortable and attractive church home. The advance since I last visited them has been such as to make me very thankful. Their purpose is to clear off the small debt within the next two years.

Sunday, the 15th, was spent on the Country Harbor field; Aspen in the morning. Cross Roads in the afternoon and Goshen in the evening. They have a neat little meeting house at Goshen, a very nice hall at the Cross Roads, but their meeting house at Aspen is very old and unfit for a place to worship God. How I wished that I could tell them that the Board would give them \$100 if they would take heart and arise and build. But, alas, the treasury is empty.

We have now eight groups of churches in this county, not counting the Moser River church, which is partly in Guysboro and partly in Halifax County. Four of these groups, or to be more exact, some of the churches in four of these groups need aid from the Home Mission Board. Two of these, the Crow Harbor and Country Harbor groups have been pastorless for a few weeks. Good men are needed for both these fields.

Our General Missionary, A. F. Baker, has been in this county some weeks doing a good work. He will be needed here some time longer. A. COHOON, Cor.-Sec'y, Wolfville, N. S., Jan. 19th.

Letter from Pastor Foshay.

DEAR MESSENGER AND VISITOR.—I do not see how it would be right for me to slip away from my dear old Zion church and the many pleasant associations of the Maritime Convention, and leave no public expression of my love of the brethren of my native land. Whatever I write is in full view of the certainty that some wise brother will read mysterious things "between the lines." I cannot help this because I have it in my heart to say that no land will ever fully take the place of "my own Canadian home" and no people can ever be found more kind and generous toward a pastor than the people of the 1st Baptist church of Yarmouth. My "feeble ministry" there might have been extended indefinitely but for my firm conviction, strengthened by medical opinion, that removal to a drier air had become imperative. On the eve of my departure I was taken with a serious sickness which brought me down so low that a consultation of physicians became necessary, and for days my recovery was problematical, but by the grace of God, and as I believe in answer to prayer I have partially recovered. The church made prayer constantly for me, and the evangelical pastors in town met in a special season of prayer on my behalf. This together with the unceasing kindness of the church remain a sweet memory in my heart. I was not able to preach a farewell sermon but met the congregation and said a few words. A farewell social was held and material expressions of love were presented to Mrs. Foshay and myself. At this meeting many teary good-byes were said. The effort was too much for me and I was not out again for three weeks. I have reached my new field in a reduced condition, but I think on my way back to health. I wish to be remembered by the brethren of the provinces, and sometimes prayed for by them. The visits of the paper will be eagerly looked for and the contents scanned with an eagerness heretofore unknown. Middleboro is a beautiful quiet New England town of 8,000 souls. The Baptists have a neat, centrally located church building and a comfortable home for the pastor. They seem to be a good people and we hope to be useful to them.

J. H. FOSHAY.

## The Story Page.

### The Fitzallen Prize.

BY M. V. JONES.

Gradually the gloom and darkness of night had given place to dawn; and dawn with evergrowing brightness turned today. The sun with all his morning beauty and freshness, shone through the open casement of a very little room, in a cottage, situated in the suburbs of a large English city. His rays revealed a slender girlish figure, bending with deep and intense earnestness over a small square of canvas which rested on an easel near the window. On the floor by her side, lay a box of paint and brushes. The only other occupant of the room was a middle-aged woman, thin and worn, lying in a restless slumber on the bed.

The room though small, was cosy and homelike. The few articles of furniture were tastefully arranged. The little battered window, which opened out into a tiny orchard was draped with some soft creamy material, which strewed a sunshiny glow over the whole room. On the walls were sketches and drawings with here and there a few small paintings which gave even to that plain little chamber, touches of grace and beauty.

The young girl herself, formed a fair picture that bright spring morning. Years of care and privations had robbed her of some of that bloom and freshness, which belong to eighteen; but there was that in her face which gave it more charm, than the mere blush of youth. A broad white forehead was surrounded by masses of wavy brown hair, which looked almost golden in the sunshine that was streaming in through the window. The grey eyes bent with such earnestness upon her work, were large and expressive; eyes that in response to various moods would sparkle with fun and laughter, or again have a far away look in their clear grey depths, as though the curtains of an unseen world had for a moment been drawn aside, and its beauties revealed to them. She was attired in a plain, dark blue dress which fitted her slender figure perfectly. Over this was a large blue and white checked gingham apron which served to protect it from any stray daubs of paint.

Presently the woman stirred restlessly in her slumber and opened her eyes. She lay for some time in silence gazing at the pretty picture before her. A robin had perched himself on a bough of a tree near the window, and was pouring forth his soul in melody. Through the leaves and the masses of pink and white blossoms, she could catch glimpses of the deep blue sky beyond. Then her eyes rested on the sweet earnest face of her daughter apparently oblivious to everything but the canvas before her.

"Muriel, my child, how fresh and bright you look this beautiful morning. Have you been up long dear?"

"Only since half past five. These early morning hours are the times, when I can always paint the best. The songs of the birds and the whiffs of the blossom-scented air which come to me through the window, are full of inspiration. But how are you feeling this morning mother?"

"Very much better, thank you, darling. I hope that I shall be quite myself in a few days and able to do my share of the sewing. Your young shoulders have had rather a heavy burden to bear this last month, daughter; but how are you getting on with your picture, dear?"

"Oh, nicely, I think I can finish it, in about two more days. How does it look?" and Muriel turned the easel, so her mother could see the picture from where she lay.

"It is beautiful, dear, and does you credit. I think you are very fortunate in your selection of a subject, though it is a difficult one. It reminds me of the sunsets I saw in Wales when I was there with your father on a sketching tour. How delighted he was with the beautiful bits of scenery we found along the coast. You are very like him, daughter in your great love for nature in her various moods."

"Yes, I can't remember the time when nature wasn't full of charms to me. Sometimes when I take my walk in the afternoon, I go to the beautiful bit of woodlands just a little way out from the city. It looks so cool and inviting, that I often go in and sit for a little while beside a brook that flows through such a pretty ravine. I could stay there for hours, listening to the merry songs of the birds or studying the lights and shadows and the glimmering of the sunlight through the leaves. Then there are such sweet little blossoms that peep shyly up at one, from their mossy beds, and the stream, rippling and gurgling past me, reminds me of Tennyson's 'Brook':

I chatter over stony ways  
In little sharps and trebles,  
I bubble into eddying bays,  
I babble on the pebbles.

But," as the little clock on the mantel chimed seven, "I must not talk any more now, every moment of time is precious. You had better try to have another nap before breakfast, mother, sleep is nature's sweet restorer, you know."

Mrs. Raymond, who was still very weak from a recent

illness, laid her head back wearily on the pillow and closed her eyes, but not as yet to sleep.

Visions of the past rose up before her as clearly but lined as though the flight of five long years had never cast a shadow over them. Visions of her dear old home her husband's face, her darling daughter surrounded by all the comforts and luxuries that wealth could supply. The pictures painted by her husband,—the statues in which grace and beauty glowed in every line and curve,—the studio and library in which so many happy hours had been whiled away, watching the skillful fingers of her husband as he transformed some ideal creation of his artist's soul to canvas, or seated in a cosy corner of the library, imbibing the thoughts and sentiments of some author, whose body may long since have crumbled into dust, but whose mind still lived in the pages before her. Now all was changed. The loved partner of her life had gone to "that bourne from whence no traveller returns," and wealth and luxury were hers no more.

Soon after her husband's death from heart failure, five years before, the bank in which all their money was placed had failed, and they as well as many others lost their all. Even the dear old home had to be sacrificed in order to meet some large accounts which had been left unsettled at her husband's sudden death. When all was over, it was found that scarcely fifty dollars would remain to them. The fickle wheel of fortune had indeed turned and brought them from the heights of wealth and affluence down to a life of toil and poverty.

Mrs. Raymond and Muriel, leaving the great city in which, thus far, all the happy years of their sheltered life had been passed, went to make a new home for themselves, on the outskirts of another large city further south, where the climate was better adapted to Mrs. Raymond's rather delicate state of health.

Here they rented a room in the cottage of a kind-hearted English woman, a widow, whose husband had left her the little cottage where she lived, which had a small orchard and garden attached together with sufficient money to support her in comfort. Her motherly heart was full of deep sympathy for the adverse fortunes of Mrs. Raymond and her young daughter and in many little ways she did what she could to help them. Perhaps it was a few dainty rolls for their tea, or a bowl of fine ripe berries from her little garden. They fully appreciated her kindness and did what little they could in return for it, though it might be but a bunch of pretty wild flowers, which Muriel had gathered in one of her woodland rambles.

By doing fine sewing for a number of wealthy families in the city, they had managed with close economy to make a living. Every extra penny that could be earned was carefully laid aside to buy artists materials, in order that Muriel's talent, which she had inherited from her father and which up to the time of his death had been carefully cultivated by him might not be neglected. In her afternoon walks in the country, her little sketch book always accompanied her, and many a pretty memento did she bring back from her rambles.

One afternoon about three months before the time in which our story opens, Muriel had gone as usual to the public library to exchange her book. After selecting one to her taste, she had lingered for a moment to glance at one of the city papers. In it she noticed among the other things relating to the art exhibition that spring, the offer of a five hundred dollar prize, for the best original painting by a young lady under twenty years of age. This prize was offered by Mr. Fitzallen, a wealthy bachelor, who being deeply interested in art and believing moreover that originality in art should be more encouraged in the young, had offered the prize for that purpose. For it Muriel was now trying and the following Wednesday was the day on which it was to be awarded. But to return to our young artist.

She painted on in perfect silence for an hour longer, only stepping back now and then to glance at her picture from different standpoints. At length with a sigh of satisfaction, she carefully washed her brushes and laid them aside; then covering her picture, with a piece of cloth to protect it from dust, she busied herself in preparing their simple breakfast. When her mother, who in the meantime had fallen asleep, awoke, the little table was drawn up to her bedside and covered with a white cloth, coarse it is true, but perfectly fresh and spotless. Two saucers of porridge, a plate of bread and butter and a cup of tea for the invalid, composed the whole of the simple meal.

"Mother," said Muriel, as she seated herself opposite to her, "I can scarcely realize that Wednesday is so near, I wonder which it will bring me, success or failure. I hope Mr. Fitzallen will be at the exhibition; I should like to see him so much. I heard some one speaking about him at the art store yesterday, who said that he was a bachelor and lived all alone in a lovely old place on Elmwood Avenue. There is no one in the house but himself, except the house keeper and servants. They spoke very highly of his character and of his extreme

generosity to the poor. But just think, mother, what a fortune five hundred dollars would be to us if I can only succeed in winning it!"

"It would indeed be a fortune to us in our present circumstances, and I hope for your sake at least dear, that you may succeed. One of the things that I have regretted more than anything else in our poverty is that so much of your time had to be devoted to sewing in order to gain the necessaries of life and so little to mental culture. You were so young when our misfortunes came that you were not very far advanced in your studies."

"Yes mother, I know, but then I have gained a good deal of knowledge from the books I have read from the library, and talking them over with you afterwards, help me to understand them better, and impresses their contents on my memory."

"Yes, dear, you have made the most of the few opportunities for study that you have had, and I am well pleased with the progress my little daughter has made in this way. But about the prize, dear, do not set your heart too much upon winning it, for if you should fail your disappointment will be all the keener. Let us try to leave the matter quietly in God's hands, and take with a cheerful, submissive heart whatever he sends to us whether it be success or failure."

"You are right, mother, and I will try to do as you say. But I have loitered too long already over my breakfast. If possible, I must get time for another hour at my picture before dinner," and Muriel springing up busied herself in clearing away the remains of the breakfast.

#### II.

Wednesday at length arrived. It proved to be one of those lovely days in the latter part of spring, when all nature is filled with rejoicing at the close approach of summer. The air was vocal with the songs of birds and laden with the perfumed breath of the blossoms which hung in clustering masses of pink and white from the trees.

Muriel awoke that morning with the feeling that something was about to happen. She lay for sometime in that delicious, half-conscious state, when the mind is not yet entirely freed from the mists and fancies of dreamland, nor yet fully awake to the duties and realities of another day. At length, however, it occurred to her that this was the day to which she had been looking forward for the last three months.

Her mother was still sleeping soundly, so slipping quietly out of bed, she glanced at the little clock. It wanted a quarter of six. She could hear Mrs. Bent moving around in the kitchen next to their room, and presently the appetizing odor of beef-steak came floating in through the window. She was standing before the little looking glass, putting the finishing touches to the bow of ribbon which served to keep her rebellious locks in order, when there came a gentle rap at the door. There stood Mrs. Bent with a tiny platter of beef-steak and two rolls just from the oven.

"See here, dear, what I've brought you. I knew you'd be uncommon busy today, so I says to myself, its no more trouble to cook victuals enough for three as for one, so I mean to cook Miss Muriel's and her ma's breakfast this morning, so here it is, dear, and I hope that pretty picture of yours will get the prize. I see your ma's asleep yet, so I'll keep her's hot in my oven. Now eat it all up, dear, every bit of it," and Mrs. Bent, placing the steaming platter on the table, trotted back to the kitchen, with that happy little feeling round her heart, which comes from doing a kindly, thoughtful deed.

Drawing a chair to the table, Muriel partook of the savory meal with a keen appetite. But for Mrs. Bent's kindness, it is probable that her breakfast that morning would have been but a scanty one.

In order to get time to attend the exhibition she must do what she usually did in a day in much less than that time, so she had risen early and her skillful fingers had a good deal accomplished before her mother awoke. By half past two that afternoon she had finished her simple toilet and was ready for her walk to the exhibition.

"Wish me every success, mother, dear," she said, you may yet be proud of your little daughter," and with a smile and a merry good-bye she vanished through the doorway. Her mother listened until the last faint echo of her footsteps died away, then settled herself for a time of patient waiting.

As Muriel hurried along the street, with beating heart, toward the exhibition building, she looked every inch a lady in spite of her coarse blue dress and simple sailor hat. On her way she passed many fine and beautiful residences, surrounded by green lawns and shady trees, and playing fountains sparkling in the sunlight. Here, were a group of merry children laughing and romping beneath the shade of some fine old elms. There, were two maidens swaying to and fro in a hammock and whispering girlish secrets.

The sight of these merry children, these happy maidens in the beautiful homes, awoke a great longing and

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in the happy past, gazing at all the treasures of an art exhibition.

For more than an hour she was lost to all things else, save the beautiful objects which surrounded her. At length, however, she was recalled to herself by hearing the word "prize" spoken by some one near her. Two ladies had passed her and had paused before a group of beautiful statuary at her side.

"Do you know, Alice," one remarked to the other, "a great many have wondered that Mr. Fitzallen didn't include the young gentlemen as well as the young ladies in his prize competition. I was sorry that he did not, because my Harry you know, has quite a talent for painting and if he could have won this prize it would have been such a help to him in carrying on his art studies. My husband told me last night, that he heard that Mr. Fitzallen had offered this prize in memory of a dear young sister of his whom he lost some years ago. She was very talented as an artist, and would probably have made quite a name for herself if she had lived, but she died before she was twenty. They say—" but here they passed on, and Muriel heard no more.

The nervousness and timidity which had seized her before she entered the building, returned now with greater force than ever.

"How could I ever hope to win that prize," she said to herself, "where there are so many competing for it who have probably studied under the best masters, and whose pictures have had all the benefit of able criticism, while mine is but the product of my own imagination, unaided by any teacher. Probably it is tucked away in some obscure corner where it will scarcely be noticed."

While these thoughts were passing through her mind she had been slowly moving forward with the crowd and now found herself at the entrance of the room which had been set apart for the pictures competing for the Fitzallen prize. The heavy crimson curtains were drawn back, and she could see that the room was already well filled. However, she managed to gain an entrance and stood among the eager bustling throng her cheeks burning and her heart throbbing wildly with excitement.

After a moment or two she gained courage to glance around in search of her picture. "Yes, there it was, and in an excellent light, too."

She managed to press her way through the crowd until she gained a standing position which commanded a good view of it. It was but a foot square without the frame. In the background the evening sky glowed with all the glory of a beautiful sunset. In the foreground a little to the right lay an island. Its banks and the graceful trees above it were clearly reflected in the mirror like surface of the water, which blushed at the radiant glance of the sky. A small row-boat lay near it and partly hidden by its shadow. In it a solitary occupant seemed lost in gazing at the beautiful scene before him. A pair of oars lay across the seat. Far off on the surface of the water was a white sailed vessel winging her way to some distant port.

Muriel studied the picture earnestly for some time; then, with her heart a little more reassured, turned to examine some of the others hanging near.

She had scarcely done so, however, when a man entered the room, and pushing his way through the crowd, mounted a platform in the rear. Every eye was at once turned toward him, for he was known to be one of the judges. A great thrill of excitement ran through the room, and everyone seemed to be talking at once. There were the parents of the young ladies, who were trying for the prize, there were the young ladies themselves, each one, no doubt, hoping to be the successful one, as well as numbers of others, all more or less interested in the awarding of the prize.

Suddenly all Muriel's nervousness and excitement left her and a strange calm took possession of her. Now, indeed, the decisive hour had come; in a very few moments at most she would know her fate. Which would it be, success or failure?

A deep silence fell over the room, as the judge raised his hand to command attention. "Ladies and gentlemen," he began, "I know you are all anxious to learn the name of the successful competitor for the Fitzallen prize. Mr. Brown and myself, as you know have been appointed judges. We have examined and compared all the pictures contained in this room and have after careful consideration decided that the little picture. No. forty, a sunset scene, is entitled to the prize. This picture, although rather smaller than most of the others is beautifully executed and we predict for the talented young artist a most successful future. If Miss Muriel Raymond is present, and will please step forward, I shall have much pleasure in presenting her with the prize."

Muriel stood like one rooted to the spot. Every vestige of color left her face and she seemed about to faint. She rallied herself with a great effort, and moving forward mounted the platform, amid the cheers of the assembled throng.

The judge placed in her hands a large white envelope, with a few appropriate words, heartily congratulating her on her success. As she turned to come down so pink rosy, newly opened to the morning sun, could be more lovely than the color that glowed in her cheeks, while her eyes shone like two great stars, with excitement.

Her feet had scarcely touched the last step of the platform, when twenty hands were stretched out to take hers, and many pleasant voices offered congratulations.

(Conclusion next week.)

## The Young People

EDITOR.

J. B. MORGAN.

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

### Prayer Meeting Topic—January 29th.

B. Y. P. U. Topic.—Conquest Meeting: Leaders and Triumphs in the Mississippi Valley.

Alternate Topic.—God's Army, Psalm 20: 1-9.

### Daily Bible Readings.

Monday, January 30.—Jeremiah 37. Fearless words of God (vs. 17). Compare Luke 13: 2, 3.

Tuesday, January 31.—Jeremiah 34: 11-22. Liberty to vengeance (vs. 17). Compare Jer. 32: 24.

Wednesday, February 1.—Jeremiah 30. God's justice never idle (vs. 23). Compare Jer. 23: 19.

Thursday, February 2.—Jeremiah 31: 1-21. Work shall be rewarded (vs. 16). Compare 1 Cor. 15: 58.

Friday, February 3.—Jeremiah 31: 22-40. A new covenant (vs. 33). Compare 2 Cor. 3: 3.

Saturday, February 4.—Jeremiah 32: 1-25. God's eyes open upon all our ways (vs. 19). Compare Prov. 5: 21.

### Prayer Meeting Topic—January 29th.

God's Army, Psalm 20: 1-9.

The student says claim to the 19th Psalm, the sailor to the 107th, while the soldier regards this as his peculiar possession. This Psalm was intended originally to be sung by the army on behalf of a king about to go forth to war against his enemies. It has manifestly a wider application to those who as "kings of God" or "soldiers of the Cross" go forth to battle with the forces arrayed against them.

I. The Christian soldier seeks equipment and strength from the God of battles.

1. He seeks God in trouble, V. 1. The whole world is made kin by this expression. No trouble need keep us from God. The prayer of the Christian soldier is heard above the din of battle. "Call upon me in the day of trouble and I will deliver you."

2. He finds blessings in the sanctuary, V. 2. The sanctuary was in Zion where God presented himself upon the mercy seat, and where the people assembled for worship. Here the armor is put on, here the soldier comes in close fellowship with his Leader, here he learns to look at things not as they seem but as they really are, Psalm 73: 16, 17.

3. He does not withhold sacrifice, V. 3. The background of this prayer consisted of the accustomed sacrifice which the king made before battle, 1 Sam. 13: 9. The soldier must share the sacrificing spirit of his Captain.

4. In loyalty to his King he is forgetful of his own honors, V. 5. This is a touch of pathetic devotion. The army is prepared to make any sacrifice for victory, but each soldier is content to sink into obscurity that the King may be all in all. "He must increase but I must decrease." Let all our banners be set up in his name.

II. The Christian soldier awaits the word of assurance, V. 6.

The sacrifice has been offered, the choral prayer has gone up. Silence follows, the worshippers watching the smoke curling as it rises, and then a single voice breaks out into a burst of glad assurance that sacrifice and prayer are answered. Who speaks? The King. The prayer of the people has set Omnipotence in motion. Such assurance that petitions are heard is wont to spring in the heart that truly prays and comes as a forerunner of fulfillment, shedding on the soul the dawn of the yet unrisen sun. He has but half prayed who does not wait in silence, watching the flight of his arrow and not content to cease till the calm certainty that it has reached its aim fills his heart.

3. The Christian soldier thus equipped goes forth to battle confident of victory, Vs. 6-8.

He will avail himself of the forces at his command but will depend upon God to work through them. Others may believe that God is on the side of the strongest battalions but he who has seen the Almighty One knows he is on the side of right. The man who looks only to his own forces is no stronger than those forces, but he who looks to God measures his strength by the might of Omnipotence.

For heathen heart that puts its trust  
In shrieking tube and iron sward,  
All valiant dust that builds on dust,  
And guarding calls on thee to guard;  
For frantic boast or foolish word  
Thy mercy on the people, Lord."

J. H. MACDONALD.

### The Discipline of Life.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a play-ground. It is quite clear God means it for a school. The moment we forget that the

puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand, like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunder-clap startling a summer night. But one thing we may be sure of: the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by God's solicitude for our progress; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to behold his Beauty, we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life—life—why God puts man in the crucible and makes him pure by fire.—Henry Drummond.

### Does It Make Any Difference.

The Evangelical church is defiantly challenged to show reason for its existence. Infidelity and liberalism say that the old faith is not wanted, and that, in reality, it is dying out or is dead. Immorality and worldliness object to the old standard of living and insist that the old strict views as to personal character are offensively puritanic and fanatical, and that they should be quietly dropped and forgotten.

The church of Christ hears the challenge and need not hesitate for one second to take it up boldly. The Word of God, as found in the Scriptures of the Old and New Testaments, is its only rule of faith and practice. The doctrines that are there found are never going to die, and the code for living therein contained is never going to be out of date. The more boldly the church takes up the challenge and issues its own challenge to the united world, flesh and devil, on the basis of the teachings of Almighty God, the better will it be for every fair and blessed interest that is involved.

Let it be understood that the church of Christ does not propose, by one hair's breadth, to flinch or to compromise. It stands on an eternal foundation and proclaims eternal truth in the name of Jesus Christ. It has a definite commission from God. As the church did not originate this commission, it cannot think for one moment of attempting to change it, and it does not believe that the world is able to change it.

The church is to proclaim one condition of salvation, and this is a personal faith in Jesus Christ. Along with this it is to teach men to observe all things whatsoever Christ has commanded in the Holy Scriptures. He came not to destroy, but to fulfill and to honor the law. The faith of the gospel is to be accepted, and the life defined in God's Word to be lived. The doctrines that cluster around the Cross are the essential articles of faith for the Christian, and the obedience demanded by God in his Word is to be reverently rendered. It does make a great difference what men believe and how they live. To assert to the contrary shows the independence of thought that is the essential characteristic of folly. The Christian has a right to definite faith and practice. He is under orders. It makes an infinite difference whether men respect, or not, what God says.—Herald and Presbyter.

### Unconscious Influence.

"And the prisoners were listening," so reads the Revised Version in the account of the imprisonment of Paul and Silas at Philippi. "At midnight Paul and Silas prayed and sang praises unto God," little dreaming of any side effect upon their unknown fellow-prisoners; but they "were listening." And who shall say what were the effects wrought in their listening souls by what they heard that night?

Well, it is always so; when we least think of it, in the daytime or at night, when we are speaking, or singing, or praying, we are being listened to. Our words, and prayers, and hymns have an outreach and influence of which we little dream. They warm our own souls, they pass up to the open ear of God, but who can tell of their outreach laterally—of what they do by the way? The chapel hymn, the solo in the Young People's meeting, is heard by the passer-by, and sings itself "over again" in his soul, calls up blessed memories, and then, perhaps, brings the wanderer to the evening service—and to God!

Oh, the "prisoners" that are "listening" still! Prisoners of sense and sin of evil circumstance! Cursing and denunciation and violent self-reproaches, alas! like the prisoners of old, they have heard quite enough of these; but oh, for music, for "songs in the night," for a new spirit in the house, for a new appraisal to ear and heart, for a heavenly melody that shall come like gracious rain upon parched soil! Who will give it them? May not we even when we wot not of it?—Geo. B. Rogers, in Our Young People.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bimlipatam, its missionaries and mission helpers, that the seed patiently sown may bring forth an abundant harvest. For the schools and their teachers. For our Mission Bands and their leaders.

Miss Archibald of Chicacole, India, has gone to considerable trouble to give us the following account of the plague. Her information has been obtained from her Munchi and other Brahmins, also from following the development of the plague and the Hindu's ideas with reference to it as published in native papers. All will be interested.

The Hindu and the Plague.

PLAGUE SYMPTOMS.

The Bubonic Plague is said to be recognized by pains in the bones, the back, the loins; high fever; whites of eyes becoming red; a coated tongue with white matter in centre; it is specially characterized by swellings called "buboes" which appear in the groins, armpits, behind the jaw, or in all these and other places. Death usually takes place within three days of attack. Out of every one hundred persons inoculated eighty will die—if once inoculated only twenty will succumb and if twice inoculated barely one.

FIRST APPEARANCE.

Plague first appeared in Bombay in August, 1896. Since that time within the city limits 29 679 deaths have been reported—probably half as many more were concealed from Government authorities. Many of the chief places in Southern India have been visited and it now seems to be approaching Madras. Excitement here, there and everywhere. Public meetings are being held, leaflets distributed, hospitals erected and it is being noised abroad that the chief conveyors of the disease are rats; that the favoring causes are foul soil, crowded and narrow streets and badly ventilated dwellings; that the great preventives are personal and domestic cleanliness and inoculation.

RIOTS.

Inoculation! What terror it inspires and what mad deeds it produces! The other day a native doctor was ordered to go to a certain town in the Mysore State to inoculate all who might wish to undergo the operation. As he stepped off the train, several respectable looking natives thus accosted him: "Why have you come? What have you in that box?" As the Hindu is a veritable Li Hung Chang in asking questions the doctor very innocently and truthfully replies. Now what—the signal is given, thousands gather, amidst the hurrying of missiles and the waving of sickles, the inoculator runs for his life over paddy fields and wheat fields—for four miles he is pursued by the howling mob ere help arrives. It appears that this riot was the result of a public meeting held in one of the temples the night before—then it was decided that no inoculator should set foot within their gates.

"STROKE OF GOD."

The cause of a vast amount of the fear of inoculation is the unfounded idea that in the operation blood is drawn. The Hindu has a morbid terror of blood and in reference to his dread of pain, Rudyard Kipling describes him as "born in the hot-house, bred in the hot-house, fearing pain as some fear sin."

It has perhaps been truly stated that the great obstacle to the popularity of inoculation is the Hindus' dislike of the interference of Sircar in his own affairs. To the Hindu many things are worse than death and not the least among these are the exposure of his women to the stranger's gaze, the intrusion of the medical officer upon the privacy of his home and the dread of the violation of caste rules which will imperil the respectability of his kinsmen in this world and the safety of his own soul in the next. The Hindu regards the plague as in very truth the 'stroke of God' and is not prepared to submit to evils (?) brought about by human agency. "When one's fate is adverse, valour and effort is of no avail," says the sage; and the people add, "There is medicine for disease, but is there a medicine for fate? What will come, will come."

END OF THE AGE.

"Oh," says the orthodox Brahmin, "don't you see how wicked the Hindus are becoming—caste rules are not properly observed, the Christians are often looked upon with favor, the country is getting bad, bad. Great disasters are near at hand. In April next, the last year

of the 5,000 year Cycle of the Kali Yuga, the Iron Age begins. Then the goddess will personify death; having descended to the earth she will visit every town and village destroying all the sinful therein." Now the orthodox Brahmin will unfold his parchment and read an extract from the Sanskrit work 'Bhagavat Purana,' as follows: "The goddess says: 'You who are intelligent and righteous will know the sign of my advent when you see rats falling down, circling, struggling and then dying. When you see these signs at that moment camp out in the jungle. There my image should be created and worshipped daily with incense and fire and food, rice mixed with tamarind and ghee should be offered and feasts should be made for Brahmins and relatives. Repeat the mantra, "Our namo Bhagvathe," one thousand times daily with your hands raised, your heads bowed toward the earth and sitting in the posture of warriors. Then, after eating, pray to me: 'Oh goddess of the goddesses, you are an object of terror to all; you have your home on the summit of the Himalayas; you are fond of flesh and intoxicating liquors; you can destroy all. Oh goddess, protect me.'"

ORIGIN OF PLAGUE.

The Bombay story that the Queen demanded a lakh (100,000) or three lakhs of human lives in revenge for the defacement of her statue has had its counterpart in this Presidency. Here however, it runs that the Queen is very old and weak therefore she needs the lives of a lakh of her Hindu subjects to renew her strength.

The following story also seems to be credited by not a few: The Viceroy was travelling in the Himalayas and on a particularly wild and lonely mountain he came upon an old Yogee. The man was seated under a tree, so still and motionless that he seemed dead. But as Lord Elgin approached, he started up and said: "I have something of great importance to tell you but it is for your Excellency's ears alone." Accordingly the rest of the party withdrew.

"This is my message: The British Raj in India will cease at the end of 1898." "How can this great calamity be averted?" "You must sacrifice three lakhs of human beings to the goddess Kali of the end is inevitable." There the communication ceased. Lord Elgin after long contemplation sent Professor Haffkine to China to bring a ship load of rats which he released at Bombay. Nothing could be simpler! The plague is the sacrifice to Kali offered by Lord Elgin, to save India to Britain, on the suggestion of a Yogee, and through the instrumentality of Professor Haffkine."

YET IT IS SO.

It is passing strange how such stories could be credited in this nineteenth century, even by the most ignorant. Yet it is so. A land of darkness as darkness itself and the shadow of death without any order, where the light is as darkness.

Mrs. Isabella Bird Bishop, F. R. G. S., speaks to this effect: "There was a time when I was altogether indifferent to missions. But the desperate needs, the awful pressing claims of the unchristianized nations which I have seen during four and a half years of Asiatic travelling have taught me that the work of their conversion to Christ is a work to which one would gladly give influences or whatever else God has bestowed upon one."

My dear sister, will you wait until you have spent four and a half years in heathen lands ere you believe in missions? "Oh," you say, "I believe in them now." If so you will not fail to attend or invite others to attend the next meeting of your Aid Society which is always held soon after the first Sunday of each month. Put you say, "What's the use, my little effort won't count?" Sisters, do you not hear Jesus say, "Be not faithless but believing!" O Lord it is nothing with thee to help whether with many or with them but have no power. Help us to do our part in holding up before a plague stricken world the One who was bruised for our transgressions and with whose stripes we are healed.

Chicacole, India, Dec. 15. MABEL E. ARCHIBALD.

Amounts Received from January 14th to January 17th by the Treasurer of the W. B. M. U.

Antigonish, Sunday School, support of Mr. Morse, \$5.44; Mrs. Warden Hubley, toward Hospital at Chicacole \$2; Salisbury, F. M., \$7.75, H. M., 2.25, Reports, 20c; Lewisville, Sunday School, support of Bible woman under Mrs. Churchill, \$20; Lewisville, support of Sommie in Mrs. Churchill's school, \$9; Tidings 25c; Yarmouth, 1st church, F. M., \$3, H. M., \$2, toward deficit, 73c; Reports, 50c, Mission Band toward Mr. Morse's salary, \$25.04; Windsor, F. M., \$30, H. M., \$4, Reports, 25c; Overton, F. M., \$5.50, Mite boxes, H. M., \$1.22, deficit, \$1; Alma, F. M., \$5; Hantsport, F. M., \$7.59, H. M., \$3; Upper Gagetown, F. M., \$4, from a friend, F. M., \$1; Milton F. M., \$5.60, H. M., 55c, deficit, \$2; Sunday School, F. M., \$1.45; Clyde River, F. M., \$2.50, H. M., \$2.50, Tidings, 25c; Liverpool, F. M., \$1.50, H. M., \$1; Nictaux Falls, Mission Band, toward Miss Newcombe's salary, \$6.30; Lunenburg, Mission Band, support of San Vasi at Chicacole, \$5; Greenville, F. M., \$5.40, H. M., 65c, Reports, 15c;

Alexandra, F. M., \$5.52, H. M., \$1.78, Reports, 20c; West Jeddore, F. M., \$7.75, Tidings, 25c; Marystown, F. M., \$5; Lockeport, F. M., \$7.55, H. M., \$3.55, Mission Band toward Mr. Morse's salary, \$16, Reports, 25c; De Bert, F. M., \$15, H. M., \$1.75, Tidings, 25c; Debert Mission Band; F. M., \$5; Arcadia, Mission Band, F. M., \$5; Arcadia, F. M., \$6.43, Reports, 10c; Berwick, F. M., \$2.75, H. M., \$12.60, Tidings, 25c; Weston Branch, F. M., \$1, H. M., \$3; Tidings, 25c; Somerset Branch, F. M., \$1, Thankoffering, H. M., \$3.25; Summerville, F. M., \$4.25, H. M., \$1.65, Reports, 10c; Halifax, North church, F. M., \$19; Bear River, F. M., \$10, H. M., \$5; The Range, Tidings, 50c; Dartmouth, Sunday School, F. M., \$3.50, H. M., \$3.50; Clementsvale, G. L. M., \$2.75, N. W. M., \$2.75; Christmas offering, H. M., \$5, Tidings, 25c, Reports, 10c; Long Creek, F. M., \$4; Glace Bay, Proceeds of public meeting, W. M. A. Society and Mission Band, W. M. A. S., F. M., \$2.75, H. M., \$2.75; Mission Band, F. M., \$2.75, H. M., \$2.75, Special collection, H. M., \$1.25; Wolfville, F. M., \$13.07, H. M., \$7, Reports, 62c, Tidings, 28c. MRS. MARY SMITH, Treasurer, P. O. B., 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Some one has said—"He is not rich who lays up much, but he who lays out much." "So in many ways they have no special call to 'go' where—as one should have a special call to stay at home, for the general call is to 'go.'" Dr. Bell has said, "We must get a new Christ and a new Bible or else respect the Christ and the Bible we now have by evangelizing the world at any cost." "A church is not merely a congregation of baptized believers" insured against fire hereafter, but a missionary society for doing good in the world,"—says Rev. H. F. Yale.

Keep Well

Easy to say, but how shall I do it? In the only common-sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

Hood's Sarsaparilla

is the best—in fact the One True Blood Purifier. Hood's Pills are the only pills to take with Hood's Sarsaparilla. All druggists, 25 cents.

Special Request



THE BAPTIST BOOK AND TRACT SOCIETY

Would ask all persons owing amounts LARGE or SMALL, to remit before January 30. WHY? We are taking stock and balancing Books and desire all accounts in by that date. As soon as you see this notice ACT PROMPTLY—thus you will con a great favor.

Geo. A. McDonald, Sec'y-Treas.

\$5.25 PAID FOR 1899 Quarter: \$10.00 paid for 1898 half dollar; \$1.00 for 1898 cent; \$100 for certain other contributions before given the kindness of the Board and receipt of Old Stamps and Coins. Don't pay a dollar for a book when you can see Two Complete Books, illustrated, entirely reliable, with names of thousands and many others who will buy of you. The Two Books sent postpaid for only 10 cents. Address: EXCELSIOR BOOK Co., Toronto, Ont. (insertion this page.) FREE



# Ayer's Hair Vigor

**What does it do?**  
It causes the oil glands in the skin to become more active, making the hair soft and glossy, precisely as nature intended.

It cleanses the scalp from dandruff and thus removes one of the great causes of baldness.

It makes a better circulation in the scalp and stops the hair from coming out.

## It Prevents and It Cures Baldness

Ayer's Hair Vigor will surely make hair grow on bald heads, provided only there is any life remaining in the hair bulbs.

It restores color to gray or white hair. It does not do this in a moment, as will a hair dye; but in a short time the gray color of age gradually disappears and the darker color of youth takes its place.

Would you like a copy of our book on the Hair and Scalp? It is free.

If you do not obtain all the benefits you expect from the use of the Vigor write the Doctor about it.

Address, DR. J. C. AYER, Lowell, Mass.

the service. The pastor taught the lesson of the S. L. C. and read a letter from Bro. Higgins our Missionary at Tekkali, and was about to pronounce the benediction, when W. B. Howatt, senior deacon, asked if he could have charge of the meeting for a few minutes. The deacon in his own inimitable way said that the pastor had given them a number of dressings down, and now the church had decided to retaliate by giving him a dressing up. Physically on account of his years, he did not feel able to accomplish the task; but there were young men in the audience, he knew were itching to help him do it, and with that our youngest deacon ran forward from the body of the church with something very suspicious under his arm. He ordered his dumb-founded pastor to stand up, and in much less time than it takes to write it, the two deacons dressed him up in beautiful fifty dollar coon coat, with beaver collar. The pastor tried to thank them; but the dressing up had knocked every idea out of his head, so that he must have made a very poor show at it. However, now that he has had time to collect himself, he feels very grateful for their thoughtfulness. In the four years and a quarter he has served them as pastor he has been the object of much kindness. He wishes them much advancement in spiritual graces during the new year.

Jan. 2nd. DAVID PRICE.

The people of Pleasant River section of this church met at the home of Bro. Wm. Murley on the evening of Dec. 23rd, for the purpose of pounding the pastor and wife. We were kindly invited to the home of Bro. Murley but given no hint as to the purpose. Fortunately or unfortunately, however, we were hindered through sickness from going but the people "pounded" just the same. While being absent when the pounding was done, yet the following day we felt the effects of it keenly when the pounds upon pounds were delivered at our home, accompanied with several dollars of hush money, but we must speak out on such questions. May God richly reward these kind friends.

G. C. CRABBE.

Brookfield, Queens.

### Dedication at Oxford.

The house of worship recently erected at Oxford, Cumberland Co., N. S., was opened for public service on Lord's day, Jan. 1st. Rev. P. D. Nowlan, who has faithfully and efficiently filled the office of pastor for the last five years, conducted the ceremonies. Sermons were preached by Prof. Keirstead and Rev. J. W. Bancroft, Rev. Mr. Dawson, pastor of the Methodist church, and Rev. Mr. Munroe, pastor of the Presbyterian church, assisted in the services. The house is a well built, handsome edifice, and well fitted for the use of the church. It is built after the plan of the New Glasgow Baptist church. The architect was Bro. A. H. Henderson, of Oxford. The cost is about five thousand dollars.

### Notices.

Nova Scotia and Grande Ligne Mission.

At the request of the Board of Grande Ligne Mission Rev. A. J. Lebeau will visit the following churches on the dates named. He is one of our most valued missionaries whose own heart is enthused for the evangelization of the French people of our Dominion, and who will with lantern and voice do much to enthrone others in the cause so near to his own heart. I bespeak for him the sympathy and co-operation of pastors and churches where he may go. February 18, Amherst; 19, Truro; 10, New Glasgow; 12, Halifax; 13, Dartmouth; 14, Windsor; 15, Wolfville; 16, Hantsport; 17, Kentville; 19, Canard field; 20, Berwick; 21, Aylesford; 22, Aylesford, Lower; 23, Middleton; 24, Bridgetown; 26, Bear River, Smith's Cove and Digby; 27, Clements; 28, Weymouth; March 1, Weymouth Frenchfield; 2, Ohio; 3, Hebron; 5, Yarmouth. E. BOSWORTH.

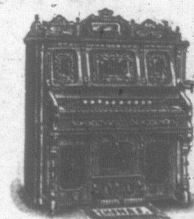
The Shelburne County Quarterly conference will meet with the Baptist church at Jordan Falls, February 7th and 8th. A carefully arranged programme is prepared. The churches are most earnestly requested to be well represented at this meeting.

Jan. 12. ALLAN SPIDELL, Sec'y-Treas.

The District meeting of the Baptists of Kings Co., N. S., will convene with Berwick Baptist church on January 31st, at 10 a. m. B. N. NOBLES, Sec'y-Treas. Kentville, Jan. 14.

### Important to Athletes.

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



## Thomas Organs

In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

JAS. A. GATES & Co. MIDDLETON, N. S.

### A DECIDED ADVANTAGE

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

Anyone purchasing a PIANO, ORGAN or SEWING MACHINE for cash must consider it a decided advantage to purchase from the dealer who has the greatest variety of instruments or machines to show.

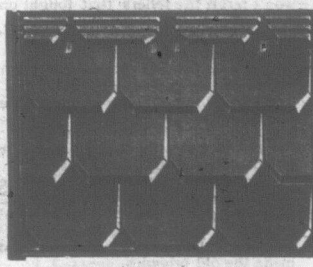
We offer great inducements in the way of Piano, Organ or Sewing Machine bargains.

We know of no Piano, Organ and Sewing Machine house in the whole Dominion of Canada that gives the terms we do on Pianos, Organs and Sewing Machines.

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

### They're Lightning Proof!

Eastlake Shingles give absolute protection from any damage by lightning—and in addition are quicker and easier to lay than others



They can't leak, can't rust, can't burn—and are the most economical and durable shingle made. Write us for information.

METALLIC ROOFING CO., Limited 1196 King Street, W. Toronto

### Notice of Sale.

To James Allan Tabor of the Parish of Saint Martins in the City and County of St. John and Province of New Brunswick, and Ella M. Tabor his wife. Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twenty second day of May in the year of our Lord one thousand eight hundred and ninety seven made between the said James Allan Tabor and Ella M. Tabor his wife of the one part, and Cudlip Miller of the said Parish of Saint Martins, Butcher, and Cudlip Miller Junior, of the other part, and duly recorded in the Office of the Registrar of Deeds in and for the City and County of Saint John in Libro 62 of Records, folio 332, 333 and 334, there will for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be sold at Public auction on Thursday the twenty-third day of February next at the hour of twelve o'clock noon at Chubb's Corner (so called) on Prince William Street in the City of Saint John in the said City and County of Saint John, all the right, title, interest property, claim and demand at law and in equity of the said James Allan Tabor and Ella M. Tabor his wife or in and to all that certain lot, piece or parcel of land situate lying and being in the Parish, "County and Province aforesaid bounded as follows:— Commencing at the north east angle of land owned by Thomas Foster and on the bounds of the Public Highway leading through Saint Martins and on the western side of said Highway, thence north along said Highway fifty (50) feet to lands owned by Edward Sharkey, thence westerly along said Edward Sharkey's land one hundred (100) feet, thence southerly fifty feet, thence easterly one hundred (100) feet to the place of beginning. Also all that other lot of land situate in the Parish aforesaid bounded as follows, to wit:— Beginning at a post marked J. B. standing "in the south corner on the Main road leading from Nugent's Saw Mill, thence running northerly along the said road twenty (20) rods to a post marked W. F., thence West to lands owned by Samuel Mosher, thence south along said line twenty rods to a stake marked "J. R. X., thence easterly until it strikes the first mentioned stake marked J. B. the place of beginning, and containing ten acres more or less." Together with the buildings and improvements, privileges and appurtenances to the said lands and premises belonging or in any way appertaining. Dated this fifth day of January, A. D. 1898. CUDLIP MILLER, CUDLIP MILLER, JR., Mortgagees. J. ROY CAMPBELL, Solicitor for Mortgagees.

### HARD TO STOOP.

Backache and Kidney trouble make a Halifax lady's life miserable.

### DOAN'S KIDNEY PILLS CURED HER.

It would be well if every lady in Canada understood that pain in the back and backache were nothing more or less than a cry of the disordered kidneys for help. Hundreds of ladies have found Doan's Kidney Pills a blessing, giving them relief from all their suffering and sickness. Among those who prize them highly is Mrs. Stephen Stanley, 8 Cornwallis St., Halifax, N.S. She says that she was troubled with a weakness and pain across the small of her back, which was so intense at times that she could hardly stoop. Hearing of Doan's Kidney Pills she got a box, and is thankful to say that they completely removed the pains from her back and gave tone and vigor to her entire system. Mrs. Stanley also added that her husband had suffered from kidney derangement, but one box of Doan's Kidney Pills completely cured him.

No one afflicted with Backache, Lame Back, Rheumatism, Bright's Disease, Diabetes, Dropsy, Gravel, or any kidney or urinary trouble need despair. Doan's Kidney Pills cure every time—cure when every other remedy fails. Price per box, or 3 for \$1.00, at all druggists. The Doan Kidney Pill Co., Toronto, Ont.

### Plate Glass Show Cases

for Dry Goods, Millinery, Jewelry, etc. See our recent productions in this line at Macaulay Bros. & Co., and Page & Ferguson.

A. CHRISTIE WOOD WORKIN CO. CITY ROAD, ST. JOHN, N. B.

### Wanted at Once.

A good reliable person in every community to make a thorough canvas for some of the best and most popular works of fiction, art, science, history, travel and adventure, and a complete list of the latest and most popular holiday books. A commission of 40 per cent. given on all goods sold. Success sure. Write at once for particulars. Address: E. LEROY DAKIN, Wolfville.

### A Pretty and Desirable Place for Sale at Wolfville

—just outside town limits toward Grand Pre. A neat and comfortable cottage, six acres of choice land,—about half orchard, over 200 blis. apples, also small fruit and improving. A nice place for a person with a small income wishing to educate a family. Address— A. J. WOODMAN or J. B. HEMMEON, Wolfville, N. S.

### Denominational Funds, N. S., from Dec. 29th, '98 to Jan. 17th, '99.

- New Tusket church, \$3.75; St Mary's Bay church, \$9; North Baptist church, Halifax, \$13.08; Hezekiah Porter, Pleasant Valley, \$5; Wolfville church, \$30.02; Mrs Huntington, Aylesford, \$5; Mr Chas Skinner, Wilmot, \$5; River Hebert church, \$8; River Hebert church, special, \$4; Canso church, \$18.20; Canso church, special, \$1.80; Lawrencetown church, Ingilville section, \$13.54; Sable River, (no name), \$5; 1st Yarmouth church, \$13.91; Hantsport church, \$20; Alex Gillis, Shubenacadie, \$5; Robert Frizzle, Brook Village, \$20; Kingston church, \$7.75; Berwick church, \$18.90; Deerfield and Pleasant Valley Sunday School, \$4; do, Mite boxes, \$6.72; Kempt church, (upper branch), \$5; Guysboro church, \$20; A Archie Bligh, Billtown, 50c; Rawdon church, \$5; C W Soley, Lower Economy, \$1.50; C M McLellan, do, 50c; Mrs G W Doty, Yarmouth, \$5; Mrs F F Sanderson, do, \$1; Mrs B H Redding, do, \$2; Canard church, \$6.75; L Canard Sunday School, \$8; W Canard, B Y P U, \$2.29; Port Williams C E Society, \$10.16; Martha J Hay, Port Williams Station \$5; Billtown church, \$16; Pleasantville church, \$4; Indian Harbor church, \$2.65; Seal Harbor, \$2; Goldboro church, \$1.6; 2nd St Mary's church, \$5; Dea Jas McKeen; Aspen, \$2; Country Harbor church, \$3.69; Goshen church, \$1.53; Libbie Hattie, do, \$2; Libbie Hattie, Newtonville, \$2; Lake George church, \$2.—\$345.19. Before reported \$2004.28. Total \$2349.47.

Notice that the 2nd quarter closes with this month. A. CONROD, Treas. for N. S. Wolfville, N. S., Jan. 18.

### Acknowledgement.

The pastor of the Tryon church P. E. I., last Friday evening, December 30th, 1898, got one of the biggest surprises of his life. By Y. P. U. meeting on that evening is always largely attended, but pastor and his companion noticed in entering that it was much more largely attended than usual. We went through the devotional part of

**Headache**  
Is often a warning that the liver is torpid or inactive. More serious troubles may follow. For a prompt, efficient cure of Headache and all liver troubles, take

**Hood's Pills**  
While they rouse the liver, restore full, regular action of the bowels, they do not gripe or pain, do not irritate or inflame the internal organs, but have a positive tonic effect. 25c. at all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

**GATES' CERTAIN CHECK CURES**

DIARRHOEA  
DYSENTERY  
CHOLERA  
CHOLERA MORBUS  
CRAMPS and PAINS  
and all SUMMER COMPLAINTS.  
Children or Adults.

Sold Everywhere at  
**25 CENTS A BOTTLE.**

**C. GATES, SON & CO.**  
MIDDLETON, N. S.

**Whiston & Frazee's COMMERCIAL COLLEGE,**  
HALIFAX and TRURO, N. S.

Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to S. H. WHISTON, Halifax, or J. C. FRAZEE, Truro.

**LIFE LASTS LONGER**

If PUTTNER'S EMULSION be taken regularly by Consumptives and all weak and ailing people.

Always get PUTTNER'S, it is the Original and BEST.

**Weak Lungs**

There are many people who catch cold easily—whose lungs seem to need special care and strengthening. Such should take

**DR. WOOD'S NORWAY PINE SYRUP.**

It so heals and invigorates the Lungs and Bronchial Tubes as to render them capable of resisting colds.

"I was troubled for years with weak lungs," says E. J. Furling, Lower Woodstock, N. B., "and could not get any relief, but on trying Dr. Wood's Norway Pine Syrup it acted splendidly, healing and strengthening my lungs." Price 25 and 50c. at all dealers.

**The Home**

**The Little Seedling.**  
BY MATILDA A. GREEN.

'Twas but a tiny, little seedling,  
That sank in earth, one day;  
The winds had borne it to that place,  
In whiffs of sportive play.

The sunrays smiled and brightly beamed  
Upon that little spot;  
And tears of rain came there to say,  
"Unseen, you're not forgot."

The seedling smiled and raised its head,  
"This kindness I'll repay,  
And shoots and leaves I will send up  
With them to sport and play."

And so the seedling grew and grew;  
It rose a spreading tree,  
And brought forth fruit right bountiful,  
That gladdened the world to see.

The sun, the rain, and the dew now said:  
"We are amply paid for all  
The smiles, the tears and the sparkling gem  
We gave to the seedling small."

How many a little, tiny seed-truth  
Might grow to a fruitful tree,  
If warmed with sunny smiles and wet  
With tears of sympathy!

Then fill your life with sunny smiles.  
For all that's true, sublime;  
The seeds of truth you'll help to grow,  
The fruit will come in time.

**The Old Brigade.**

The new brigades are mighty fine—the  
boys are brave and true,  
An' the gray is marchin' side by side with  
them that wore the blue;  
I see 'em 'on the hilltops—they're drillin'  
in the glades,  
But we won't fergit the old boys who made  
the old brigades.

We won't fergit the fellers that fought on  
land an' sea.  
An' foller'd "Stonewall" Jackson, an'  
charg'd with old "Bob" Lee!  
An' Grant's an' Sherman's fellers—their  
mem'ry never fades;  
We won't fergit the old boys who made the  
old brigades.

They're thinkin' out—the old boys—they're  
few now on the sod;  
They're crossin'—crossin' over to the  
campin' grounds of God;  
I see the young boys marchin' on hills an'  
fields an' glades,  
But we won't fergit the old boys who  
made the old brigades.

**The Boy Disarmed by a Bird's Song.**

A merry boy one summer day  
Within a garden fair was found;  
His heart was full of childish play,  
While sunshine beamed on all around;  
When o'er his head a bird he spied  
Alighting on a branching tree,  
And picking up a stone he cried,  
"Now swift and sure my aim shall be!"  
Just then there came a gust of song  
So sweet, the boy grew hushed and still;  
He heard the notes so clear and true,  
Which seemed the summer air to fill,  
His arm fell down, his heart was stirred,  
He felt he could not harm the bird.

**A Word about Amusements.**

Many young people are at times perplexed as to what amusements are right and what are wrong. Continually we hear from those who have recently enlisted under the banner of King Jesus questions as to whether they can do this or that and still be consistent Christians.

One wise man says, "Amusements must always be a help on the way, just as sleep is. An hour's amusement should be to you just what a night's sleeping is, or what a day's resting is; it should make you stronger, clearer-headed, more hopeful, more earnest, more enthusiastic. Whatever recreation elevates, broadens, brightens our natural powers may justly be classed among lawful Christian amusements."

A young man complained recently that he had no time to read, as he worked all day and had social engagements for every evening.

Did these amusements rest him? Was he strengthened and refreshed in mind, in body, or in spirit by spending six evenings of every week at clubs, parties and socials? Surely not.

A good rule by which to test our amusements is this: Do they dull your enjoyment of spiritual things? Do they make Bible study, the prayer-meeting, and the

church services less sweet and satisfying? If so, there is only one thing for a follower of Christ to do—to leave off the amusement which thus interferes with his spiritual growth and development.

A bright young saleswoman was asked a few weeks ago to join a sociable, to meet each Tuesday evening throughout the winter for games and music. Certainly one would acknowledge this to be a pleasant and profitable way of spending an evening once a week. But, knowing that the company would not disperse until very late, the young lady declined the invitation, giving as her excuse that she could not enjoy the Wednesday evening prayer-meeting after a hard day's work at the store, preceded by a short night's rest and insufficient sleep.

It is the duty of all young Christians not only to select those amusements that will enrich their lives, those that are the truest, the purest, the best; but also to wisely choose the time for these pleasures.—Evalena I. Fryer.

**The Wolf and the Lamb.**

A wolf and a lamb chanced to meet one day on the banks of a brook.

"How dare you come here and muddy the water in my brook?" began the wolf.

"I have not troubled the water in the least," answered the lamb. "And, besides, you are farther up the stream than I am; so that the water runs from you to me, not from me to you."

"That may be very true," answered the wolf; but you are a rascal all the same. I have heard the bad things you said of me last summer."

"Again you are mistaken," answered the lamb. "I was not alive last summer. Indeed I was born only this last spring."

"Well, well," answered the cruel wolf, his heart set upon having a quarrel, cause or no cause; "it makes but little difference when you were born. If it was not you that said the bad things of me, it was your father or your mother."

And in another instant he sprang upon the lamb and ate her up.

A little bird in the tree overhead had heard what the cruel old wolf had said.

"Strange," thought the little bird, "how easy it is to find excuses for one's self, when once one has made up his mind to be cross and ill-natured."

**A Ridiculous and False Claim.**

As a rule, modern newspaper advertisers endeavor to make their statements clear and truthful; they know that an intelligent public—especially the women portion—quickly condemn untruths and deception.

Some advertisers, intending to soar high, suddenly fall from the sublime to the ridiculous in their statements. Such errors are promptly detected by the class of people the advertisers would influence.

Imagine an advertiser of dyes for home dyeing, after giving a long list of the virtues possessed by his products, remarking, "They cleanse and dye at the same time." This statement made to tens of thousands of intelligent women is so contrary to truth and common sense, that the advertiser is without loss of time condemned as a simpleton or deceiver.

Diamond Dyes, the standard home dyes of the world dare not make any such claim. In their valuable book on Home Dyeing (sent free to all who send for it) they specially mention that "all goods should be cleaned before they are dyed."

A Solon, however, arises in the land and formulates a new doctrine by asserting that—Dyes "cleanse and dye at the same time." Soon we will hear of some new starch manufacturer making a claim that his starch will cleanse and stiffen at the same time!

No wonder that many of our women show temper and suffer disappointment when they make use of dyes that pretend to take out dirt and re-color at the one operation. No wonder that deceived women complain of muddy and dismal colors after using adulterated dyestuffs.

Let it be distinctly understood that the inventive genius of man has not yet devised a dye that will take out grease spots, stains and dirt, and at the same time give a decent color. The Diamond Dyes—the world's popular home dyes—give the fullest and richest colors on all materials when the goods are clean. They are the only warranted dyes on the market and always do what is claimed for them. Do not allow the false claims of any manufacturer of common dyes to lead you into trouble and financial loss.

Some cough mixtures smother the cough. But the next breeze fans it into life again.

Better put the cough out. That is, better go deeper and smother the fires of inflammation. Troches cannot do this. Neither can plain cod-liver oil.

But Scott's Emulsion can. The glycerine soothes and makes comfortable; the hypophosphites give power and stability to the nerves; and the oil feeds and strengthens the weakened tissues.

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

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

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

Write for particulars.

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

**HEART PAINS**

The Heart and Nerves are Often Affected and Cause Prostration of the Entire System.

A Kingston Lady Testifies to Her Experience in the Use of Milburn's Heart and Nerve Pills.

People who suffer from any disease or disorder of the heart nervous system, such as Palpitation, Skip Beats, Smothering or Sinking Sensations, Sleeplessness, Weakness, Pain in the Head, etc., cannot afford to waste time trying various remedies, which have nothing more to back up their claims than the bold assertions of their proprietors.

These diseases are too serious to permit of your experimenting with untried remedies. When you buy Milburn's Heart and Nerve Pills, you know you have behind them the testimony of thousands of Canadians who have been cured by their use. One of these is Mrs. A. W. Irish, 92 Queen Street, Kingston, Ont., who writes as follows:

"I have suffered for some years with a smothering sensation caused by heart disease. The severity of the pains in my heart caused me much suffering. I was also very nervous, and my whole system was run down and debilitated.

"Hearing of Milburn's Heart and Nerve Pills being a specific for these troubles, I thought I would try them, and therefore got a box at McLeod's Drug Store.

"They afforded me great relief, having toned up my system and removed the distressing symptoms from which I suffered. I can heartily recommend these wonderful pills to all sufferers from heart trouble."

Laxative Pills cure Biliousness, Dyspepsia and Constipation. Every pill perfect.

**BUY Coleman's Salt THE BEST**

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

THE NOBLEMAN'S SON HEALED.

Lesson VI. February 5.—John 4: 43-54. Commit Verses 49-51.

GOLDEN TEXT.

Jesus saith unto him, Thy son liveth: and himself believed, and his whole house, John 4: 53.

EXPLANATORY.

I. A GOOD FOUNTAIN FOR FAITH—Vs. 43-45. 43. NOW AFTER TWO DAYS. The two days mentioned in v. 40, which Jesus spent at Sychar preaching to the Samaritans. WENT INTO GALILEE. Continuing his journey with his disciples, which had been interrupted by the incident at Sychar.

Galilee was very "populous," containing, according to Josephus, at least three millions of people, including two hundred and four towns of over fifteen thousand inhabitants. It was a very "fertile country," well watered from the mountains of Lebanon on the north. It was full of trees, orchards, gardens, grain fields, vineyards.

It was a "business" country, full of varied activities, manufactures, fisheries, exports of oil and fruits. It had contact with the outer Roman and heathen world. The Galileans were a moral, intelligent, industrious and enterprising people, possessed of vigorous minds and healthy bodies.

Jesus left Judea for Galilee because a deepening opposition was developing in Judea, where he was born, of whose lineage he was, and where he would naturally be at home as the Messiah. But Jesus HIMSELF TESTIFIED, from his own experience, THAT A PROPHET HAD NO HONOR IN HIS OWN COUNTRY. And therefore he went to Galilee, till by his teachings and his works there he could prove to Judea that he was indeed the prophet. He kept away nearly two years, except occasional short visits, and then returned and offered himself to them again as the Messiah.

45. THE GALILEANS RECEIVED HIM. The reason is immediately given. HAVING SEEN ALL THE THINGS THAT HE DID AT JERUSALEM AT THE FEAST, which the Galileans were accustomed to attend. The feast must be that referred to in 2: 13-25 and chap. 3: 1-22. And many things, doubtless, were done at that time which are not recorded (2: 23).

II. THE NEED OF FAITH—V. 46. SO JESUS CAME AGAIN INTO CANA, WHERE HE MADE THE WATER WINE (chap. 2: 1-11) because, having once been welcomed there as a friend or relative, and having shown forth his glory, his true character, by a miracle, he would now be likely to receive a favorable hearing and make more disciples. We may remember that here was the home of one of his disciples, Nathanael (Bartholomew) (John 21: 2). A CERTAIN NOBLEMAN, or officer of the king. He was some high officer, civil or military, of Herod's court. WHOSE SON WAS SICK, and very low, at the point of death with a fever.

Times of sorrow and deepest need lead us to Christ. When no earthly power can aid us, we turn to the One who has all power and love. Many a one has gone to Christ from a sense of want and conscious helplessness.

III. FAITH USING MEANS—V. 47. WHEN HE HEARD THAT JESUS WAS COMING. He had just one hope left, and knowing that Jesus had wrought cures for others, he hoped that he might be both able and willing to help him in his trouble. BESOGHT HIM THAT HE WOULD COME DOWN. Thinking that Jesus must go and see the boy in order to cure him.

This nobleman had not much faith, but he used all he had. He took every means in his power. He could not cure the boy himself; he therefore went to one who could.

The love and devotion of the family centres in that one who is sick, or feeble, or in trouble. So we know that God loves and cares for us in our weakness and lost condition; and our very needs, instead of discouraging us from going to God, should be an argument for believing he will help us.

IV. LITTLE FAITH A STEPPING STONE TO LARGER FAITH—V. 48. EXCEPT YE SEE SIGNS AND WONDERS. These two words mark the two chief aspects of miracles: signs, the spiritual aspect, whereby they suggest some deeper truth than meets the eye, of which they are in some sense symbols and pledges; and "wonders," the external aspect, whereby their strangeness arrests attention. WILL NOT BELIEVE. Jesus saw that his miracles had impressed the people more deeply than the teachings they were intended to convey. They saw the sign, but forgot the thing signified. He wished that they would see his character, his mission as the

Son of God, his gospel of salvation from sin, his love and friendship for men, so that they would come to him for what he was. They were like the people after the feeding of the five thousand, who flocked to Jesus for the bread for the body, but not for the bread of life to which it was intended to lead them.

V. THE BARNENESS OF FAITH.—V. 49. SIR, COME DOWN ERE MY CHILD DIES. He had no strength to reply or explain, he would be hindered by no seeming rebuke. He showed that he was not waiting to see wonders, but could trust Jesus to heal his son. When the soul is in earnest it will not stumble at small obstacles. In this very petition this nobleman was climbing to the higher faith.

VI. FAITH REWARDED.—V. 50-54. 50. GO THY WAY; THY SON LIVETH. Here is the reward of his faith, and the means to larger faith, as we soon see. AND THE MAN BELIEVED THE WORD THAT JESUS HAD SPOKEN. Here was a step higher in his faith. He not only believed in general in the power of Jesus to heal, but he believed for himself and acted upon his belief. He believed the word of Jesus. He had come nearer the true faith, which is a personal trust in the Lord Jesus. AND HE WENT HIS WAY. He left Jesus, and either started immediately for home, or went somewhere for the night, and left for home the next morning, which is the more probable.

53. HIMSELF BELIEVED, AND HIS WHOLE HOUSE. Household, family. He believed what? Believed on Jesus as his Saviour. Before he had believed about him, now he had believed on him. They all became disciples. This new increase of his faith was the result of this miracle. I confirmed and enlarged his faith, so that he received the teaching and love of Christ deep in his heart.

Note the progress and growth of his faith. First step. Faith in Jesus as a worker of miracles. Faith enough to seek Jesus for relief for his son. Third step. Faith after seeing Jesus, in his promise and his character. Fourth step. Faith in Jesus as the Messiah, so strong as to openly confess him.

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Baptist Sunday School Convention.

Baptist Sunday School Convention of the Parish of St. Martins, held in the 2nd St. Martins church, on Dec. 31st and Jan. 1st. Opened at 2:30 p. m., with a devotional service led by Pastor Cornwall. At 3 o'clock the President took the chair. After the enrollment of delegates the following officers were elected. President, J. S. Titus, re-elected; Vice-President, W. J. Patterson; Secretary and Treasurer, Mrs. J. A. Floyd. The President then gave an address showing the necessity of training the young in the Sunday Schools, and in placing good, moral literature in the hands of the pupils. The reports from the Schools were encouraging, followed by an earnest address on Sunday School work, by Pastor Bynon, followed by Superintendent J. S. Titus.

Evening session opened at 7:30, with a 30 minute devotional service led by Bro. Leonard Floyd. An address of welcome was then tendered to the visiting delegates and friends by Superintendent W. R. Floyd, responded to by Bros. Geo. White and J. Howe. Next, a half hour was devoted to temperance. Besides singing and other exercises there were addresses by Pastor Cornwall, W. J. Patterson and Pastor Bynon. The meeting was then changed into a testimony service, many testifying for their Saviour, then a short prayer service for more consecration for the coming new year in which many took part. After singing Throw out the Life Line, the meeting adjourned to meet at 9:30 on Sunday, the first day of the new year.

Sunday morning session opened with a short devotional service led by Bro. Charles Fowler, followed by a very interesting and instructive Normal Lesson taught by Pastor Bynon; Model Sunday School lesson, from John 1: 1-14, taught by Pastor Cornwall, setting forth the doctrines in such an impressive manner that all were thoroughly interested. An address on Home Missions was given by President Titus. Collection \$1.42, for Home Missions. Sermon, preached by Pastor Cornwall, from the words, "And He calleth His own sheep by name, and leadeth them out." John 10: 3.

At the afternoon session, after a devotional service led by Bro. J. Howe, a Bible reading was conducted by Pastor Cornwall, which was enjoyed by all present. An essay on the Life of Hezekiah was read by Bro. Geo. White. This was followed by an address on Foreign Missions, by Mrs. J. S. Titus. A solo by Miss Eva Floyd. A letter was then read from Mrs. J. Hal Smith, missionary in Soudan, Africa. Exercise and response by five girls. Collection for Foreign Missions \$1.14.

At the evening session, met at 7:30, a devotional service was led by Bro. J. A. Floyd. Essays showing much thought and careful preparation were read by Mr. Charles Fowler, Miss Edie Wanamake, Miss May Howe, Miss Maggie Baird and Miss S. M. Floyd. Recitation by Miss Anne Floyd, and thirteen verses of Scripture recited in concert by six little children. The essays and recitations were interspersed with Sunday School songs by the children, after which Pastor Bynon led a social service, which every one enjoyed. Notwithstanding the thermometer being below zero, and the wind and snow blowing wildly, each session was as well attended as could be expected, and much of the Holy Spirit was manifested.

Mrs. J. A. Floyd, Sec'y.

Fairfield, Jan. 4th.

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Two Donation Visits.

The first was a departure from the usual way. On Dec. 22nd a pair of big, fat horses drawing a well filled sled were driven up to the parsonage door, and afterward, for convenience, into the barn. The well built man in charge wanted to give full bins in exchange for empty bags. Considering that he furnished the empty ones soon traded. According to that assortment some one had studied the ministers' temporal needs. To bind the bargain, of course, the man's hand went down into and up again out of his pocket. In goods and cash about \$40. This represents Jacksonville.

The second was of last year's and the old time sort. The people took charge of the parsonage, filled shelves and loaded the tables. Others beside Baptists were on hand to pay something more valuable than mere attention to what went on the plates at supper time. All seemed to enjoy themselves, and none more than the parson. Cash \$35.45, goods about \$8 say total \$43. Jacksonville was well represented. These do not include Christmas presents from both places. A Frederickton brother, who helped to swell the cash amounts, says that we have excellent cooks up here; Thank God for good deeds and many kind words.

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Deadly Narcotics Drag a Lady to the Depths of Despair.

Death Longed for as a Release from Suffering.

Paine's Celery Compound Rescues the Victim and Builds Her Up Physically and Mentally.

WELLS & RICHARDSON, Gentlemen:—I am happy to tell you that I have completely recovered my health through the use of Paine's Celery Compound. For some years past my nerves and system were almost wrecked by narcotics used to alleviate pain. The doctors could not help me, and I thought I would forever have to remain a slave to deadly drugs. I often longed for death as a release from my sufferings. After enduring pains and agonies that were terrible, I determined to try Paine's Celery Compound, without any full hope however, that it would cure me. When I had used a part of the second bottle I thought it was doing me good; I could sleep well and did not faint so often, and I decided to continue the use of the medicine. After the use of fifteen bottles I am completely cured. I feel so strong and well now, and have such perfect health that I sometimes think it is too good to be true. For the benefit of thousands of poor souls suffering from the effects of deadly narcotics, I give my statement as an encouragement to them—an assurance that Paine's Celery Compound will cure them.

Sincerely and gratefully, MRS. LOUISA WARNER, Montgomery, N. W. T.

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During the year the space devoted to advertising MINARD'S LINIMENT will contain expressions of no uncertain sound of personal experience as to the merits of this best of Household Remedies.

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

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A Well-known Canadian Notary Public Suffered for 35 Years—Permanently Cured by Clarke's Kola Compound.

R. D. Pitt, Esq., Kamloops, writes: "I had suffered for at least 35 years from the great oppressiveness of asthma and shortness of breath. I had during these years consulted many physicians and tried all the remedies, until the doctor told me I might get temporary relief, but I would be always troubled. I tried Dr. Clarke's Kola Compound, and after taking the first bottle I became greatly relieved, and three bottles have completely cured me. I can now breathe as naturally as ever, and asthma does not trouble me in the least. I feel it my duty to bear testimony to the marvelous effect this remedy has had in my case, and would urge all suffering from this disease to try Clarke's Kola Compound, as only those who have suffered all these years as I have can appreciate what a blessing this remedy must prove to sufferers from asthma." Three bottles of Clarke's Kola Compound are guaranteed to cure. A free sample will be sent to any person troubled with asthma. Address The Druggists & Macpherson Co., 121 Church Street, Toronto, and Vancouver, B. C., sole Canadian agents. Sold by all druggists. When writing for sample mention this paper.

Clarke's Kola Compound is the only permanent cure for asthma; is now successfully used throughout the leading hospitals in England and Canada.

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We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 10 packages of Royal English Ink Powder at 10c each. Every package makes 50c worth of fine ink. We ask no money—send your name and address, and we will forward you 10 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We intend to give you this grand opportunity. Write for the outfit today. Address all orders to Imperial Ink Concern, 55 Adams St., Oak Park, Ill.

Advertisement for MENTHOL D&L PLASTER. Text: "We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency." Includes logo for D&L PLASTER and address: DAVIS & LAWRENCE CO., LIMITED, MONTREAL, Dealers of Imitations.

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This book is of interest to all classes, containing as it does, a comprehensive and authentic account of all things pertaining to the islands of PORTO RICO, CUBA, the Philippines and Hawaii, which have lately become so prominent in the public view. Its author being a noted historian, traveller and correspondent who is familiar with all sections of these colonies, gives a vivid description of each place and its natural characteristics. The various peoples and their manners of life; the agricultural, mineral and commercial resources; climate, scenery, methods of travel and means of access to the various ports, are all referred to in a manner that compels the reader's attention. A history of each of these four colonies from the earliest times is given. A valuable map of each country is included. The book will be illustrated nearly 200 photographs and drawings from all the prominent places referred to in the work.

For full particulars address: R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S.

ELGIN 3rd.—I have concluded my pastoral charge of the third Elgin church to resume my studies at Acadia, which I was caused to quit about a year ago on account of sickness. The following is a brief account of my labors there. Preached forty-nine sermons, attended fifty-eight prayer and social services, with an average of thirteen testimonies at each service, made one hundred and forty pastoral calls. The church is now without a pastor. May God direct the proper one to this field. Jan. 16. W. H. SMITH.

KARS, KINGS CO., N. B.—I am glad to be able to report that our pastor, Rev. W. J. Gordon, has been holding special services for the past three weeks in our church at Kars. The Cause has been greatly revived; many members of the church that we had not heard from in a long time have again taken their stand as workers for the Master; and eight young converts have been baptized, and joined the church, and we hope it is but the beginning of better days in our church work. MILLS G. JENNINGS, C. C.

OSBORNE, N. S.—We have had a successful Christmas concert. Have observed the week of prayer, and are now engaged in special work for the spiritual upliftment of Zion. This kind and sympathetic people is somewhat discouraged because of the financial depression in our midst, caused by the failure of shore fishing. But the clouds are dispersing; the dawn is breaking in upon us; and we are praying for the full orb of the spiritual sun. ALLAN SPIDELL.

CHARLOTTETOWN, P. E. I.—The special meetings have been in progress all the week with increasing attendance. The main audience room was well filled Thursday and Friday evening. Many Christian workers of other churches are assisting, and their help is much valued by us. Pastor Browne, of North River, comes in and preaches every evening, (weather permitting). On Tuesday evening Pastor Turner, of Montague Bridge, preached a good sermon on sanctification. G. P. RAYMOND.

Jan. 21.

GIBSON, N. B.—The Gibson church has issued its annual report in a neat little pamphlet which, besides containing lists of officers, statistical statements, etc., is adorned with neat cuts of the church building and the new parsonage. The report shows moneys raised by the church for local purposes, (exclusive of Sunday School), amounting to \$96.90; for Missions, \$146.30; Sunday School receipts, \$94.36; \$83.08 have been paid in subscriptions to the building fund. The membership of the church is 196. Baptized during year 7; received by letter 5; dismissed 10; died 2. Number in Sunday School 150; number in B. Y. P. U. 47.

EAST MARGARETSVILLE.—I have been holding meetings at East Margaretsville for some weeks with increasing interest. Indeed I never knew a more general interest among the unconverted. But they are coming into the light of the gospel and liberty of God's people slowly. Yet the work progresses and much has been accomplished for which thank God. The church has been greatly quickened. Backsliders and some of long standing have come back to their Father's house. Difficulties of long standing have been removed and quite a number we trust have been saved. Rev. D. H. Simpson was with us four evenings and did splendid service. Last week Rev. Ida Wallace gave us three services and a great uplift. H. N. PARRY.

Melvern Square, Jan. 13.

RAWDON CHURCH.—During the year death claimed one of our number, and the Lord added three to our membership. We purchased and placed in our church a new organ, which, with Miss Mason as organist, adds very much to the interest of our meetings. We expended about \$45 on our church property, which adds much to the comfort of the worshippers. On Dec. 26th, the Sabbath School favored us with a Christmas Tree bearing much fruit, and a concert that was highly appreciated by the large congregation present. On the last evening of the year a sociable was held at the home of Bro. John McLaran, Esq., at which everything was enjoyable, but nothing more so than the contents of the well filled table provided by the ladies of Rawdon. The pastor was presented with \$22. H. HATCH.

NORTH RANGE, DIGBY CO.—Sunday, Jan. 15th, was a happy day with us at North Range, Digby Co., N. S. Notwithstanding it was stormy and cold, we had the pleasure of baptizing nine happy converts, three young men, three boys and three girls, into the fellowship of the St. Marys Bay Baptist church, and still the good work is going on. We expect to baptize again next Sunday. Bro. Wm. McGregor, (whose family is living in South Range section of our field), has rendered us valuable assistance for about two weeks. Our Bro. is selling his lecture, on revelation. He is open to a call to any Baptist church wanting a pastor. Yours in the work, JAS. A. PORTER.

MIDDLETON.—We have recently paid \$175 on our church debt. At a business meeting, January 16, the trustees were instructed to sell the old parsonage, when this has been done the question of a new one near the church will be considered. The old house is a mile away. Anyone desiring a comfortable home with 2 acres of land and orchard, would do well to correspond. The desirableness of Middleton as a location is evinced in the steady inflow of new comers. Three retired Methodist clergymen are here and others want to come. Our Juniors are enjoying their work. Their society is steadily growing in numbers. Dr. Chiver's course of lessons for them is very helpful. C. W. CORRY.

NEW TUSKET.—On New Year's day a new meeting house was opened at Hillsdale—a section of the New Tusket field—under hopeful conditions. No debt remains on the building, and no unscriptural methods have been resorted to in order to secure money for the work. So far as we know, all has been given freely and cheerfully. Two persons have recently united by letter with the New Tusket church. A number of professed followers of the Lord appear to be seeking a closer walk with God. A donation of \$24, from Tew Tusket, and another of \$30 from Weymouth, have been received by the pastor recently. We praise God from whom all blessings flow! H. A. GIFFIN.

Weymouth, Jan. 17.

WOLFVILLE.—The sudden death of Arthur L. Calhoun is deeply felt. He was an esteemed citizen, and we hoped for him a long and useful life in the town. He was interested in Acadia, from which he was graduated in 1882, and his college friends loved him. But he was suddenly cut off. The sympathy is deep and general for his bereaved family. Pastor Hatch made fitting references to the event in his sermon last Lord's Day. The church is prospering. A new departure has been made in the appointment of deacons, who will hereafter hold office for seven years. On retiring from office they are to be ineligible for re-election until at least a year has elapsed. An exception is made in the case of Dea. J. W. Bars, who is deacon for life, and a proper recognition of a most worthy man, this action of the church will be considered.

RICHMOND, CARLETON CO.—The McKenzie Corner church made their seventh annual donation visit to the parsonage on Dec. 9, which exceeded all former ones both in numbers and gifts. In addition to Baptists were Presbyterians, Methodists and others. The visit gave pleasure to those who made it, and gave encouragement to the pastor for whom it was made. Being away on Sunday the 8th, Bro. Cary Barton took our appointments preaching with much acceptance, and we earnestly hope with much profit to the people. The good news from the churches in the MESSENGER AND VISITOR, is very cheering indeed, and we are not at all jealous that others are enjoying greater blessings than ourselves, but we are anxious to share in those blessing. But we are not altogether discouraged, for we know that the Holy Spirit is not confined to either time or place, therefore we are hopeful. It may be "the time of figs," with us, "is not yet." The vision is tarrying, and we are waiting. However, it is inspiring even, to know that we yet have the privilege of praying and working, and that our labor is not in vain in the Lord. C. CURRIE.

Green Road, Jan. 14.

NEWCASTLE, NORTHUMBERLAND CO., N. B.—On the evening of the 13th of January, a number of our friends at Newcastle paid us an informal visit in the guise of a surprise party. With refreshments, musical and social entertainment went a very pleasant evening. Before the meeting broke up, Bro. G. A. Lounsbury, on behalf of the company, presented the pastor and his wife with a purse representing about twelve dollars. This

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with many other marks of kindness and appreciation refresh the weary body and warm the heart of their pastor as he strives to do his duty over this large, cold and hard field. May God bless the dear Baptist people of Miramichi. E. C. BAKER, Pastor.

SUSSEX, N. B.—We held this week our annual business meeting. The reports from the various committees were very encouraging. During the year a stone foundation has been put under the church and vestry, giving an excellent cellar under the entire building, costing \$775 in all. This was provided for by three of the brethren. In the fall a large furnace was placed in the church costing \$100. This expense was met by a thank-offering. In addition to this a tower is being erected at the cost of something over \$550. This expense has been provided for by subscriptions, part of which has already been paid to the Treasurer. We purchased a bell from McShone Co., in Baltimore, costing \$220. Over \$50 of this has already been subscribed. A year ago a sewing circle was organized. This society has raised during the year about \$340. This circle has undertaken to provide \$108 a year towards pastor's salary. The circle gave \$70 towards the tower and contributed liberally towards repairs on parsonage. The amounts raised by subscriptions and voluntary offerings amounted to nearly \$900. Since the present pastor assumed the pastorate, the people have raised for all purposes a considerable over \$2,000. We have been greatly assisted by two gentlemen, members of our congregation, who while not members of the church have contributed most generously towards this work and are anxious that the cause may prosper; and manifest this anxiety in most practical ways. In fact every member of the church seems disposed to do all he or she can to make the work successful. The pastor has found a kind, intelligent and progressive people; and since coming to the church there has not been a ripple of unpleasantness. Everything moves on most harmoniously and agreeably. Twenty-one have united with the church during the last year and others are ready to come. God has abundantly blessed us and for His mercy and goodness we wish to utter our praise. The officers of the church and its different departments of labor for 1899 are as follows: Pastor, Rev. W. Camp; Clerk, J. S. Trites; Superintendent of Sunday School, C. D. Davis; Superintendent of Home Department, J. S. Trites; President of B. Y. P. U., C. H. Perry; Superintendent of benevolent offerings, C. H. Perry; Treasurer, Gordon Mills; Organist, Mrs. J. J. Daly; Janitor, N. Nealy. W. C.

CHARLOTTETOWN, P. E. I.—We have had our annual meetings of the church and church organizations and were encouraged by the review of the year's work. The treasurer's report was gladly received because it presented a small balance on the right side. The sum of \$1928.05 was raised during the year 1898 for local expenses and missions. Mr. John Gordon, son of Rev. J. A. Gordon, who had been acting Superintendent of the Sunday School for several months in the absence of Superintendent A. W. Sterns, presented a carefully prepared report of the year's work done in that department of the church. The School has an enrolled membership of 210 and an average attendance of 121. Nearly \$100 was raised for running expenses, and this year we expect to contribute something to the Denominational Boards. A very enjoyable entertainment was held on New Year's day, Jan. 2nd, for the children. Mr. Gordon was elected Superintendent, and has already had a meeting of the teachers and officers to consider the advisability and possibility of introducing the grading system, the advantages of which were so well explained by Rev. J. D. Freeman at the Provincial Sunday School Convention held in this church in the month of November last. The Senior Union has a membership of eighty and are enjoying the Sacred Literature Course, conducted by Deacon J. K. Ross. This Society will endeavor this year to pay \$100 on the church debt. The Junior Union numbers about fifty and meets on Friday evenings at 7 o'clock, so that those wishing to do so can remain to the Senior Union which meets at 8 o'clock. Pastor Corey was much in love with the Juniors and they reciprocated his affectionate interest on their behalf. They are now attempting to raise \$50 this year for Foreign Missions. Mr. Ira J. Yeo is their Super-

tendent, and Ross Bethune, President. About thirty copies of the Junior Union are taken and the Sacred Literature Lessons conducted by the pastor. The Woman's Missionary Aid Society was organized in 1872 with eight members. Mrs. James DesBrisay was then chosen president and still continues in that honorable position. The present membership numbers forty, and the amount raised last year for Home and Foreign Missions was \$70.28. A very profitable thank offering service was held last Wednesday evening and \$30 obtained towards the amount for this year. The various amounts raised during 1898 by the church for local work and benevolences total \$2,153, not including the individual pledges to the Forward Movement Fund for Acadia College. The church and pastor are looking hopefully forward to a good year's work and the blessing of God upon all efforts. We are now entering upon a series of special meetings in which we are being greatly assisted by Rev. A. F. Browne, of North River. Reports of these meetings will be forwarded for this column next week. G. P. RAYMOND.

DEAR EDITOR.—As I have been asked to collect the moneys of the Forward Movement I want to explain my plan and ask all the friends of Acadia to aid in the work. It must be evident to everyone that the collecting of so many small sums is a difficult task.

First I want the pastors to aid. As soon as I can I will send each pastor a list of subscribers on his field, and if he will say from his pulpit that he will receive and forward to me all amounts given to him, and then send to my address, 93 North St.,

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We are overstocked in two qualities of Black Serge—English—hard and medium hard finish, at \$19 and \$17.30 the suit; because the blue sold quicker. We want them to go quickly now and so have reduced the price to \$16.50 and \$15 for S. B. Sack Suits. Suits with morning coat or D. B. Sack, and also extra large sizes will cost a little more.

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**SILVERWARE**  
There's nothing in this line we do not keep in stock—quality always A1.  
Pudding Dishes, \$5 to \$10; Fruit Dishes, \$4 to \$10; Water Pitchers, \$4.50 to \$12; Coffee or Chocolate Pitchers, \$4.50 to \$7; Trays, 10 in., \$2.50 to \$5; 14 in., \$4.50 to \$12; Cake Baskets, \$3.50 to \$10; Bon Bon Dishes, \$2.50 to \$1; Butter Dishes, \$5 to 8; Breakfast Cruets, \$3.50 to 6; Castors, \$3.50 to 7.

**CLOCKS**  
of all kinds in stock. Eight day skg., 2.50; 4 day large marbled gong clock, 6 to 10; Small Iron 8 day clock 3.50. Special value.  
Write for particulars.

**WATCHES**  
Ladies Silver Waltham, \$6.50 to 15; Gold filled, 10 to 17.50; Gold, 17.50 upwards.  
Large stock of Boys and Men's Watches.  
**M. S. BROWN & CO.,**  
Halifax, N. S.  
GOODS may be returned if not satisfactory

Halifax, it will be a great help. In preparing these lists for the pastor I may have difficulty in getting them perfect, e. g., I find a pledge given by J. Smith, Centreville, but even the county is not always given, and I can hardly say who is Mr. Smith's pastor. But even where the county is given I confess I am not always sufficiently posted in the geography of all the counties to be able to say in whose parish Centreville is located. But I will do the best I can and then will ask the pastors of each county to kindly exchange names with each other.

Again a pledge is signed L. H. Smith, and I address L. H. Smith, Esq., and find to my dismay that L. H. Smith was a young lady; or again sometimes in signing a lady subscribes as Mrs. W. P. Smith, giving her husband's name, but in remitting the cash subscribes as Mrs. Susie Smith. Then I look on the book and cannot find her name. Now if everyone will sign the name in remitting just as they did in signing the pledge, or else give both names if they cannot remember how they subscribed, it will save me much trouble.

I intend to place in the bank each day all sums that come to me before the bank closes that day; I will plan to acknowledge each week in MESSENGER AND VISITOR all sums received for the week. Then as I want those acknowledgements in MESSENGER AND VISITOR, also my cash book and bank book all to agree, I will not acknowledge any money not coming to me. Money so acknowledged in MESSENGER AND VISITOR will be considered as a receipt to parties sending unless they ask for a special receipt when remitting. WM. E. HALL.

Forward Movement Fund, Acadia College.

Rev Dr Trotter, \$50; Rex Trotter, \$1; Bernard Trotter, \$1; A Friend, \$250; A C Schurman, \$50; Dr J McKenna, \$25; A L Elderkin, \$40; Two Friends, \$25; C W Strang, \$5; Prof F C Sears, \$12 50; Jack Chipman, \$1; J F Martin, \$5; Rev Dr Higgins, \$10; J D Chambers, \$5; C R Bill, \$12 50; Dr DeWitt, \$25; Jacob Webb, \$4; Wesley Black, \$2; Chas Spearman, \$1 50; Timothy Carter, \$1; Mrs R Johnson, \$2; Rev P D Nowlan, \$5; E P Sanford, \$2; M B Sanford, \$50; Gordon Mills, \$13; E W Hinson, \$5. Total \$1029.

FORWARD MOVEMENT FUND ACADIA COLLEGE.

Rev S B Kempton, \$52 22; Fizzie Dickie, \$5; Arthur Barteaux, \$1; Frank Smith, \$6; Jas Wry, \$1; A D Wry, \$5; Albert Robinson, \$2; Mrs Thomas Egan, \$2 50; Hannah Gaw, \$2; Isaac Cook, \$1; E Phinney, \$3; Mr and Mrs Joseph Bulmer, \$2; Walter Killcup, \$5; Fred T Thompson, \$5; Job Anderson, \$2; Rev E E Daley, \$12 50; Wm E Hall, \$17; Mrs W C Ritchie, \$1; Tho E Hankinson, \$1 25; John Marshall, \$1; John Vidito, \$1; H L Baker, \$2; J M Neily, \$2; Mrs Jane Baker, \$4; W B Howatt, \$2 50; Weldford Boulter, \$1 25; McDonald Boulter, \$2 50; C W Crosby, \$2 50; Jas A Green, \$50; Jas Greenough, \$2 50; Wm Cushing, \$1; David DeLong, \$1; Robt Atkins, \$1; S D Minard, \$1; F W Morton, \$2 50; T Rhodes, \$50; Chas Ernst, \$1; Wm Andrews, \$1; Lois Kennedy, \$1; Edw Bergoine, \$1; Hannah Bars, \$1; Wm K Bars, \$5; F W Verge, \$5; Walter Healy, \$3. Total \$171 22. WM. E. HALL, 93 North St., Halifax.

Amasa Wood, a well-known philanthropist, died at St. Thomas, Ont., Monday, aged 85. Among his many good deeds is the Amasa Wood hospital, in St. Thomas, and the building of numerous churches, including one in Japan.

MARRIAGES.

MCLHEAN-FARRIS.—On the 18th inst., by Rev. J. A. Gordon, M. A., Percy McLean, of Robertson's Point, Queens Co., and Clotilda Farris, of Waterborough, Queens Co.

ROSS-COOPER.—On the 18th inst., by Rev. J. A. Gordon, M. A., W. C. Ross, of Fairville, and E. Blanche Cooper, of St. John.

HOBBS-JEFFERY.—At Argyle, Jan 18th, by Rev. M. W. Brown, Herman Hobbs to Mina Jeffery, both of Argyle, Yarmouth Co.

CHESEBURY-EISENBAUER.—At North West Baptist church, Dec 31st, by Pastor E A Allaby, Clifford Cheslev, of Dayspring, and Mary May Eisenbauer, of North West, Lunenburg Co., N. S.

THOMAS-HAIGHT.—At the home of the bride's father, Mr. Chas. Haight, Lower Rossway, Jan. 2nd, by Rev. Hyron H. Thomas, George D. Thomas, of Gulliver's Cove, and Burdette Haight, of Lower Rossway, Digby Co.

BEDE-HAIGHT.—At the residence of the bride's father, North Range, Digby Co., N. S., Jan 11th, by Rev. Jas. A. Porter, Joseph B. Bell to Mary E. Haight, both of North Range, Digby Co., N. S.

REID-MCCONNELL.—At the Baptist church, Port Hillford, Jan 9th, by Pastor R. B. Kinley, Captain David Reid to Minnie McConnell, second daughter of Captain Jas. McConnell, all of Port Hillford.

GIVAN-GREEN.—At the residence of the bride's parents, Jan. 4th, by Rev. C. Currie, George F. Givan to Alm Green, youngest daughter of Deacon Calvin Green, all of Richmond, Carleton Co.

CHUTE-MARGESON.—In the Hall, at South Berwick, on Wednesday, Dec 14th, by Rev. D. H. Simpson, B. D., Samuel B. Chute and Ruth A. Margeson, both of South Berwick, N. S.

HUTCHINSON-RAINFORTH.—At the home of the bride, Windemere, Kings Co., N. S., on Tuesday, Dec. 27th, by Rev. H. D. Simpson, B. D., George E. Hutchinson, of Morristown, and Adelia Rainforth, of Windemere.

RAYNE-SANFORD.—At the home of the bride's parents, Weston, Tuesday, Dec. 27, by Rev. D. H. Simpson, B. D., Robert W. Rayne, of Onslow, Colchester Co. N. S., and Isabella Sanford, of Weston.

HAM-GATES.—At 368 Dorchester St., South Boston, Mass., on Wednesday, Dec. 28th, by Rev. Albert E. Gates, brother of the bride, Fred Ham, of South Sudbury, Mass., to Maude Arabella, daughter of W. J. Gates, of Halifax, N. S.

WILSON-PERRY.—At the residence of the bride's father, Johnston, Queens Co., Dec. 24th, by Pastor E. K. Ganong, Adam Wilson and Araminta Perry, all of Johnston.

FITCH-BAKER.—At the residence of the bride's uncle, Henniger Ewing, Morristown, N. S. Dec. 14th, by Rev. J. B. Morgan, B. A., Frederick N. Fitch, of Greenwood, to Laura A. Baker, of Morristown.

COLLINS-PAYSON.—At the home of the bride, Westport, N. S., Dec. 28th, by Rev. C. E. Pineo, Hatheway J. Collins and Hattie B. Payson, both of Westport, Digby Co., N. S.

DEATHS.

HICKS.—On Wednesday night, Jan. 18th, Willard P. Hicks, youngest son of Ephraim Hicks, aged 2 years and 18 days.

MORRIS.—At Advocate, N. S., Dec. 27th, Harold Reid Morris, youngest son of Capt. and Effie Morris, of pneumonia, aged two years.

ALWARD.—Early Wednesday morning, Jan. 18th, Allen Alward died at his residence on Sump Hill, in the 84th year of his age. Services conducted by Rev. F. P. Snell.

RICHARDSON.—At Bedford, N. S., Jan. 17th, Mildred H. Richardson, aged 6 years and 5 months, daughter of Richard Richardson, Passer Fash, of Halifax, conducted the funeral service.

BARR.—At Digby on Jan. 5th, Bessie

A Splendid Line of Sideboards  
New Designs at Lowest Prices



No. 506—Sideboard Elm, antique finish, top 18x46 in. One long drawer, two small drawers (one lined for silver) \$10.75.



No. 507—Sideboard, Ash, antique finish, 18x24 in., shaped mirror, top 18x46 in., one long drawer, two small drawers (one lined for silver) \$12.50.

Write for our Illustrated Furniture Catalogue.

Manchester Robertson & Allison

daughter of Mr. and Mrs. Charles Barr, aged 4 years 3 months. "Of such is the Kingdom."

MADER.—At Mahone Bay, N. S., Oct. 28th, Mary Ann, relict of the late Leonard Mader, passed peacefully away to be forever with her Lord, in the 94th year of her age. For her "to die was gain."

HAM.—At Mahone, Nov. 28th, Mrs. Elizabeth Ham, aged 84 years, gladly departed this life to be at home above. Her last hours were full of suffering, but she was sustained by the Great Helper who never forsakes his people.

MCCULLOCH.—At De Bert, N. S., Jan. 12th, of consumption, Frederick McCulloch, aged 28 years. In the last few weeks of his illness he sought the Saviour, and died trusting in His blood.

MARRIETTE.—At the home of her son, Albert, in Ardoise, N. S., Diliverence, relict of the late Peter Marriette, in the 87th year of her age. She passed peacefully away, and has gone to be with Jesus.

PERRY.—At Springhill, N. B., Sunday, Jan. 15th, W. C. Perry, in the 98th year of his age. At his funeral on Tuesday, the 17th, a large concourse of friends and neighbors assembled, a goodly number following the remains to Havelock where they were interred. Services conducted by Rev. F. P. Snell.

TOOKER.—At Los Angeles, California, Thomas B. Tooker, on Dec. 21st, had he lived until Jan. 1st, he would have been 65 years old. He leaves a widow, five daughters and two sons to mourn their loss. His first wife, and mother of his children, died in Yarmouth some years ago. She was the daughter of Benjamin Smith, Sr., an old and esteemed member of Zion church, Yarmouth. Mr. Tooker died as he had lived, with a bright hope in Christ his Saviour. All of the children live in the United States except one daughter, who is the wife of Rev. H. S. Baker, now pastor at Falmouth, also a member of Senior class of Acadia.

HUBLEY.—At Cardigan Bridge, P. E. I., Jan. 5th, of consumption, Melinda, beloved daughter of Capt. and Mrs. G. Hubley, aged 23 years, leaving a sorrowing father and mother, eight sisters and one brother to mourn the loss of a loving daughter and sister. Our young sister professed faith in Christ about five years ago under the labors of Evangelist Marple, and united with the Dundas Baptist church where she remained a member until her death. It was her chief aim to serve Christ and to become more like him. The family have our sympathy in their sad bereavement, made doubly sad as this is the third daughter they have been called to part with in less than two years.

MCPHEE.—At Long Creek, Prince Edward Island, Dec. 23, Mrs. Catherine McPhee, beloved wife of Deacon Paul McPhee. Sister McPhee, at the time of her death, was 50 years old. During the special meetings recently held at Long Creek, she received a great blessing, and during the last week before her brief and fatal illness, her heart was filled with rejoicing. Ever she became unconscious, as a result of congestion of the brain, she gave the most undoubted evidence that her peace was made with God, by accepting the Lord Jesus as her eternal Saviour. In his deep affliction our brother

has the sincere sympathy of the entire community and the fervent prayers of all Christians.

PAYSON.—On December 29th, at the midnight hour the call "come up higher" came to our beloved sister, Mrs. Sarah Payson, of Digby. Had our sister lived until spring, she would have been permitted to reach her 83rd year. I do not overstate it when I declare that Mrs. Payson was by far the strongest Christian character I ever knew. Her power in prayer was nothing short of the marvelous. She professed faith in Christ, at Westport, in the summer of 1841 and was baptized by Rev. Wellington Jackson. She joined the Digby Baptist church by letter in the spring of 1851, retaining her membership here until called home. My brethren in the ministry, and especially former pastors of the Digby church, will appreciate the correctness of the statement:—"She was the minister's friend, and her home was always the home of God's servants." Her husband, the late Capt. Elisha Payson, preceded her to the homeland, by five years. The names of Capt. and Mrs. Payson must have a prominent place in the history of our church. Her prayer during the last days of her sojourn here, was brief but significant, "Thy will be done." Her niece, Mrs. Durkee, widow of the late Rev. J. A. Durkee, attended to our sister with great tenderness during her illness. Mrs. Payson gave of her material resources largely to the church and to the Denominational schemes. A sister and a brother, Mrs. J. C. Morse, wife of Dr. Morse, Sandy Cove, and Capt. Charles Dakin, of Wellington Row, St. John, survive her. Psalm 116: 15.

PIPES.—New Limerick, Aroostook Co., Dec. 20th, at the home of her son H. N. Pipes, Jane, wife of Dea. Rufus Pipes, passed away from this life to the "beautiful life beyond," aged 74 years 8 months 4 days. Sister Pipes was the daughter of the late James Brewster, Esq., of Harvey, Albert Co., N. B. In February, 1848, she was married to Rufus Pipes, of Nappan, N. S. In 1849 she was baptized by Rev. John Frances, and, with her husband, mother and number of others, united with the Harvey Baptist church. In 1864 Sister Pipes went with her husband and family to Aroostook Co., Me., where they have since resided, in the last few years having a home with their son. From the time of her baptism till her death she lived "as becometh one professing godliness." Of a quiet, unassuming disposition, she was ever a kind neighbor, faithful wife and devoted mother. During her last illness with pneumonia, of ten days she suffered severely but displayed the same calm, deep confidence in God that had so strongly marked all the years of her Christian life. Over and over she would repeat, "Though He slay, yet will I trust Him." The funeral services were attended by Rev. J. E. Carter, pastor of Hodgden Baptist church, and Rev. Dr. Barker, pastor of Linnens Methodist church. Rev. Mr. Carter preached from Isaiah 43: 2. Of a family of eight children seven survive, four sons and three daughters to mourn with the bereaved husband and father the loss of mother and wife. Maple Leaf, of Albert, and The Amherst Gazette please copy.

Established 1790.

**Walter Baker & Co., Limited.**  
Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE  
Cocoas and Chocolates**

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

**CANADIAN HOUSE, 6 Hospital St., Montreal.**

News Summary.

The county of York has a bonded indebtedness of only \$15,400 at the close of the fiscal year 1898.

President Rafael Inglesias of Costa Rica, visited Queen Victoria at Osborne House, Isle of Wight, on Monday.

J. B. Panneton was sentenced at Three Rivers, Que., on Monday to fifteen years' penitentiary for beating his wife.

Mr. James W. Carmichael has decided to accept the senatorship in succession to the late Senator McFarlane, of Wallace.

Eight thousand applications have been received at Ottawa for Fenian raid medals. They come from all parts of the globe.

Hon. Dr. Borden has been notified by the war office that long service decorations will be given to Canadian militiamen.

Elections took place in Ireland on Tuesday under the new local government act. In many of the cities the labor candidates were successful.

Rev. Thomas Macadam, a Presbyterian minister, formerly of North Bay, Ont., an ex-professor in Morin College, Que., was drowned at Toronto on Sunday night. He was 65 years of age.

It is reported that owing to the trouble at Samoa growing out of the election of a successor to the late King Malietoa, three British warships will proceed there and that one American warship will start for the islands from Honolulu.

A young lumberman, named Callahan, was drowned Monday night at Fort William, N. S., while skating. He was 19 years of age and belonged to Guysboro Road.

The Halifax Board of Trade Tuesday re-elected George Mitchell, M. P. P., president. The annual report asks the government to relax no effort to secure the fast Atlantic service, and condemns slow boats.

The Halifax City Council has passed a resolution to ask the Legislature authority to borrow \$100,000 to purchase a poor farm. The present poor-house will be sold to the Imperial authorities.

The Toronto Globe's London special cable says Lord Aberdeen has accepted the invitation of the Duke of Devonshire and the Council of the British Empire League to become vice-president of the organization.

The casket containing the remains of Christopher Columbus, which arrived at Cadiz on Sunday, has been opened. About thirty bones and some ashes were found in the casket. It was re-closed and will be received at Seville with great solemnity and deposited in the cathedral.

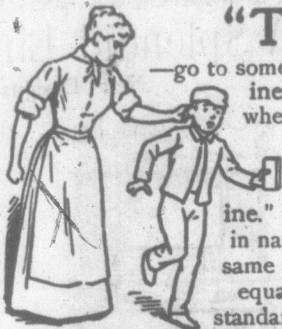
Hon. G. W. Ross, Minister of Education, is about to issue circulars to school boards throughout Ontario drawing attention to the fact that it has been determined to observe the day before the Queen's birthday as Empire day, and asking them to make arrangements for its proper observance, so as to inculcate a sentiment of loyalty in the minds of the young.

A Bellville, Ont., despatch of Jan. 18 says: George C. Ritchie, correspondence clerk of the Bank of Montreal, who came here from Nova Scotia less than a year ago, was out skating on the river ice with Miss Mary Ward yesterday, when he skated into open water and sank immediately. Miss Ward was rescued. Ritchie was a nephew of Judge Ritchie, of Nova Scotia, and was a native of Annapolis. He has a brother at that place and another in Halifax.

It is announced that the Imperial Oil Company, which is the Canadian branch of the Standard Oil Trust, have absorbed the Bushnell Company and the Eastern Oil Company, thus controlling the entire oil business of Canada. Territory and other matters were discussed to-day and the announcement is made that a distributing tank for the Maritime Provinces will be erected at St. John. The capital of the Imperial Oil Company has been increased from \$500,000 to \$1,000,000.

Jamot Brown, president of the Yale University football association, to-day makes public the table of receipts and expenditures for the seasons of 1895-99 and 1897-98. The expenses include the guarantees paid, athletic goods, training table and all other items. The receipts include all gate receipts and guarantees received. The report was as follows: 1895-99—Receipts \$31,190.04, expenses \$16,648.49, balance \$14,541.55. 1897-98—Receipts \$40,037.16, expenses \$18,741.83, balance \$21,295.33. The net profits from the game of football at Yale during the past two seasons were \$35,837.91.

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



"Take it back" —go to some grocer who will give you Pearl-ine. That's the only way to do when they send you an imitation. The popularity of Pearl-ine begets the habit of calling anything that's washing-powder, "Pearline." Those who notice the difference in name, think perhaps "it's about the same thing." It isn't. Nothing else equals Pearl-ine, the original and standard washing compound.



A Fisherman's Life Saved to Wife and Family By Dodd's Kidney Pills.

He Was Dying With Kidney Disease—No Doctor Within Fifty Miles—A Stranger's Gift of Dodd's Kidney Pills Cured Him.

PLEASANT BAY, C. B., Jan. 23.—A well-known resident of this place, who has lived here, man and boy, for forty years, and has followed his occupation as a fisherman, on the dangerous waters of the Gulf of St. Lawrence, since his childhood, sends regularly to Sydney for a supply of Dodd's Kidney Pills.

Asked by a newspaper representative what his object was in doing this, he said: "A fisherman's life is one of continual danger. I have experienced that for myself. Some years ago I was caught in a storm on the Gulf and exposed to the terrible weather for two days and a night. "Soon after this I was laid up with Kidney Disease and Rheumatism and was confined to my bed for four months. There is no doctor within a good many miles of us here, and I thought I was going to die. So did my wife and my friends. "Fortunately, a stranger, who came here to 'write up' the place for a New York paper, called on us one day. He saw the position I was in, and gave me three boxes of Dodd's Kidney Pills from his own supply.

"I used one box and part of another, and was then able to resume my work again, with renewed strength and vigor. Dodd's Kidney Pills saved my life. If it had not been for them I would have died and left my wife and family unprotected. Since then I have guarded against such a possibility by keeping a supply of Dodd's Kidney Pills on hand. I wouldn't be without them for \$1,000."

Dodd's Kidney Pills are the only sure safeguard against all Kidney Diseases. They can be got at all drug stores, for fifty cents a box.

Tumblers are now used for packing Woodill's German Baking Powder!

Ask your Grocer for it!



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from heart weakness or disease—or from any disease caused by or complicated with imperfect circulation, inflammation or swelling, of which the symptoms may be dizziness, palpitation, inflammation in brain, stomach, liver, kidneys, feet or other parts where blood accumulates in sluggish veins. Send address and stamp and receive literature explaining the modern remedy which is for the first time offered to the public outside of the great hospitals.

Howard's Heart Relief always relieves. May be had at drug stores or by mail at 50c per box, 5 boxes for \$2. S. W. HOWARD, 71 Victoria St., Toronto, Ont.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache,

Diarrhoea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used Internally or externally. Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere. 25c. and 50c. bottles.

Sores Healed.

Nothing like B. B. B. for healing sores and ulcers, no matter how large or how chronic they may be. B. B. B. applied externally and taken internally according to directions will soon effect a cure. It sends rich, pure blood to the part, so that healthy flesh soon takes the place of the decaying tissue.

"I had been troubled with sore fingers and sore toes around the nails. The salve I was using did not help me and I was getting worse. I was advised to try Burdock Blood Bitters, and after using nearly two bottles my sores were all healed up. I consider B. B. B. a wonderful blood purifier." ENOCH G. HORST, Bloomington, Ont.

MONT. McDONALD BARRISTER, Etc. Princess St. St. John

FREE! For a Few Hours' Work. WE give these beautiful Watches and this splendid Air Rifle for selling our gold-topped, enamel-backed LEVER BUTTONS at 10 cents each. The Boy's Watch for selling 3 doz., the Air Rifle for 25 doz., and the Lady's Watch for 3 doz. NO MONEY REQUIRED, you run no risk. Write and we forward the buttons, postpaid, together with a large list of other valuable prizes—Spring and Hockey Skates, Cameras, Magic Lanterns, Tool Sets, Work Boxes, Musical Instruments, Manicure Sets, etc., etc. Sell the buttons, return our money, and we send your Watch or Rifle promptly and FREE OF ALL CHARGES. The Boy's Watch is of American make, handsome, durable and reliable. The Lady's Watch is a genuine Swiss, as dainty in appearance as it is accurate and durable. The Air Rifle is the "Daisy," the best ever made, neat, strong and accurate. These premiums would make splendid Holiday or Birthday Presents. Send your name and address at once, and be the first to sell our buttons in your neighborhood. When writing mention this paper. LEVER BUTTON CO., Toronto, Ont. With every Watch we give a WRITTEN GUARANTEE to Repair or Replace GOOD FOR ONE YEAR. Free with a beautiful guard for Selling 3 Doz. Read what our Agents say: DEAR SIR,—I received your buttons at about ten o'clock, and had them all sold by a quarter past. It is not worth to sell them, but only play. Yours respectfully, NORMAN CAMPBELL. THE LEVER BUTTON CO., GENTLEMEN,—I have used my chum's Daisy Air Rifle that he got from you and it's a dandy. Please send me 30 buttons so that I can cart one for myself. Yours honestly, J. BARNER. DEAR SIR,—I received my watch yesterday. It is a little beauty, and it's much nicer than I expected. Please accept my thanks. LEVIN McDONALD. Free with 500 rounds of ammunition for Selling 21 Doz. PORT ELGIN, Ont. 31st, 1898. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch easier in my life. Yours truly, VERNIE McLEAN.

**The Farm.**

**Onions for Poultry Foods.**

There is no vegetable that grows of more value to the poultryman than the onion. Doubtless it was one of the foods of the fowl in its natural state, as it is found growing wild in several parts of the world. In Illinois and Missouri we have found it, both in the woods and prairies, with sprouts short and crisp early in the spring, that would lengthen and toughen as the season advanced or bear a small seedling union or "button" late in the fall. We never tried planting any of the "button" onions of the wild variety, but doubtless if we had they would have produced the same class—smaller in size, perhaps—of onions that the "sets" of the cultivated sorts do today. Be that as it may, the onion of commerce is a valuable addition to the list of vegetables that are considered good for fowls. At this season of the year, when the fowls are ran down by the heat of the autumn and the strain of moulting, the onion will be found a first-class tonic. Where there is bowel trouble, with greenish droppings, and dysentery, onions cut up tolerably fine and fed as often as three times a week will prove of great benefit, and where the chickens have had access to any unclean food and become affected by it, such as decaying animal matter, which leads to limberneck or old-time chicken cholera, sometimes the feeding of onions will be found beneficial; although when a chicken gets a good chance at such stuff, and gets a big dose of it, it is about as good as gone. Precaution should be taken to have nothing of the kind on the premises. Onions boiled in the warm mash for the hens is good, and by invigorating and stimulating them causes them to pay better. In fact, onions as a tonic and food is one of the simple provisions of nature that any one can keep handy at a small cost. Don't fail to include them in your poultry bill of fare two or three times a week, and of fere if the chickens appear debilitated.—Poultry Journal.

**Two Crops on the Same Ground.**

A method of intensive culture which has made some money for me is to plough a plot of ground in the fall and manure it heavily during the winter, then harrow it in the spring, as soon as I can work the ground, and with one-horse corn-planter plant the earliest varieties of peas in rows two and one-half feet apart. I cultivate the peas with a horse and cultivator until some time in May, when I plant early corn with the corn-planter between every second row of the peas, leaving the alternate rows vacant, from which to pick the peas. The peas are marketed the last of June, when the vines are removed from ground. By this time the corn will have made quite a large growth, and the space between the rows can be cultivated and set to celery, cabbages, turnips, or potted strawberry plants; or Hubbard squash can be planted in the corn rows the last of May, and the vines will occupy the ground between the rows of corn after the peas have been removed. Another profitable combination of crops is to grow early bunch onions from sets, and follow them with a second crop of celery, cabbages or cauliflowers.

What to plant and how to plant depend on one's soil and market. I realize that if I describe methods of culture which are a success under certain conditions, others will try them where the conditions are not the same and fail to get good results.

The amateur in gardening should be satisfied to go slow, and not plant extensively until he has gained experience by planting small plots. In market gardening, as in other occupations, it is the trained workman who is the "hustler" that "gets there."—(W. H. Jenkins, in Vick's Magazine.)

**Cost of Standard Chemical.**

To supply potash I use nothing but muriate of potash. It is the cheapest form, I believe, in which we can buy this plant-food in concentrated form. It usually can

be had at about \$40 or \$45 a ton. This brings the cost of pure potash (as oxide) down to about four cents a pound. In the general run of commercial fertilizer L have to pay not less than six cents a pound for it. For my supply of phosphoric acid I almost exclusively look to dissolved South Carolina rock. In this form it is just as soluble and just as effective in every way as I can buy it in dissolved animal bone or in any other superphosphate. The ton of dissolved rock analyzing about 15 per cent of soluble phosphoric acid can be bought at from \$7 to \$10, so that a pound of acid in this form costs only about two and three-fourth cents. In the general run of commercial fertilizers I more usually pay five cents and over than less for it. The question of quantity is another problem which each grower must solve for himself. There is seldom need of going to the extreme in this business. If we apply 200 to 500 pounds of dissolved rock and 150 to 200 pounds of muriate of potash to the acre on soils needing both phosphoric acid and potash, we do all that can be expected to repay us in favorable returns.—T. Greiner, in Farm and Fireside.

**Oyster Shell Roads.**

Macadam laid down the principle that road material should possess the quality of cohesiveness and be so liad as to amalgamate and form a roof to the road-bed impervious to water. Oyster shells fulfill these conditions perfectly.

In a recent article in Mr. D. F. Magee's series on good roads he says: "Oyster shells are soft and yielding to pressure, crumbling to small pieces even under the weight of one's foot and crushing into dust under the iron hoofs of horses and the weight of loaded wagons. They seem to be little more than pure lime and of the consistency of hard chalk, and our softest stone has fivefold the power of resistance to force or pressure, but I know from experience and extensive observation there is no material that will make a handsomer or smoother road, and in wearing qualities and endurance it is fully up to the average of stone used under the same conditions. "Here is the solution of the oyster shell problem, as we would say, in an oyster shell: Oyster shells, when pounded fine by weight of wheels and horses' feet, weld and fuse together like so much molten metal, and thus, like a cast iron shield, at once shed off the falling rain, and, forming into a solid mass, it literally polishes like ivory under the tires and makes a perfect road without any other rolling than that of the traveling teams.

The permission to United States fishing vessels to enter ports on the Atlantic coast of Canada for the purchase of bait, ice, seines and lines, and all other supplies and outfits, the trans-shipment of catch and shipping of crews, has been renewed by order-in-council. Licenses cost \$1 50 per ton registered tonnage.

Matheson, labor representative, introduced a bill in the British Columbia Legislature on Tuesday to declare null and void contracts entered into before their arrival in the Province made with persons in other parts of Canada, as well as with persons in foreign countries. The bill was read a second time without a division.

A Cairo despatch of Jan. 18 says: The whole remaining force of Ahmed Fedil, the only unconquered Deyish chieftain, numbering about 2,000 men, has surrendered to the British gunboat Metommeh, on the Blue Nile. Fedil escaped in a southerly direction.

**Catarrah Deafness.**

The last stage of development of Nasal Catarrah, Japanese Catarrah Cure goes away past the points where even specialists on the disease have been able to reach. It's a penetrating, healing, soothing and strengthening compound, allaying the inflammation and healing without leaving the slightest bad after-results. The only guaranteed Catarrah cure. 50c. at all drug-gists.

Always get the best. The pound package of **Monsoon** <sup>Indo Ceylon</sup> **Tea** costs no more than the pound packets of the other teas—but, coming direct from the growers, every package of Monsoon Tea embodies the growers' choicest quality for the price and the growers' special care to reach consumers with a tea that looks as clean and appetizing as it tastes.

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MONSOON <sup>Indo Ceylon</sup> TEA Sold in Lead Packets Only at 30c, 40c, 50 and 60c.

**Prevention of Cruelty to Horses.**



Many a poor horse, utterly run down by impoverishment of blood and its accompanying ill, is blamed for laziness and harshly treated. The use of

**Dick's Blood Purifier**

would strengthen such an one, would fortify him to endure fatigue; enable him to accomplish work willingly.

It pays to use Dick's Blood Purifier. It greatly increases the flow and richness of a cow's milk.

50 CENTS A PACKAGE. TRIAL SIZE 25 CENTS.

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have become household necessities INFERIOR IMPORTED GOODS are now being offered in some places at about the same price as EDDY'S. If you compare them you will find they contain only about half the material, cost proportionately less, and will last a correspondingly shorter time.

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Eight Travellers on the Road in Seasonable Times, with everything required for the SHOE BUSINESS, and at the Lowest Possible Prices.

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IT IS LIKE FINDING THINGS. In half an hour you can do all that is required. Send us your name and address only on a post card. Will interest everybody. No canvassing. Office address HOWARD MFG CO., 180 Temple Building, Montreal.

# Partial Paralysis.

## A Severe Cold Brings a Wife and Mother Low.

Partial Paralysis Accompanied by Fainting Fits Follows—Doctors Fail to Bring Relief—Dr. Williams' Pink Pills Restore Health.

Brookholm, a suburb of Owen Sound, is fairly vibrating with interest in the wonderful cures effected in that place by the use of Dr. Williams' Pink Pills. A newspaper man of Toronto, spending some time in the vicinity, was directed to a house on a hill overlooking Owen Sound's beautiful bay, and was told that there he would learn something about a cure effected by Dr. Williams' Pink Pills. The bill was climbed and it is to Mr. J. F. Goodfellow, the genial owner and occupant of that pleasant home, that he is indebted for the following facts:—"My wife owes her good measure of health today to Dr. Williams' Pink Pills," said Mr. Goodfellow. "On the 12th of July, 1895, Mrs. Goodfellow went on an excursion to Collingwood by boat and came home with a severe cold, which developed into a partial or slight attack of paralysis in the left side and limb. In addition, at times she would be seized with a dizziness which often resulted in sudden and severe falls. The paralysis made her unable to lift any weight with her left hand. She called in medical aid and for some months followed the advice and took the medicine prescribed. But it was only money wasted as she did not get any better. As Mrs. Goodfellow has three children and her husband to care for, it was a deep trouble to the family for her to be so afflicted. For eight months these dizzy spells and the paralysis continued. Their some friend asked her to try a box of Dr. Williams' Pink Pills. To please the friend she consented to purchase a few boxes. When these had been taken she felt decidedly better. The fainting spells came less frequent, her strength returned to her side and arm and she was delighted with the result. After taking about six boxes, and feeling quite well again, she discontinued the use of the pills for a time, but later felt some of the old symptoms returning. She again procured a supply and recommenced their use, and was overjoyed to find that these valuable little pellets again gave relief. She continued taking them until she felt that she must certainly be over the effects of the trouble when she again ceased to take the pills. That is over a year and a half ago, and only once or twice since has she had any slight symptoms of the old trouble, and then a few doses of the pills would give full relief. Mrs. Goodfellow is decidedly of the opinion that she owes her present health to Dr. Williams' Pink Pills, and is the most enthusiastic in her recommendation of them to her friends and acquaintances.

**SMITH'S  
CHAMOMILE  
PILLS**

CURE  
SICK HEADACHE  
DIZZINESS  
CONSTIPATION

25 cents  
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worth  
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MADE BY  
**Frank Smith**  
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SOLD BY ALL DRUGGISTS.

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**CHURCH BELLS & CHIMES  
& PEALS**  
Purest copper and tin only. Terms, etc., free.  
McSHANE BELL FOUNDRY, Baltimore, Md.

### News Summary.

The old and historic Baptist church at Nictaux, Annapolis county, was swept out of existence by fire Thursday morning.

The failures in the Dominion this week numbered thirty-two, against fifty-three in the corresponding week last year.

Alexander Miller, of Truro, one of the best known men in eastern Nova Scotia, died Saturday morning. He conducted marble works in Truro for many years.

The Infanta Eulalia, aunt of the King of Spain, is visiting England. She was the guest of the Prince and Princess of Wales at Sandringham this week.

By the explosion of a boiler in Burn's ice house at Toronto on Friday one man, Andrew McVey, engineer, was killed and several others painfully injured.

The first battalion of the Leinster regiment, now at Halifax, will go to England in October and will be succeeded by the Worcester regiment, now in Bermuda.

The steamer Yarmouth, of the Yarmouth S. S. Company, has been chartered by the Plant Line and has gone south for the winter and will run between Tampa and Havana.

Action has been taken at Toronto by the Athabaska Coal and Railway Company against McKenzie and Mann for \$100,000 alleged to be due for rails and rolling stock supplied in connection with the Crow's Nest Pass Road.

Sir John Bourinot addressed the students of Dalhousie Thursday on Canada's system of government, which he said was the best and purest form of government in the world. He favored a part elective and part appointive Senate.

The Paris correspondent of the Daily Graphic says: "One of the principal chiefs of the Carlists here informs me that everything is now ready for a rising in Spain; that Don Carlos is absolutely resolved to take the field, and that all are waiting for the signal."

Business is brisk in Shelburne shipyards. One three-masted schooner is ready for launching in McGowan's yard. Another schooner is in course of construction in the same yard, and Edward Bachman is building two more. Joseph McGill is to commence the building of a vessel at once for Captain John Thorburn, of Jordan Bay.

Albert J. Beveridge, Indiana's new senator, will be the youngest member of the United States Senate, for he is but thirty-five years old. He is a native of Ohio and has been a logger and has "punched cattle" on the plains. He worked his way through DePauw University.

The steamer Danube, which arrived at Victoria, B. C., Thursday from the north, brought about sixty men from Dawson and Atlin with about \$400,000 in gold dust. A great deal of typhoid fever is reported at Dawson, some say fully eight hundred cases. Seven men have been frozen to death in the Klondyke this winter.

In the Quebec Legislature on Friday the minister of public works announced that the government would grant no bonuses to railways this year and would not carry out the promises made by the late government. Included in these promises is one of a bonus for the new Grand Trunk bridge to replace the Victoria bridge.

The Ontario government has now notified that Michigan lumbermen now cutting logs will issue a writ against the government for damages if their application to be allowed to float logs across to the other side in the spring is refused. They claim the present law interferes with trade and commerce, and is therefore, unconstitutional. The whole question is likely to be fought out in the courts and ultimately to the Privy Council.

John Morley, addressing his constituents on Monday evening at Brechin, said he entirely concurred with the reasons which led Sir Wm. Vernon Harcourt to resign the leadership of the Liberal party in the House of Commons. It was his own intention, he declared, to retire from active and responsible participation in the formal counsels of the heads of the Liberal party. Mr. Morley criticized the prevailing spirit of jingoism imperialism. He denounced it as "entirely opposed to all lessons of Mr. Gladstone." "I think," he exclaimed, "we are nearer the beginning of them than the end."

### Personal.

On Monday evening of last week Rev. G. O. Gates lectured at Harvey, Albert Co., to a large and deeply interested audience on incidents connected with his recent visit to the Holy Land. Mr. Gates also lectured in the Main Street church, St. John, on Thursday evening.

Rev. E. W. Kelley goes to Boston this week to confer with the officers of the A. B. M. Union. Mr. Kelley's health is very much improved since his coming to St. John and his sermons in Leinster Street of late have been greatly enjoyed.

# SURPRISE SOAP

A pure hard Soap which has peculiar qualities for Laundry Uses.  
5 cents a cake.

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Three Entrances } 97 King St.  
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BY MAIL

A Nightdress made from fine Princess Embroid. style of illustration, 79c., prepaid.  
If you would like one of these send your order quickly, as the quantity to be sold at this price is limited.

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A small amount of money for a big amount of value in Clothing come or send to FRASER'S while the great reduction sale is on.

Men's Ulsters reduced as low as	\$3.00
Men's Reefers,	\$2.75, \$3.90, \$5.00
Your choice of Youth's Single Breasted long pant suits for	\$2.90

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## Coughs and Colds

The consensus of opinion of respected and well-known people is universal in praise of the great modern and renowned Cough and Cold remedy.

# PynyPectoral

Big Bottles . . . 25c.

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All Medicine Dealers,  
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AND  
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If taken in time it will cure the most distressing Cough or Cold in a few hours, and for all affections of the throat it is invaluable.

**PLEASANT TO TAKE**  
And with the curative powers of no other like remedy **PYNY PECTORAL** will meet the requirements of the best cough cure in the world.

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