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it is evidently only the strong hand of the Powers upon Turkey that has prevented the latter from making immediate war upon Greece. In England popular feeling is strongly with the insurgent Cretans and Greece, and the Government would find it dangerous to go further in the way of opposing Greek influence in Crete by force of arms. But the contention of the Government is that its attitude toward the Cretan situation does not signify any support of Turkish interests. The Powers, by their interference in Crete, it is held, have acted with regard for the peace of Europe, and have sought to prevent in Crete the wholesale slaying of Moslems, which would almost certainly excite retaliation by the Turks upon the Armenian Christians in Asia Minor.

was entered it was found to be a terrible place, well deserving its name "City of Blood." Many victims of the Ju Ju or Fetish priests were found crucified, having been sacrificed to the various gods, and the priests' houses were reeking with the blood of those who had been beheaded in the religious ceremonies. No traces were found of Mr. Campbell, a consular official who was captured by the Beniuites at the time of the massacre, and it is supposed that he also was murdered. The King Drunami escaped from the city and fled northward, but a part of the expedition is in pursuit, and it is expected that he will be captured.

The United States and Spain. There is at present writing a good deal of feeling in the United States in reference to the treatment certain American citizens have received at the hands of Spanish prison authorities in Havana. A Dr. Ruiz, a citizen of the United States, recently died in prison there, and if there is substantial truth in the statements put forth as to the tortures inflicted upon him, resulting in his death while in prison, the United States Government will do a service to civilization at large, as well as to its own citizens, by calling to account a nation that permits such barbarities to be practised in its prisons. Another man, an American by birth, a stamp collector named Scott, recently released from a prison into which he was thrown on the charge of having in his possession stamps of the Cuban republic, states that, though not systematically tortured, he was treated with great barbarity. His cell, absolutely without furniture, was covered an inch deep with water, and food and drink were withheld from him for days at a time. Another American citizen, named Julio Sanguilly, is still in prison. Reports from Cuba, in which the interests of the belligerent parties there are concerned, are of course to be taken generally at large discount. It may be that there is just as little truth in the stories respecting the torturing of Dr. Ruiz, as there has been in much of the war news from Cuba. However, the condition of affairs is such as to cause irritation at Washington. The Senate's committee on Foreign Relations has reported a resolution instructing the President to demand the immediate release of the American citizen Sanguilly, now held a prisoner in Havana. This resolution and the reports of the debate on it are causing much excitement in Spain. A despatch, which United States Consul-General Lee at Havana had sent to Washington, and which the United States Government had desired to keep secret, has been published. The despatch asked that United States warships be sent immediately to Havana for the protection of the lives of American citizens, the Consul declaring that he could not and would not "stand another Ruiz murder." The publication of the despatch tends of course to inflame public feeling in both the United States and Spain.

The Policy of the Powers. According to information given to the House of Lords on Thursday last, by Lord Salisbury, it appears that the policy of the British Government respecting Crete includes an administrative autonomy, or power of self government, for the island which, however, it is held, should remain a part of the Turkish Empire. Both Turkey and Greece are to withdraw military and naval forces from the island, and if they persistently refuse to do so when required, the Powers are to impose their decision by force. Turkey is to be permitted to keep a few troops in Crete as a symbol of authority, but no military force of strength sufficient to have any effect in the way of overawing the Government or the people. Lord Salisbury's Government has already requested the co-operation of the great powers of Europe in carrying into effect this policy in respect to Crete. A statement similar to that of the Prime Minister was made in the House of Commons, by Mr. Balfour, Government leader in that body. The Liberal leaders in both Houses offered remarks indicating their sense of the extreme gravity of the situation, which the Government is called to deal with. Sir William Harcourt asked the Government to fix an early day for the discussion of the subject in the Commons. The settlement proposed will of course be far from satisfactory to Greece, and it will doubtless meet with much adverse criticism in England, where there is strong and general sympathy with Greece in its determination to annex Crete. It is, to say the least, doubtful whether the Powers can succeed in effecting even a temporary settlement of the difficulties along the lines indicated by Lord Salisbury. Nothing would seem more probable, under present conditions, than collision between Greek and Turkish forces on their common frontier, and though Greece could not cope with the forces of the Turkish Empire, yet if war should once break out it would be impossible to predict what forces would be drawn into it, or what the end would be.

The Nova Scotia Judiciary. The Attorney General of Nova Scotia last week introduced in the Provincial House of Assembly a bill relating to the administration of justice, which contemplates important readjustments of the judiciary system of the provinces. As explained by the Morning Chronicle, the bill proposed a complete amalgamation of the jurisdiction of the Supreme and County Courts, the County Court being abolished and the functions of the Supreme Court divided. For the purpose of trials there is to be a Chief Justice and ten puisne judges, who are to have jurisdiction in all matters from twenty dollars upwards, in actions in debt and contract, and in all breaches of trust. These judges are also to have power to try all criminal cases under the speedy trials act, and also to try criminal cases before a jury. There is also to be an Appeal court, consisting of the Chief Justice and four other judges of the Supreme Court. The function of this court will be to hear all appeals and to sit for that purpose all the time except during vacation.

For the purposes of the act the province is divided into ten judicial districts as follows:—

1. Halifax.
2. Digby and Annapolis.
3. Yarmouth and Shelburne.
4. Queens and Lunenburg.
5. Kings and Hants.
6. Cumberland and South Colchester.
7. Pictou and North Colchester.
8. Antigonish and Guysboro.
9. Cape Breton and Richmond.
10. Inverness and Victoria.

The Chief Justice of the court is to reside in Halifax, also the special judge assigned to district No. 1. Each of the other judges is to reside in one of the other districts.

Some of the advantages claimed for the proposed system are that:

"By having a court of appeal sitting all the time for the argument of causes it will be possible to have a very early decision in all matters which come up on trial in the various districts; and the appeal court will be composed of judges who are not concerned in any way with the judgments below. The ten trial judges will be able to hold frequent circuits for the trial of all matters civil and criminal which await them, and by having them alternate by means of circuits the country will have a constant change of presiding judges, instead of having the same judge within the district, as now prevails in connection with County Courts."

It is not expected that final action will be taken on the bill at the present session.

Benin Taken. About two months ago a peaceable British expedition, endeavoring to reach the native city of Benin in West Africa, was attacked and its members murdered. The King of Benin either led the attack or was responsible for it. An expedition was accordingly despatched by the British Government against Benin, and during the past week, news has been received that it has been entirely successful in its purpose. The expedition was not as bloodless as that of last year against the King of Ashantee. Some hard fighting, it appears, was necessary and the loss to the attacking party number, in killed and wounded, seventeen Europeans and twenty-three native members of the expedition. When Benin

The Cretan Question. Whether or not the trouble in Crete can be got over without war upon a larger scale than has already taken place between the supporters of Turkish rule on the island and the Cretan insurgents, aided by Greek troops, remains uncertain. The action of the warships of the European Powers in firing upon the insurgent and Greek camp near Canea in order to prevent an attack upon the town, which was being made contrary to commands of the Admirals of the United fleet, has caused great irritation in Greece, as well as in Crete. In their hot resentment the Greeks have been disposed to defy not only Turkey but all Europe. On the other hand,

—A London despatch of Feb. 28th says: It is stated here tonight that there is good authority for believing that the result of the conference between the representatives of the great powers at Constantinople and Athens will be the presentation of collective notes to Turkey and Greece tomorrow. Greece will be allowed four days to recall her land and sea forces from Crete. It is reported from Canea that several insurgent leaders have sent to Vice-Admiral Canevaro of the Italian fleet, a signed declaration that the Cretans will accept no solution of the pending question but political union with Greece.

"PONE LUCTUM, MAGDALENA."

TRANSLATED BY W. S. MCKENZIE, D. D.

Magdalena, cease lamenting,
Check thy sorrow, still thy fears.
When at Simon's feast, repenting,
It was well to weep those tears:
Now's the hour of exultation,
For a joyous celebration—
Let thine Alleluia ring!

Magdalena, be thou cheerful,
Let thy clouded brow be bright;
Be not thou depressed and tearful,
For there shines a glorious light:
Christ the bonds of sin has shattered,
And the gloom of death has scattered—
Let thine Alleluia ring!

Magdalena, leap for gladness,
Christ has rent His rocky tomb;
From His face has fled all sadness,
Wears He now the victor's plume,
Grieve no more at His rejection,
Go and greet His resurrection—
Let thine Alleluia ring!

Magdalena, hush thy sighing,
See! He lives to die no more;
Smiles His face are glorifying,
Beam they from the wounds He bore.
Hien's gems are brightly gleaming,
Brighter glow His wounds redeeming—
Let thine Alleluia ring!

Magdalena, live forever!
Bless the dawn that breaks at last;
Bliss is thine that waneeth never,
Bliss no blight of earth can blast.
Banished far are guilt and grieving,
Gladness thrills the soul believing—
Let thine Alleluia ring!

* This Latin hymn is based on John 8:11-18. It has been ascribed, but without sufficient warrant, to Adam of St. Victor, who died in 1177. The Magdalena addressed in the opening verse of each stanza is identified with the sinful woman alluded to in Luke 7:37-50. With the medieval interpretation of this passage of Scripture the translator of the hymn does not here concern himself. The Simon mentioned in the stanza gave the feast at which the penitent woman washed her Saviour's feet.

British Baptists — An Interview With
Colonel James T. Griffin.

BY REV. CHARLES A. NATION.

Among the household names among English Baptists is that of Col. James Theodore Griffin, late president of the Baptist Union and most prominent in all great denominational enterprises. Mr. Griffin is an American by birth. He went to England some thirty years ago in connection with the farming implement business and has ever since held a foremost position in the commercial circles of Britain. Since 1865 he has been a member of Regent's Park Baptist church, London, and superintendent of its Sunday-school for the last twenty years. The offices that the genial colonel has held in the denomination make a long and honorable list. To one who knows him it is no surprise that he has enjoyed the confidence of his brethren in such large measure. He is worthy. Even now with the weight of care and years growing heavy he is the same strong, vivacious, hopeful, courteous, friendly Christian man as of yore. He moves with springy steps, talks like a true Chicagoan (that is as though he means business); preaches several times every week; lends his presence to all sorts of Christian and philanthropic enterprises, plans and works as though he expected to live a hundred years, and always has time to do a kindly turn for any one from the American side of the sea.

I have had my eye on Col. Griffin for some time as a good subject for an "interview" in the official sense, and one August day I was able to effect my fell purpose.

"Give me some idea of the state of the Baptists in this country when you arrived thirty years ago," was my first request.

"For the first few years I was abroad a great deal and did not enter into Baptist life very completely. Charles Spurgeon, Baptist Noel, Wm. Brock, J. P. Chown, Hugh Stowel Brown, Charles Stanford, Charles Stowel and Wm. Landels were the leading preachers then. They have all passed away but Dr. Landels. At that time there was little union or co-operation among the churches. Each worked by itself for itself. The difference between Particular and General Baptists was emphasized. Chapels for the most part occupied obscure positions in side streets. There were those who earnestly desired co-operation and in 1864 the Baptist Union was formed, and in 1866 the London Baptist Association. While there were some grand and able men the denomination was weak and lacked that *esprit de corps* which marked the denomination in America. Since 1864 much has been done. Quite ten new churches on the average have been built per annum. The new buildings have sought the open and public places rather than the alleys as in the past.

Pastors know more of each other and there is more unity in their work. The Baptist Union has grown to be a strong body and its influence is widely felt. The London Baptist Association builds one new chapel each year. The work in Ireland gives cause for great gratitude to God. In Scotland the Baptists stand well to the front. The field of our Missionary Society has expanded and its income has nearly if not quite doubled. Chapel debts have to a large extent been paid off and financially the denomination has made great advance."

"As a layman I wish you to tell me how the British Baptists look to you to-day. What you consider their weakness and strength—things that help or hinder progress."

"This is a delicate subject to touch upon, but I shall try to be fair. While in many substantial ways we have progressed in the last thirty years, numerically the advance has been slight. Organization is more perfect. Greater unity has been obtained. The General and Particular Baptists have united but in the truest sense we have not grown. The main cause of weakness is lack of backbone. The principles which all true Baptists hold dear are rarely taught. Open churches lead to indifference. Personally I am not a close communionist, but I am very strongly for close membership. I contend that only regenerate, immersed believers should constitute a Baptist church. The fact that so many of our churches are now open and many of our leaders advocate still greater latitude is cause for weakness and loss of membership. Another cause of weakness is the ministry itself. A larger number now offer themselves for the work but I much doubt if they are equal to the men of thirty years ago. Colleges are weak. They educate largely those who seek for aid while those able to afford an education go elsewhere and rarely are found in a Baptist pulpit. With all kindness and respect let me say that many of the students would do better work for Christ as laymen. We have an underpaid ministry and we lack, not preachers, but men."

"As to the outlook for the future?"

"Well, I am no prophet, but unless Baptists stand more firmly for the old truths—full obedience to the teachings of God's word—I fear they will drift. The union of the churches is discussed. Good Baptists openly advocate entire freedom to all members; go where they will, worship where they prefer, sink all differences. Let the special views of the denomination be kept in the background. Even let there be a font as well as a baptistry—meet the wants of the age and let love prevail. Until our ministers are prepared to stand for the whole truth and Baptist churches are composed of baptized members, I do not see that we can hope to grow in strength."

With these wise words of Col. Griffin for the text I should like to preach a little sermon to our English brethren. A congregation of people in London is like a congregation in Boston or Toronto. They dress alike, look alike, slug alike, think and pray and live and die alike. They are to all intents and purposes one. Yet here we are bounding forward with a noble all-conquering movement, while there the denomination moves with faltering step. Some of the greatest preachers the world has held have been English Baptists. How does it happen that the church of Robert Hall and John Foster and William Carey and Andrew Fuller and Charles Spurgeon has not managed to lay hold upon the public imagination and conscience and make a positive, definite, large place for itself? Some say it is because of the Reestablishment. But Presbyterianism and even Methodism have thriven in the British environment. I may be wrong but at this writing I can not shake off the conviction that the English Baptists have been striving to maintain the name while eager to reject and give up the substance of Baptist belief. The fact is that in the majority there is no deep conviction that the Baptist denomination has any supreme reason to be. There is no assurance of a divine message and mission like that which has inspired the American churches. From Robert Hall down the great men have almost unanimously neutralized and minimized the positive power of their Baptist principles.

Here is an illustrious example: A few years ago Col. Griffin and others organized the London Baptist Social Union after the Boston idea. There are some 40,000 Baptists in London with say 150 churches. The Social Union has only been able to secure a membership of about seventy, and the largest attendance has never gone beyond 150. From the first there has been a desire to "broaden." The rank and file of the London Baptists seem to care little for fellowship with each other. There is always present this fear of standing alone and of being called "Baptists" only. A majority of the members of the London Baptist Social Union are prepared to drop the name Baptist entirely and call their organization "The Free Church Social Union." It has been resolved, however, to do even a nobler bit of renunciation and, if all goes well, the Congregationalists are to be invited to unite with them under the brotherly name of "The Baptist and Congregational Social Union." It is very hard for an American Baptist to understand such lack of cohesion and absence of denominational pride. It is certainly not the result

of a superior spirit of tolerance, for it was in the London Baptist Association that the down grade controversy raged and there are preachers of prominence who refuse to go upon the same platform with others of their own name who venture to think differently.

While there is not enough self assertion in the denomination, there is and has been too much in individual churches and ministers. I have mentioned the Down Grade struggle. It is an illustration of that spirit which prompts individual churches to form little circles of their own and practically ignore the brotherhood at large. We all love the name of Spurgeon, but that does not hinder us from seeing the one great weakness in his life work. He was too local in his organization. It is singular that a man who preached for all the world should organize only upon the parish scale—yet such is the fact. If Spurgeon had said to his denomination, "Come, we need a great university; let us get together and consolidate our little struggling schools and form a great center," the Baptists of Britain would have followed him gladly, and he would have left a monument worthy of his memory.

He chose rather to found a small school of his own. Its foundations were local, its outlook narrow, and when its great founder died, despite the splendid work it has done, the school entered upon a process of decay which must end in its extinction. I suppose the Coats family of Paisley may justly be called the Rockefeller of Britain. But instead of founding a great central school which should mould and inspire the entire denomination, the family has erected in Paisley a most magnificent cathedral costing some three quarters of a million of dollars, and as far as the Baptists at large are concerned, absolutely valueless as a unifier or helper.

I venture to offer these criticisms upon our brethren in England simply because I feel with all my heart that their success or failure is ours as well, and together we must move forward to the end of our high and divine mission. English Baptists need only to be led by men with large organizing powers and high conceptions and ideals in order to become united and aggressive. There is no missionary society in the world more ably officered, more vigorous in its policy, or more deeply entrenched in the hearts of the whole denomination than the Foreign Mission Society of the English Baptists under the statesmanlike management of Secretary Baynes. Now, what Baynes and those who preceded him have done for the Baptist denomination in missions, Spurgeon and others might have done and ought to have done in education.

There can be no doubt that the supreme need of English Baptists is a right system of denominational education. What has made American and Canadian Baptists but the multitude of colleges, seminaries and academies that dot the hills of the continent from shore to shore? Generation after generation of our young people have been educated together—mind and heart cultivated and moulded into the happiest and holiest of all unities by a common love for our common Lord. Our schools are the true centers of our life. So long as they abide our denomination will advance—when they die we die. In education English Baptists have been most unfortunate, not in the quality or learning of their teachers, nor the mental stuff of their students, but in the absence of any centralization and statesmanship in the placing of schools. The year book of 1896 reports eleven Baptist colleges. The largest income of any reported is Regent's Park, £4,382. The largest attendance is at Pastor's College, fifty-five. The Scotch school at Glasgow discreetly omits to mention its income or the number of its students. The average number of students in the nine English schools is twenty-five. There are no academies, no schools for boys or girls, no technical schools, no universities.

The leaders are coming to see the case as it really is. They are casting about for some solution of the difficulty. That there is dissatisfaction with the present system is a most hopeful sign. While the American method cannot be applied in England, yet the American idea is surely gaining ground and we may hope to see English Baptists come together at last and build for themselves a university worthy of the name. The income of all the colleges as they stand to-day is about \$60,000; speaking roughly this would support a faculty of thirty-two men at an average rate of \$2,500 per annum. If these schools were combined—and a few good preparatory academies organized under denominational auspices and a new start made, in one generation the problem of English Baptist perpetuity would be gloriously solved.

There is one sign of the times most hopeful. The Baptist young people are not organized as such. They are asking for some system of instruction other than that furnished by the Christian Endeavor and local organizations to which they belong. If Dr. Wilkins could spend a few months in England as he did a few years ago in America, rousing the Baptist brotherhood to action and organize the whole country upon Baptist Young People's Union lines, then this generation would grow up together, in closest touch with each other, instructed according to a single ideal in the Bible and Baptist history, and out of this united generation we might hope to see grow a new movement in education and denominational aggressiveness which would put British Baptists where they belong and where American Baptists are, in the front rank of those mighty social forces which make for righteousness and exalt a nation.—The Standard.

Power for Service.

At this season of special effort on the part of Christ's people for the saving of the lost and the guiding heavenward of the saved, it must be of the highest importance to know just what is needed to insure success. We have it in this, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Here there is no doubt, no contingency. All is absolute certainty. But this means that the Christian worker must know by experience what it is to be "endued with power from on high," to "receiv-

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power when the Holy Spirit is come upon him." He must "live by the Spirit, walk by the Spirit, be led by the Spirit, be filled by the Spirit and pray in the Spirit." The Christian worker must indeed be subjugated to the law of Christ, inflamed and constrained by the love of Christ, and must learn to trust Christ; to trust His almighty power, His infinite wisdom, His sovereign love and mercy. He must "let the word of Christ dwell in him richly"; so dwell in him that he may know and love its teachings, heed its warnings and admonitions, obey its precepts, believe and trust its "precious promises," rejoice in its glorious revelations, and adoringly love and cordially serve its great Author. He must so "let the word of Christ dwell in him" that his life will be a continuous conformity to its just and good commands—a constant bodying of its pure and holy principles. He must "let the peace of Christ rule in his heart." He must "be strengthened with all might through His Spirit as to the inner man," and "Christ must dwell in his heart by faith." In a word, the Christian worker must be habitually receiving in himself the answer to the prayer of the Lord Jesus, "sanctify them in the truth; thy word is truth."

In view of all this it is not sweetly consoling, is it not mightily encouraging to the Christian, that he is assured in the word of truth, not only that he has complete sanctification in Christ, but that it is his to experience a progressive sanctification in himself, still obtaining some deliverance from the presence and inworking of sin, and making some progress in positive holiness, the love of God and love of his fellowmen; still rising higher in religion and to higher exercises of grace, his heart being more and more enlarged, and he running more and more the way of God's commandments. But besides all this the Christian is cheered by the thought that "the day of Jesus Christ" is coming when this "good work begun" will be completed, when he "will see him as he is," and, therefore, "will be like him." J. MORRISON. Onslow, N. S.

The Pint of Ale.

I once heard John Ross Dix relate an anecdote illustrative of the elements of ease and comfort which working men are so apt to cast thoughtlessly away, and of the many helps to independence which they neglect. A Manchester calico printer was, on his wedding day, asked by his wife to allow her two half-pints of ale a day as her share of "extra comforts." He made the bargain, but not cheerfully, for, though a drinker himself (fancying, no doubt, that he could not well do without), he would have preferred a perfectly sober wife. They both worked hard. John loved his wife, but he could not break away from the old associations of the alehouse, and when not in the factory or at his meals, he was with his boon companions. His wife made the small allowance meet her housekeeping expenses, keeping her cot neat and tidy; and he could not complain that she insisted upon her daily pint of ale, while he, very likely, drank two or three quarts. Once in a while the wife succeeded, by gentle, loving artifice, in drawing her husband home an hour or two earlier than usual, and very rarely she persuaded him to spend a whole evening in her company. They had been married a year, and on the morning of their wedding anniversary John looked with real pride upon the neat and comely person of his wife, and with a touch of remorse in his look and tone, he said: "Mary, we've had no holiday sin' we were wed, an' only that I haven't a penny 't' the world we'd take a t' th' village to see the mither." "Wouldst like to go, John?" she asked. There was a tear with her smile, for it touched her heart to hear him speak tenderly as in the old times. "If thee'd like to go, John, I'll stand treat." "Thou stand treat, Mary? Hast got a fortune left thee?" "Nay," said she, "but I'm gotten the pint o' ale." "Gotten what, wife." "The pint o' ale," she repeated. And thereupon she went to the hearth, and from beneath one of the stone flags drew forth a stocking, from which she poured upon the table the sum of three hundred and sixty-five three-pences—£4 11s. 3d., exclaiming, "See, John, thee can have the holiday." "What is this?" he asked, in amaze. It's my daily pint o' ale, John." He was conscience-stricken as well as charmed. "Mary, hasn't thee had thy share? Then I'll ha' no more fro' this day." And he was as good as his word. They had their holiday with the old mother; and Mary's little capital, saved from the "pints o' ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat and carriage, with health, happiness, peace, honor and renown.—Selected.

Temperance Items.

"Have the hard times affected the sale of alcohol in the drug stores?" I asked. "Not in the least," replied the druggist. "On the contrary, the retailing of whiskey under various disguises in drug stores is rapidly increas-

ing. Men who could not afford to be seen in a saloon will unhesitatingly enter a drug store and ask for a "blue glass." The color of the glass effectually hides the color of the whiskey, so that it would be almost impossible to detect the deceit unless you were near enough to discern the odor of the stuff which both cheers and inebriates."—Toledo Blade.

Three converted African chiefs, who recently visited London, were asked about the effects of the liquor traffic. One replied, "I am glad you ask me about the drink, for I call it destruction. It is the destruction of my people. They lose their good standing and food and speech because of it. The white man's drink is a worse foe to my people than the weapons of Lobengula." Another said, "English liquor maddens; it destroys even our little children. All kinds of evil come out of the beer-pot. I have put it down."

The Grand Lodge of Free Masons, of Minnesota, adopted a resolution on January 16 barring all those who sell intoxicants from becoming Masons in that jurisdiction. Another resolution was adopted providing for the expulsion of all persons now Masons who shall, after that date, sell liquor. The move means the expulsion of at least 100 of the most prominent men in the State, proprietors of hotels in St. Paul, Minneapolis and elsewhere.—Templar.

Some interesting facts have recently been published respecting the teetotal colliery village of Roe Green, in Lancashire. Five-and-twenty years ago the houses of the village belonged almost exclusively to Bridgewater trustees, who employ most of the men. Today, out of 140 houses, 81 are inhabited by their owners. The Rechabite Tent has a membership of 270, the Band of Hope 286. There is a co-operative store, the property of the village, yielding a profit of three shillings in the pound. The chapel and Sunday School have been built by the workmen themselves at a cost of £2,700, and, while in the United Kingdom as a whole, one in four persons over sixty years of age receives parish pay at least for a part of the year, in Roe Green there is not a single one over this age receiving pauper relief. Clearly there is something to be said for a teetotal village.—Westminster Gazette.

Getting Power.

Dr. J. Wilbur Chapman tells how he had in his parish a young Irishman who would declare him to be ignorant, and he was; but God marvellously used him. This was the secret, in the evangelist's words:

With a heart burdened for the men of the city, I called together a few of the men of the church, and laying before them the plan I had in mind, told them first of all that we could do nothing without the "infilling of the Holy Ghost."

When this had been explained, I noticed this man leave the room. He did not return while the meeting was in session. When I sought him, I found him in one of the lower rooms of the church, literally on his face before God. He was in prayer.

I shall never forget his petition: "O God, I plead with thee for this blessing; then, as if God were showing him what was in the way, he said: "My Father, I will give up every known sin, only I plead with thee for power;" and then, as if his individual sins were passing before him, he said again and again, "I will give them up; I will give them up." Then, without any emotion, he rose from his knees, turned his face heavenward, and simply said: "And now I claim the blessing."

For the first time he became sensible of my presence, and with a shining countenance he reached out his hands to clasp mine. You could feel the very presence of the Spirit as he said: "I have received him; I have received him." And I believe he had, for in the next few months he led more than sixty men into the kingdom of God. His whole life had been transformed. He is just now being set apart to preach the Gospel.—Golden Rule.

A Scotchman's Perseverance.

DR. DAVID ORRIG.

The Scotchman has as a trait the element of persistence. Upon his drumhead he never beats a retreat. It is liberty or death. This story illustrates how a Scotchman will hold on and follow what he considers to be his one line of duty.

It is told of a clergyman in the days when Knox was battling against the Roman hierarchy. His congregation brought a charge against him before the Presbytery that he never could preach a sermon without breaking a lance with the pope—i. e., his sermons were all the same thing: pope in the exordium, pope in the body of the sermon, and pope in the peroration or conclusion. Thus it was fifty-two Sabbaths of the year. His preaching grew monotonous and the people grew weary.

The Presbytery said: "We will try him; we will give

him a text to preach from; we shall hear his sermon, and we shall see if your charge be true—that it is popery and pope no matter what text he takes."

They gave him for a text these three proper names: "Adam, Seth, Enos," and this was his first sentence: "My dear brethren, these men lived in a day when there was no pope or popery, and consequently they had not to contend against the following evils," and he enumerated in full and without waste of time all the evils of Romanism.

Many pastors are lamenting the absence of young people from their evening congregations. They say that the young people's meeting immediately precedes the evening church service, and that the young folks go home after attending their own meeting. Some pastors say that they make it a practice to attend the young people's meeting themselves, and by dint of pleading get some of the attendants to stay to the evening service, but not all of them, and if this pastoral oversight and appeal is intermitted for a few weeks, the attendance of the young folks at the church service at once declines. We do not believe that people—young or old—should be expected to attend two services in immediate succession. It is asking too much, and it is not profitable. Either the six or half-past six young people's meeting on Sunday evening should be put on some other evening, or the second church should be given up. Of course we hold that the former alternative should be adopted. If the Young People's Society is working "for Christ and the church" as it professes to do, it should be glad to subordinate itself to the interests of the church. Some pastors have said to us that they could maintain a strong Sunday evening service if the young people would hold their meeting on some other evening, but that the mere proposal of such a thing would create such opposition among the young folks that the harmony of the church would be seriously threatened. We do not believe that. If young Christians are clearly shown that their meeting at this time is seriously to detract from the attendance at the church service, they will be found loyal enough to the church to transfer their meeting to some other evening.—Watchman.

A COMMONPLACE LETTER.

BY MARGARET E. BANGSTER.

It seemed so little, the thing you did—
Just to take the pen in your hand,
And send the warm heart's greeting, hid
Neath the common two-cent stamp of the land.
But over the mountains and over the plain,
And away o'er the billowy prairies went
The small, square letter, to soothe the pain
Of one who was fretted with discontent.

She was ill and tired; the long, hot day
Had worn itself to the merest shred,
The last of the light, as it ebbed away,
Fell on her patient needle and thread.
A shadow came flying across the space
Where the fading sunlight flitted through;
There was just the gleam of a sweet young face,
And a voice said, "Here is a letter for you."

The quick tears blurred in a sudden mist,
But she brushed them away, and then she smiled,
And you should have seen how she kissed and kissed
The postmark's circlet, like a child.
Why, the name brought back the long ago
When she dressed in her best of afternoons,
When she found it a pleasure to sit and sew
And her seams were hemmed to tripping tones.

Poverty, change and the drudgery
Of work that goes on without end,
Had fettered the heart that was light and free,
Till she'd almost forgotten she had a friend.
The people at home so seldom write,
Her youth and its pleasures lie far behind;
She was thinking bitterly but last night
That "out of sight is out of mind."

Now, here is your letter! The old hills break
Beyond these levels flat and green;
She thrills to the thrush as his flute notes wake
In the vesper hush of the woods serene;
She sits again in the little church,
And lifts her voice in the choir once more;
Or stoops for a four-leaved clover to search
In the grass that ripples up to the door.

It was very little it meant for you—
An hour at best when the day was done;
But the words you sent rang sweet and true,
And they carried comfort and cheer to one
Who was needing to feel a clasp of hand,
And to hear the voices she used to hear;
And the little letter, the breath of the land,
Was the carrier-dove that brought home near.

—Pittsburg Christian Advocate.

—The Archbishop of York is reported as saying in a recently delivered discourse, that happily in Paul's day there were no newspapers, to which a London paper retorts that it is perfectly clear that in the Apostle's day there was no Archbishop.

Messenger and Visitor

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Vital Faith.

The religious teachers do well to place emphasis on the importance of faith. Faith in God, we suppose, is just as necessary in the present age as ever it has been, and certainly it will never cease to be a fundamental to true religious life and character. It is very important, however, to understand what faith in its vital and essential nature is, what that faith is which Christ demands of men in order that they may be saved and that they may enter more and more fully into real fellowship with Himself in His word of redemption. Such faith is certainly much more than an intellectual assent to the articles of a creed, or to the contents of a book. There may be strong and pugnacious asseveration of the inerrant character of every line and jot and tittle between the two lids of the Bible, and yet true faith, even to the value of a grain of mustard seed, may be wanting. The faith which Christ desires in men is something more vital than that disposition of mind, which prompts them, on the authority of others, to accept and assert with great emphasis things which are beyond their own intellectual comprehension. It is rather the disposition and the practical determination to conform their lives to those precepts and principles, which have approved themselves to their consciences, so that, having heard what they feel and know to be the voice of God speaking to them, they shall obey it at voice, whatever obedience may cost. The man whom our Lord likened to a wise man, building his house upon a rock, is not described as a man who hears and treasures in his memory, and writes in his creed, and declares that he truly believes these sayings of the Master, and that he will not have fellowship with any who do not receive them and believe them in the same way. The man who builds upon the rock is he who "hears and does," that is the man who having heard these sayings, and having clearly perceived that they are the application of eternal truth to his relations toward God and men, then, straightway, makes each truth, as it becomes clear to him, the law of his heart and his life. The man who simply hears the words of Christ, no matter how carefully and respectfully he may hear, even though he write them down in letters of gold, and set them in jewelled frames and hang them as a beautiful picture in his pleasant rooms, if withal he do not weave this divine word into the warp and woof of his life—if he only hears and does not do, that man is but building a house upon the sands. The great gilded and clasped, but unread Bibles that find a place in the parlors of some homes, are fit symbols of a religious life which consists in a profession of godliness without the power that issues in fellowship and service with Christ. The faith that cries "Lord, Lord," to Christ, but does not the things which He says, is cheap enough, and is worth as little as it costs. The faith that takes up its cross day by day and follows Jesus costs much, but it is of infinite value and its reward is great. However, important correct statements and argued defences of Christian belief may be, yet, far more important to the preservations of vital Christian faith and the triumphant survival of Christianity in the world are the unwritten testimonies of those humble consecrated lives which Christian men and women helped by the Spirit, are living by faith in the Son of God. Christianity can be the salt of the earth only as it embodies a faith which makes for honest acceptance of truth and loyal obedience to God's known will. What Jesus asked of men was an honest attitude of mind and heart toward Himself, the word which He declared and the works which He did, along with loyal obedience at whatever cost to every recognized truth. That is what He asks to-day, and it is only through these conditions that the principles and the fruits of faith can be perpetuated in the world.

Everyone that Seeketh Findeth.

The Ethiopian Eunuch who comes into view and passes out again in the Bible Lesson for next Sunday strongly attracts our interest. It is not because much is said of him, for very little is said. We just stand, as it were, and see the man pass by. He is before us for a moment and then is gone; we had not heard of him before and do not hear of him again. It is not because he is a great man and riding in a chariot instead of some poor wayfarer plodding along on foot that we are so much interested in this man. It is rather because, for the brief moment the man is before us, we behold him occupied with a great matter; he is doing that which every man should be doing—and which so many fail ever to do—seeking the highest truth and following it as it is revealed to him. In his far-away Ethiopian home, he had learned of the God of Abraham and of Isaiah, and had made the long journey to Jerusalem that he might come as near to the place where the Lord had established His name as the Mosaic regulations permitted a man of Gentile birth and withal a eunuch. We can imagine that it must have seemed to him as he worshipped in Jerusalem like feeding upon the crumbs that fell from the children's table. But see how graciously this man of humble, honest, earnest spirit is lead into the truth. A minister of Jesus, engaged in a great and successful work, is moved by influences, which he feels to be of God, to make a long journey into a desert country that he may meet the Eunuch as he journeys homeward and lead him into the fulness of the blessing of the gospel of Christ. It is a most interesting and beautiful picture that is presented to our mental vision. We see this man who journeys from Jerusalem and its temple, the centre and the symbol of the ancient revelation. This man pursuing his way through the desert, reading, with scarce a glimmer as to their meaning, the inspired words of the prophet, faith and perplexity struggling in his soul, thankful, doubtless, that he has received so much, but hungering greatly for more. And then this other man who has learned of Christ and felt the power of His resurrection, now led by the Spirit of God, hastening to meet the traveller and show him the way more perfectly. It is a beautiful picture which seems to set before us in miniature what God is ever doing for the world in sending to those who desire to know and obey the truth the ministers of grace with glad tidings of salvation through Jesus Christ. The real seeker after God does not journey far before he is met by some messenger divinely commissioned to bring him cheer and help.

Understandest thou what thou readest? Such was Philip's abrupt though not uncourteous salutation to the great man in the chariot. These words may stand as the gospel's greeting to all serious, thoughtful men. There are many such men and women. They are reading God's word, not in the prophecy of Isaiah, perhaps; but God has many books. And their minds are filled with perplexity as they think of the earth and the universe, life and death, time and eternity, God and man—all things that have to do with human destiny. And these serious men and women have to confess, like the Eunuch, that they do not understand what they read,—and how indeed shall they unless God send some messenger to guide them?

It is no impertinence, no mere idle word when the minister of Christ asks the individual traveller or the great on-marching multitude of men—Understandest thou what thou readest? Philip was not sent on that long journey simply to pass the time of day with the Eunuch, to ask a curious question or to suggest difficult problems for which he had no solution. He was sent that he might make dark things light to a perplexed but honestly seeking soul and deliver from God a message of peace and salvation. And is not this the meaning of the gospel message in its larger sense? Christ has sent forth His servants that they may run and intercept men on the way and say to them—Understandest thou what thou readest? that they may come near to men in sympathy, that they may get up and sit beside them in their chariots or get down beside them as they lie, robbed and wounded and half-dead by the wayside, and minister to them the healing oil and the

strengthening wine of God's love, and that, beginning at whatever Scripture they may find these serious minds intent upon, they may preach to them Jesus and His gospel as God's own fullest word to men, the remedy for sin, the solution of life's mystery and the banishment of its despair.

That baptism there by the lonely wayside in the presence of God and with the wondering servants of the Eunuch as the only human witnesses is also remarkable. The sacred rite loses none of its significance and beauty because of the strange surroundings. There the Eunuch declares before Heaven his faith in Christ as the Son of God and Saviour of men. There, symbolically, the old man is buried in the grave of baptism and the spiritual man rises in newness of life, to walk henceforth by faith in the Son of God.

He went on his way rejoicing. Yes, did anyone ever thus come into fellowship with Christ who did not go on his way rejoicing? As a once discordant key, now restored to its proper pitch, unites with all the chords, at the musicians touch, in a sweet harmony of sound, so the human spirit that has come into harmony with God's will and into fellowship with His spirit rejoices, making one glad music with all the happy, praiseful voices in God's Universe.

And Philip, too, the narrative does not say that he was glad, yet we know that it must have been so, for no one ever carries his God's light and benediction to another but that he also shares in that other's joy.

Editorial Notes.

—Special religious services were continued last week in different parts of the city. The union meetings were maintained in St. David's church. Pastor Gordon was also continuing the meetings in the Main Street Baptist church and Pastor Ganong at the Tabernacle. Notwithstanding the special attractions which the public were being offered elsewhere, all these services were well attended and the results have been very encouraging. A number of conversions are reported in connection with the union services. Five were baptized by Pastor Gordon at Main Street Sunday evening, and two by Pastor Gates at Germain Street on Sunday morning. Pastor Ganong has baptized ten recently. The special services are being continued the present week and larger results are hoped for and confidently expected.

—We are pleased to learn that a number of our Baptist pastors have been giving their congregations expository preaching of late. It is, we believe, when faithfully done, the most valuable kind of preaching. Pastor Gates, of Germain Street church, has been engaged for some months past on a series of Sunday morning discourses on the Epistle to the Romans. These sermons have evidently cost much faithful study. They are received with great interest, and we feel assured that Mr. Gates has never preached more to the edification of his people than in the series of discourses he is now presenting. Two excellent sermons were preached upon the ninth chapter, and we are sure the people endorsed the preacher's remark at the close of his last sermon, that "the ninth of Romans isn't so bad a chapter after all as some people imagine it to be." As a result of this series of sermons, all the thoughtful members of the congregation must gain a very helpful and inspiring conception of Paul's great Epistle.

—A correspondent wishes some information as to the character of the Christians of Crete. These people are adherents of what is known as the Greek church, or more strictly they belong to one of the branches of that church, and their religious beliefs and ecclesiastical polity are similar to those accepted in the established churches of Russia and Greece. The large majority of the population of the island are Christians of this type. The rest are principally Mohammedans and Jews. The island has of course been badly governed, and the people have made little advance either industrially or in other respects. It is not to be supposed that the Cretan Christians represent a very exalted type of Christianity. It is to be hoped, however, that they are some degrees

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—The last of St. John's Scotland and 21 years of employ and the firm of few years a been engag Elder in St kindly disp good work made for the resulted from was attack day he had man of his a shank was 1 news of his him with de

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better than the Khurds and Turks, and therefore, that it is a false report that thousands of Mohammedans have been massacred in Crete by people who bear the Christian name. There seems, however, to be too much reason to believe that the reports are not wholly without foundation in fact.

—The unexpected death early on Monday morning last of Mr. Robert Cruikshank has removed from St. John one of its best known and most highly esteemed citizens. Mr. Cruikshank was born in Scotland and came to St. John in 1824, when about 21 years of age. He was for many years—first as employ and afterwards as partner—connected with the firm of Jardine and Company in this city. A few years ago he retired from the firm and has since been engaged in insurance business. He was an Elder in St. David's (Presbyterian) church, a man of kindly disposition, of honorable character, active in good works and apparently interested in whatever made for the best interests of the community. Death resulted from a stroke of apoplexy with which he was attacked about midnight Saturday. During the day he had been in his usual health which, for a man of his age, was remarkably good. Mr. Cruikshank was known to many outside the city, and the news of his death will be received by all who knew him with deep regret.

—The New York Examiner alludes to George, of Greece, as "the young King." It is true that he is still younger than his royal father of Denmark, but King George is now in the 34th year of his reign and his eldest son, the crown Prince Constantine, is in his twenty-ninth year. Two other sons have reached the period of physical maturity. One of them, Prince George, who is in command of the Greek fleet in Cretan waters, is said to be the most notable specimen of physical manhood to be found in any royal family of Europe, a man of herculean proportions and herculean strength. It was this prince, who, by a blow of his huge cane, felled a Japanese fanatic, and thus saved the life of his royal kinsman, the present Czar of Russia. The Crown Prince Constantine is said to be a man of fine ability and much admired by the Greeks. Prince Nicholas, the third brother, is reported to be a special favorite at the English Court. The Greek princes are nephews of the Prince and Princess of Wales, as well as cousins of the reigning Czar, the Princess of Wales and the Ex-Czarina being sisters to King George. Among the latest news from Greece is the report that King George contemplates abdicating in favor of Prince Constantine.

—Mr. Cecil Rhodes has been before a committee of the House of Commons off and on for the past two or three weeks, undergoing examination as to his connection with the Johannesburg raid of last year led by Dr. Jameson. Mr. Rhodes does not appear to deny that he knew quite well what was being undertaken in the interest of the Uitlanders of the Transvaal and that, though less directly concerned in it, he was as really responsible as Jameson for the raid. If Englishmen are disposed to condemn the morality of such a course of procedure, Mr. Rhodes invites them to look at Crete, and in effect asks if the King of Greece and his government receive sympathy for coming to the help of the Cretans against the oppression of the Turks, why should those be condemned who sought to send the Uitlanders of the Transvaal deliverance from the oppression of the Boers? As to whether or not Sir Hercules Robinson, the Governor of Cape Colony, and the managers of the South African Company—among whom are included the Duke of Fife and other notables—knew of what was being done and had any responsibility for the Jameson raid, these are questions which Mr. Rhodes treats evasively by advising the committee to ask these gentlemen themselves. This kind of reply certainly does not tend to remove from these parties any suspicions which may have been entertained as to their complicity. Mr. Rhodes has, however, felt free to speak quite unequivocally in reference to Mr. Joseph Chamberlain, Secretary of State for the Colonies, and to acquit him of all responsibility for the Jameson raid.

—It is suggested in Dean Plumtre's exposition of the Epistle to Perganum (Rev. 2:17) that a light

may be thrown upon the "stone with the new name" from the *lesserae* or theatre-tickets in the British Museum. A careful examination of these interesting relics reveals one that seems to me to still further illuminate the text. This little oblong block of ivory has a very special interest to the antiquary, because by means of the names engraven on one side of it we have been enabled to fill up a blank in the list of Roman consuls, and to verify previous guesses. But for us its interest lies in the fact that it was bestowed upon a certain gladiator, who had served long in the arena, and now, as the *lessera* sets forth, is at liberty to enter the ranks of the spectators. He can henceforth look down in safety upon the conflicts in which he previously bore his part. His name and the date of his liberty are engraven upon it. Does not this seem to give a specially appropriate meaning to the stone with the new name written upon it, which is to become the possession of "him that overcometh?" For the future he is to be one of that "cloud of witnesses" who watch and encourage those engaged in the struggle, every turn of which experience has rendered so familiar.

Letter from Mr. Trotter.

DEAR MR. EDITOR.—I am very sensible of the warmth and courtesy with which you have introduced me to the College constituency, and bespoken for me the confidence and support of the people in the responsible work to which I have been called. You have made it easy for me to enter into cordial relations with the brethren from the beginning. It will be my pleasure to improve the opportunity, and to live and work in the new position on terms of confidence and openness with all the members of our churches. In the not distant future I should like, through the MESSENGER AND VISITOR, to address some word to the entire constituency whose servant I have become. It does not seem to be the appropriate time now. Several months must elapse before I am released from pastoral work, and am conditioned to begin the active duties of the presidency. August 1st has been named as the date of the transition. Perhaps it will be found practicable for me to begin the new work somewhat earlier than that, and in time to visit most of the Associations. In the interval I would better think than talk. Speech will be appropriate, when it represents matured thought, and can be followed up with deeds.

Meanwhile it is reassuring to receive so many letters privately, indicating the large place the educational work has in the thought and affections of the people; and to see also the overflow of interest finding its way into your columns. In common with many others, I hope to see interest develop into deep and wide-spread enthusiasm.

Since our good Brother Simpson has called me out on the particular proposal of his letter, I do not hesitate, in a personal capacity, to express my sense of the eminent appropriateness of some substantial memorial to the worth and work of one who has so conspicuously and ably served the denomination these many years. I sincerely trust that in the enlargement of the resources of the Institutions some such proposal may be found practicable. In view, however, of the heavy indebtedness existing, as well as the future needs of the Institutions, the exigencies of the situation demand a financial effort looking to an amount far in excess of what would endow a professorship, or erect a library building; and it would seem that the effort should be made on some well-considered and comprehensive plan, and not in any fragmentary way. Already the governors have appointed a special committee to draft a comprehensive financial policy for the immediate future. This committee will report to the Board in June, and the Board to the Convention in August. All particular proposals must necessarily be considered in connection with the general scheme; and the committee will doubtless embrace in their consideration all important matters brought to their attention.

With the duties of the presidency in prospect, and anxious that the opportunity, which a transition like the present always affords, may be turned to the highest account, I would bespeak on behalf of myself and all who are associated with me in the responsibilities of the new position, a place in the prayers of the people, that abundant grace may be vouchsafed us for every task.

Yours, etc.,

T. TROTTER.

What I Saw and Heard in Boston.

No. 2.

I threaded my way through a labyrinth of corridors in Tremont Temple choked with people, and succeeded in getting a place to lean against by the platform. The interior of the main audience room is solid and brilliant.

It is food to the soul to know that this grand structure is dedicated to the service of God, and that it is now the centre of evangelical work in the State of Massachusetts. The best evangelistic talent is employed, no matter of what name, or from what quarter of the world it comes, so that it is orthodox on the great verities of the Christian religion.

On the occasion now in mind Rev. A. C. Dixon of Brooklyn, N. Y., a Baptist pastor of great popularity, had the platform. He presents over six feet of physical manhood, straight and symmetrically developed. His head is large and heavily rounded at the back, and is fronted with a square, solid brow from which two piercing black eyes flash fire and display rare courage. His short hair is slightly touched with the winter of age. His complexion is swarthy, as becomes a man from the Carolinas. The platform, floor and galleries were all packed. He looked into a sea of faces earnest and expectant. The reporters were in front ready to echo in the press the parts of his sermon judged by them in the interests of their craft. Dr. A. C. Dixon utters no uncertain sound when he blows the gospel trumpet. The Baptist ministers of a half century ago in the Maritime provinces would have shouted amen in concert could they have heard him in their day. Depravity of the human heart, total and malignant, the unaided sovereign work of the Holy Spirit in convicting and regenerating human nature, the sufficiency of the atonement, the accountability of man and the deep, eternal love of Christ, are either fully expressed or clearly implied in his sermons. Occasionally he breaks out into vehement declamation. The Southern fire cannot be kept at all times at a moderate flame. Like all evangelists he uses humor to relieve the high tension of the thought and feeling of his audience.

By the side of Dr. Dixon is Dr. Lorimer, another specimen of physical, mental and spiritual manhood. He is compelled to keep himself under constraint, lest the herald of the gospel turns into the actor. His every movement is in the direction of the dramatic. The old pastor packs Tremont Temple as full as the occasional evangelist. At a distance he looks like a young man, a nearer view reveals age, not weakness.

Dr. Lorimer reaps from his own and others' sowing. On one Sabbath morning eighteen were baptized after the sermon. Before the baptism he called on all in the congregation who wished to turn to the Lord to rise. In the galleries and on the floors people were up in response to this invitation. The services were as free as they could have been in a country village. On giving the right hand of fellowship to the candidates Dr. Lorimer first addressed them as a whole, and then passed along the line, giving each a shake by the hand and a blessing, followed by his deacons who also gave their hands to the candidates. How would this do for the Maritime provinces? Quite as well as publishing the names of the baptized in the newspapers. Tremont Temple like Paul, reasons of righteousness, temperance and judgment to come. At the present time the people have their nerves subjected to their spirits. In olden time the reverse was true. Not much less than forty years ago, in the old Temple, I heard Rev. Grattan Guinness preach. He kept the people a little longer than the time allotted for the Sunday morning service, and the whole audience rose to depart, and the preacher gave them the benediction as they retreated. Not so now. The morning service was long. The people stayed to the baptism, and not a few remained in the galleries to look down upon the church taking the Lord's Supper. Still they lingered. Then the Sunday School and Bible classes commenced. I never saw anything equal to this except at Grand River, Cape Breton, among the Highland Scotch Presbyterianians.

The influence of this Temple goes out, not only in the preaching of the gospel and in the teaching of the Bible, but also in temperance. It was announced that Colonel Bain of Lexington, Kentucky, would speak on temperance at three o'clock on this same Sunday. Your reporter was one of the number that packed the floors and galleries at that hour. The Colonel is a venerable, eloquent man. He reasoned mightily on this great question.

From this service I went a few rods and was in front of old King's Chapel, historic and sober. I could not resist the strong inducement to enter this old church, erected in 1688 to accommodate the English churchmen of that day. What wry faces the old Puritans made when they saw a chapel going up in their midst to accommodate members of the church from across the Atlantic. It required the backing of the British army and navy to keep them from turning against it the laws of State. Well, there the old church stands just as it was left when the tempest of the revolution howled around the old State House and through the streets of Boston. The square pews lined with red, the egg-cup pulpit, the tablets on the walls survive the vandalism of modern times. Forty or fifty people were scattered about among the pews, listening to a prosy sermon from a very prosy preacher. By a little exercise of the imagination one can see the old congregation in wigs and uniforms, in gowns and bonnets of ye olden time. Hard by Tremont Temple boils like a caldron but this does not destroy the humdrum of King's Chapel, thinking itself fortunate to retain its royal name and part of the old liturgy—for, be it known, that when the Revolution was over, there was not enough of English churchmen left to hold the old chapel and so it fell into the hands of Unitarians who now occupy it. The dead are in it. The dead are in their graves hard by it.

REPORTER.

The Story Page.

A Sharp Trick.

"I have been thinking I ought to try and do something to earn some money next vacation," said Ray Howard, as he and Fred Brown walked down the street together. "It is a good deal for my father to pay for my books and clothes, and he cannot afford to give me spending money. But if I could earn it myself, it would be my own to use about as I wanted to."

"That's so," replied Fred. "I had a place last summer, and I earned twenty-five dollars during vacation."

"You did!" exclaimed Ray, looking up in surprise. "What did you do with so much money?"

"Oh, it went one way and another," replied Fred, carelessly. "I spent most of it as soon as I got it. All money is good for is to buy things you want."

"Yes," half assented Ray. "But I never had money to spend foolishly."

"Oh, well, it would have been spent, anyhow," argued Fred. "But, I say," he continued, as they stopped before a shop window, "here are these new tops—same kind that Tom Fenton and Dick Clark have."

"Yes," said Ray, "and I've been wishing I could have one. They are beauties."

"That's what they are," agreed Fred, "and I'm going to have one."

"I did have a dime, but I spent it for a tablet," said Ray, half-regretfully.

"Well, I haven't any money, either, but there's more ways than one of getting money when a fellow hasn't any," replied Fred, knowingly.

"I suppose so," said Ray. "You might do an errand for some one, or—"

"But I'm not going to run on any errand this morning," broke in Fred. "There's tricks in all trades, and it's all in knowing how to do a thing."

"What do you mean?" asked Ray, looking at him in surprise.

"Wait, and you'll see how I work it," replied Fred. Coming down the street, a little way ahead, was Mr. Jones. When he came up to the boys he greeted them with a pleasant "Good morning."

"Good morning, Mr. Jones," returned Fred, familiarly. "Won't you lend me a dime? I've got to have a new copybook, and forgot to ask father for the money this morning."

"Certainly," replied Mr. Jones, good-naturedly, as he reached his hand into his pocket, drew out a handful of small change, and handed him a dime.

"There!" exclaimed Fred, with an air of self-satisfaction, as soon as Mr. Jones was out of hearing. "didn't I work him all right? I got a new copybook last week, and this money goes for the top."

"But if I had been in your place I would not have told him a falsehood," replied Ray.

"Oh, that isn't anything," said Fred. "As for a lie, you have to tell them now and then. And what's the difference? Mr. Jones will never know but that I spent the dime for a copybook. He has plenty of money, and will forget all about it by to-morrow."

"If I borrowed anything, I would borrow it honestly, and expect to pay it back," replied Ray.

"Oh, come on, it's nothing," said Fred. "As for paying back a small thing like this, no one would expect it. It is only a way of working the old gentleman to get him to give me the money. You are too honest to succeed in this world!"

Ray was not convinced that it was right, but he went into the store with Fred for the top, and said nothing more about it.

"Did you see that?" asked a young man standing near of the gentleman he was talking with.

"Yes, I think I understand, though I did not catch all the conversation," replied the man.

"Sharp lad—the larger boy. He's shrewd, and will make his way in the world."

"Possibly," replied the stranger. "His sharpness might be the making of him, but his disregard for the principles of honesty and truthfulness will get him into trouble."

Three months after this little incident it was vacation, and the boys were out of school.

"Hello, Ray! Got a place?" said Fred, as the two boys met one morning.

"No, not yet," replied Ray, "but I'm going to keep trying till I find something."

"I've just as good as got a place," replied Fred. "I'm going around to see Mr. Jones. The janitor told me only yesterday that he was looking for an office boy."

"That's the kind of a place I'd like," said Ray.

"I've done errands for Mr. Jones and I guess I'll have no trouble in getting the place," replied Fred, confidently, as he started off down the street.

Ray sat in a doorway near by, and wondered if it paid

to be honest and truthful, and if it was not the smart fellows, after all, who made money and were successful. He had not sat there very long when Fred returned, looking rather crestfallen and somewhat chagrined.

"Did you get the place?" asked Ray, eagerly.

"No," replied Fred, a little sullenly, "the old man said something about wanting a boy he could depend upon. I don't know what he meant, for he has never found fault with me for anything I've ever done for him."

"Did you ever return that dime he let you have?" ventured Ray.

"Oh, I'd almost forgotten that. No; Mr. Jones never expected me to, and I don't suppose he'd remember it now if his attention was called to it. That was a sharp trick. Tom Harris said it was. He was standing right back of us that morning, and saw it all."

"He did!" exclaimed Ray, somewhat surprised. "I did not see him."

"Nor I, either," replied Fred.

"But," continued Ray, "it was not honest, and it was not right. Any one who does things which are not right cannot hope to succeed."

"Oh, that will do for Sunday School teachers to talk, but it don't work in practice," replied Fred.

"Well, I'd believe any Sunday School teacher as soon as I would Tom Harris. He's a kind of no-account fellow, anyhow," replied Ray, a little warmly.

"Oh, perhaps you would!" returned Fred. "You'd better go around and see Mr. Jones yourself. It may be he'll give you the place," suggested Fred, more in derision than in earnest.

"Do you mean it?" asked Ray, doubtfully.

"Oh, of course," replied Fred, rather evasively.

"Then, that's what I'll do," said Ray.

Fred turned the other way, whistling softly to himself as Ray started for Mr. Jones' office.

Mr. Jones was engaged, and it was a full half hour Ray had to wait until he was at liberty. It was with a feeling of some timidity that he found himself being shown into the private office of the great lawyer, but he stated his errand in a straightforward, manly way.

"So you want a position as office boy?" said the lawyer.

"Yes, sir," replied Ray, wondering if Mr. Jones was favorably impressed with him.

"I want an office boy who is honest, and one whom I can trust," resumed the lawyer. "I refused to take one boy this morning because of a little incident that occurred last spring. I was sorry to do so, as it was regarding a very small matter, but it was the principle I looked at. A little dishonest act leads to dishonesty in greater things. If I cannot trust a boy in small matters, when great temptations come his way, it is pretty certain I cannot trust him then. I am a lawyer, and know that a boy who is not strictly honest in all things is on the road that criminals start out on. There are too many sharp men in the world. What is most needed is truthful and honest men. Now, Ray, I was not intending to preach you a sermon, but if temptation ever comes to you, remember what I have said. As to the place of office boy, if you wish, you may come around to-morrow morning and commence your new duties."

Ray assured Mr. Jones that he would be on hand the next morning. He was so anxious to tell his mother of his good fortune that he could hardly restrain himself from running all the way home. Before he had gone far, however, he met Fred. He disliked to tell him of his success, for it would seem like bragging, and he really felt he was guilty of taking a place which, by rights, belonged to him. But as soon as Fred saw him he guessed the truth.

"It's all right," he said, "you deserve to have the place, and I'd rather you would have it than any one else. But I'll tell you something that's to be between you and me. I saw Tom Harris this morning, and he said he thought it sharp—the way I got the dime—so he told a friend of Mr. Jones. I guess Mr. Jones heard of it, and did not quite see it that way. At any rate, I'm satisfied you were right, and that it pays to be honest."

To the credit of Fred, it may be said, the lesson was not lost, and both Fred and Ray lived to learn that it pays to be honest at all times, and in all matters.—N. Y. Observer.

* * * *

Here is a good story? A certain minister, when preaching on cleanliness, mentioned how he had seen a brass monkey in his town set up in a store with a cigar in its mouth. The cigar was lighted, and by machinery the monkey could draw the smoke from the cigar and puff it out again. The works stopped on one occasion, and the monkey was taken apart to discover the cause, when the works were found to be clogged and in a filthy condition. The moral was drawn by the preacher thus: "If tobacco smoke will stop the works of a brass monkey, what will it do for you?"

Apples of Gold.

BY KATE UPSON CLARK.

A young girl was passing her aged great-aunt one day when she suddenly stopped, laid her hand gently on the white head beside her and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quaver in the brief acknowledgement of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die. Even if they are surrounded with what are called "the comforts" of life, they lack the sweet stimulus which comes from social appreciation.

"I was astonished to find what an interesting person that old lady is who lives at Mrs. D.'s," remarked one lady to another. "She seems to be an aunt or a great-aunt of Mr. D.'s, but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appealed to her several times. It seemed to draw her out. She is remarkably intelligent and has had wonderful experiences of life."

"Did you think to tell her how much you had enjoyed talking with her?"

"No, that didn't occur to me."

The knowledge that her words and personality had so favorably impressed her visitor might have given the quiet old lady a pleasure which would lighten many weary hours. "There is no tonic like happiness."

A young man said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to-day, and how nice you look in it.' She almost cried she was so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat any cookies so good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

On the other hand, the old people in their turn have a responsibility. This thought was suggested by the remark of a wise old lady, who practices constantly her own theory.

"Few of us aged ones realize," she said, "how much we ought to exert ourselves as we grow older to make ourselves agreeable. We all know that as the years pass on we become more and more burdensome usually, and we would all wish to make as little trouble as possible. Our vivacity is largely spent, our minds often fail to respond to the talk of others and we feel weak and languid. But we can usually, unless really ill, manage to bathe and dress and even decorate ourselves carefully each day. We should feel that it is necessary to be far more particular in such matters than when we were younger. The time is generally ours if we can only muster the courage, and that we must get. We must take an interest in making ourselves presentable and agreeable."

Aged people, especially women, are often keenly sensitive in regard to their personal appearance. When they have taken great pains to look as well as possible, a word showing that their labor is appreciated cheers them sweetly. It is no stiff and perfunctory compliment which they long for; but the kind word which they know in their souls that they have deserved.—Congregationalist.

* * * *

Drink Epigrams.

The man who drinks to drown his sorrow is like the ostrich, which sticks its head in the sand under the delusion that, because it does not see its pursuers, it has eluded them.

Many "kind to a fault" are only kind to their own faults.

Many would be cured of sore eyes if they would wear their glasses over their mouths.

The devil never electioneers with a temperance man.

When a man gets high, he is low down.

A drunkard is not a beast. If he were, he would not get drunk.

Drunkennes is the screw of a vise that tightens at every turn.

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It is perhaps needless to call attention to the value of this famous book to either clergyman, student, or general reader. The author's unique position and his especial training in the field of Rabbinical learning have enabled him to place before the reader not only the history of our Lord's life as furnished in the Gospels, but a comprehensive account of the political and social life of the period and the intellectual and religious state of the Jewish people both in Palestine and in the lands of the Dispersion. The threefold task of the writer may be summed up:

- First. A Commentary on the Four Gospels.
- Secondly. A full account has been given of the society, life and development, intellectual and religious, in Palestine, at that time, to serve as a frame and background for the picture of Christ.
- Thirdly. Careful inquiry has been made as to contemporary Jewish thought and expectancy as compared with what the Gospels tell us about the Christ, with the view of answering the questions raised in connection with the mythical theory by such writers as Strauss, Keim, Renan and others.

Helrew by birth and German by education, Dr. Edersheim imparts stores of Jewish learning in clear, and often eloquent, English, such as many practised writers of their mother-tongue may regard with admiration and even with envy. He has willingly brought his tribute, as a converted son of Israel, to the truth of Him who is the glory of His people Israel, as well as a light to lighten the Gentiles. It is a work, in a word, worthy of the best day of English scholarship. Let us add that this crowning labor of a lifetime deserves the warm recognition which it will receive from the judicious reader.

A REVIEW IN A FEW WORDS.—"The result we cannot help thinking, is that he has accomplished more for his sacred theme than any other man, or all other men put together, for the life of lives; more than any scholar, lacking his special training and peculiar fitness, could ever have hoped to do for it."

We offer this work, postage paid, to any subscriber who sends us FOUR NEW PAID SUBSCRIPTIONS.

The Young People

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

Prayer Meeting Topics for March.

- C. E. Topic.—Opportunities to do good: seeing them, using them, John 4: 5-15; 1 Cor. 9: 19-22.
- B. Y. P. U. Topic.—How we can best help our pastor, 2 Cor. 7: 1-7.

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

- Monday, March 8.—Psalms 128 and 129. Evil impotent against God's worshipper, (129: 2). Compare Ps. 41: 11.
- Tuesday, March 9.—Psalms 130 and 131. Precious forgiveness with God, (130: 4). Compare Matt. 9: 2-6.
- Wednesday, March 10.—Psalm 132. Precious opportunities, (vs. 14). Compare Ps. 23: 6.
- Thursday, March 11.—Psalms 133 and 134. Precious companionships, (133: 1). Compare 1 Thes. 4: 9.
- Friday, March 12.—Psalm 135. Precious conviction, (vs. 5). Compare Ps. 97: 9.
- Saturday, March 13.—Psalm 136. Gracious gratitude, (vs. 1). Compare 1 Chron. 16: 8, 9.

Daily Readings on the Life of Christ.

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

Lesson 24.—The Fatherhood of God.

- Monday.—The Divine Fatherhood and the believer's prayer and faith, Matt. 6. The word Father occurs eleven times.
- Tuesday.—The Divine Fatherhood and the believer's security, John 6. The word Father occurs eleven times.
- Wednesday.—The Divine Fatherhood and the believer's future Teacher, John 14. The word Father occurs twenty-two times.
- Thursday.—The Divine Fatherhood and fruit-bearing believers, John 15. The word Father occurs ten times.
- Friday.—The Divine Fatherhood in the Trinity pledged for believers, John 16. The word Father occurs twelve times.
- Saturday.—The Divine Fatherhood and the unity of all His children in the Father and Son, John 17. The word Father occurs six times. H. F. ADAMS.

Sacred Literature Course B. Y. P. U.

THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR

BY D. A. STEELE, D. D.

OLD TESTAMENT HINTS.

Lesson 24.—The Divine Father.

In our studies, thus far, we have followed the teachings of the master with ever broadening outlook; we now approach a theme, superlatively grand. We do not, and cannot, know much of God. He is above our conceptions. But anybody can catch the idea that God is to him as a father to a child. He has, from the first, tried to make us understand His close relationship to us. We were created in His image. "He is the God of the Spirits of flesh." We are encouraged to cry out to Him: "My Father, thou art the guide of my youth." David was prompted to say: "Thou art my Father, my God." Other Psalmists dwelt fondly on this view. "A Father of the fatherless is God." One of them draws that tender parallel, "Like as a Father pitieth his children, so Jehovah pitieth them that fear Him." Like much else in the Old Testament, however, the teaching is preparatory. It is not full and clear. It needs development.

NEW TESTAMENT CLEARNESS.

The moment we open the new covenant the full light is turned on. Jesus constantly uses this name. The apostles amplify the teaching. He is "the Father of mercies," "the Father of glory," the "Father of Spirits." (Note further Pauline expressions of this truth: 2 Cor. 6: 18; Eph. 1: 25; 2: 18; 3: 14, 15; 4: 6; 3: 20; Gal. 1: 3, 4; 4: 6.) Turn to John, or James, or Peter, and you will find that this word of the Master had sunk into their hearts. The letters of John are luminous in regard to this doctrine. Open your Testaments at John's epistles, and read 1 John 1st chapter, and see how the beloved apostle speaks of the Divine Being in verses 1 and 2; now dive into the 2nd chapter, verses 1, 13, 15, 16, 24; you are surprised, perhaps, that you have never noticed that Father is so frequently used. But now, did you ever come suddenly on the full development of the royal doctrine in chapter 3: 1, 2. This is the flowering out of the bud, and draws great admiring contemplation. Gaze upon this picture until you catch the life and glow, until you see the relationship of God to you. Ask the Father to reveal Himself to you as He did to another. (Matt. 16: 17). It were a distinct loss if you fail to discover the nature of this manifestation of God to men. It is the central idea of the Deity; not power, but love; desire that the beings He has made should do well; all the affection of a father yearning after his children; even when they wander from Him. Jesus did not stop to explain the nature of God: He took a shorter way; He simply said, "my Father, your Father, our Father;" and He also said "He that hath seen me, hath seen the Father."

WAYS IN WHICH JESUS REVEALED THE FATHER.

Let us go back to the Gospels and see how our Lord brings the Father face to face with us, if we may so speak. Sometimes He presents the Fatherhood in the widest acceptance, as in Matt. 5: 45. He provides for mankind as "His offspring," in the most complete way; indeed the provision of Salvation for the race is so spoken of in John 3: 16, 1 Tim. 2: 6, and similar passages. The apostle Paul dilates with much feeling upon "the great love wherewith He loved us, even when we were dead in sins; Eph. 2: 4, 5. But as Jesus is "the Saviour of all men, especially of those who believe," so God is in a special sense the Father of those who return to Him, or to put it in the exact form, of those who are born again. The full benefit of the Divine Fatherhood can only be experienced where there is a filial attitude." (Bruce.)

WHO SAYS THE MOST ABOUT THE FATHER?

Which apostle gives the fullest teaching on this Master theme? In one Gospel it is prolonged from the first word to the last. Take your Testament (or a concordance) and note how many references there are to the Father in Matthew, Mark, Luke and John.

Who, then, is the writer in the New Testament, to give prominence to the Fatherhood?

PRESENT USES.

- 1. Is everybody a child of God? John 8: 44; 1 John 3: 8, 10.
- 2. How can a person become one of the Divine Family? John 1: 12, 13.
- 3. Look up your adoption papers. Rom. 8: 14-17. Gal. 4: 6, 7.

When you approach the mercy seat, do not say "God," "O God," with harsh and wearying iteration, gently and softly say, "Our Father," but do not repeat it many times through your prayers. This term is even better than "Dear Saviour," "Dear Jesus," &c., compare the dignity of Bible prayers.

After the ascension of our Saviour, He sent this message to His kinsmen, who had not as yet believed on Him I ASCEND TO MY FATHER, AND YOUR FATHER, AND TO MY GOD AND YOUR GOD.

Canning, N. S.

Our B. Y. P. U. is increasing both in interest and in numbers. Since beginning the year's work, our membership has increased by at least twenty, and about twenty-five are taking the S. L. C. Under the direction of our pastor, Rev. W. N. Hutchins, we find the study of "The Life and Teachings of Christ," both interesting and helpful. The members of the social committee are planning a social, to which the members of the church and congregation are invited with a view to making them better acquainted. SADIE WEAVER, Cor.-Sec'y. February 23.

Live Christians.

The prophet says that the Lord's mercies are new every morning. Is so, the Christian should make a new appropriation every morning, and be ready to testify to new experiences every morning. The divine life should be a literal revelling in power and blessings ever new. The new life must never get old.

"They go from strength to strength, Through the dark vale of tears."

The believer who never finds new light upon his path, new joy in his heart, may well suspect whether he is a believer at all. Growth means advancement. Salvation signifies ever-present grace to save. It is a poor sign when a witness for Jesus always has to go back to olden times to find something to testify to. There are occasions when early experiences may be appropriately recalled, but the ordinary class-meeting or love-feast or prayer-meeting is not such. We need the well of living water within us: We need to be ever drinking from the perennial fountain. Grace in streams direct from the throne will keep our hearts alive. "There are thousands in the pulpit, and thousands among lay laborers," says the late Sheridan Baker, "who saw their palmist times in their younger years, and wonder not why they are not so successful in dissuading men from sin as formerly. A little study will explain the enigma. In their early years, they had a growing religious experience, and frequently and definitely declared it to induce others to accept Christ; but in later years, their experience has waned, and their testimony has become infrequent and ambiguous. They have practically thrown away one of the two weapons—the word and the testimony—by which the world is to be conquered for Christ, and thus, only half equipped for the battle, they are hurled back to confusion and disorder."

Look out for your experience. Don't let it wane. Testimony will come, fresh and forceful, if only the heart be kept alive to God. But the testimony will die when the fountain of it dries up. "Ye are my witnesses, saith the Lord." Live witnesses, efficient witnesses, soul-winning workers, are what God wants to-day. See that you are one of them. Keep your soul in touch with the infinite. Be afraid of grieving the Spirit. Take alarm when you are not consciously advancing. Fly to Christ when love is growing cold. A church full of living, loving, earnest, growing Christians is the ideal which should be real in every gospelized community.—Michigan Christian Advocate.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH.

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

Westmorland, P. E. L.

I think as we look over the past we shall see that many opportunities God has given us for doing good have been neglected. But we are pleased to see that a spirit for doing good has awakened among us.

At the beginning of the New Year a mission band in connection with the Tryon W. M. A. S. was organized at Westmorland (a branch of the Tryon field), to which was given the name of "Willing Workers." The following officers were elected:—Pres., E. A. Newsome; Sec'y, Nettie Simmons; Treasurer, Mildred Newsome; Organist, Annie Newsome; also a managing committee of six.

The meetings, which were held each alternate Saturday, are interesting and profitable, and the eagerness with which the boys and girls look forward to them is encouraging. We trust that the seed sown in these young hearts may bring forth good fruit, and that our work may be truly blessed.

Fairville.

Our W. M. A. Society on Friday evening last carried out the suggestion in the MESSENGER AND VISITOR, regarding a Thank Offering and Missionary meeting in aid of Home Missions. Our president, Mrs. G. R. White, presided. The meeting was opened with music by the choir of the church, Scripture reading, Luke 10, 1-24, and prayer. The programme consisted of suitable readings, singing of missionary hymns, and a stirring address by our pastor. The thank offering was then taken, (the envelopes having been distributed the Sunday previous at the door of the church.) These were opened by the president, and the secretary read the appropriate passages of Scripture, contained therein. The amount raised was \$17.00. We are very much gratified with the success of this meeting, and hope to report another in the near future.

Truro, N. S.

The W. M. A. S. of Immanuel church, Truro, N.S., invited the sister society of the Prince Street church to join with them in the regular meeting to be held on Feb. 3, at which our County Secretary, Mrs. Gunn, was expected to speak. The illness of our sister at that time however prevented her being present. The meeting proceeded much as usual, after the opening exercises we were favored with a paper on "Giving" by Mrs. W. D. McCallum, president of the Prince Street society. The famine in India was then discussed and a decision made to do something in aid of the sufferers, a committee being appointed to devise means of raising money for this object.

On the evening of the same day we held a public missionary meeting, president of Immanuel church society in the chair.

Meeting opened with singing and prayer by Pastor H. F. Waring and reading of scripture by the president. A sketch of the society written by Mrs. J. C. Carter and read by Miss Hattie Carter; Paper, "Flocking and Praying," Mrs. H. F. Waring; Music—Paper—Individual Responsibility, Miss Edwards; Remarks—Pastor H. F. Waring; Collection, Singing—"Tell it out among the nations."

Amounts received by the Treasurer of the W. B. M. U. from February 9 to February 23.

Canso, F. M., \$9; Tryon, H. M., \$4.75; Tidings 25cts.; Parraboro, F. M., \$7; Guysboro, toward Miss Harrison's salary, \$6; Sackville, F. M., \$23.36; Thankoffering, F. M., \$17.50; H. M., \$2; Woodport Mission Band, F. M., \$3.65; Springfield, F. M., \$11; H. M., \$2; N. W. M., \$1; G. L. M., \$1; Reports, 25cts., Tidings, 25cts.; Bridgetown, Reports, 30cts.; Hillsboro, P. M., \$7.82; H. M., \$3.50; Salem Branch, F. M., \$7.25; Hillsboro, Miss Lavinia Steeves to constitute herself a life member, F. M., \$2; North Brookfield, B. V. P. U. proceeds of concert, F. M., \$2; H. M., \$2; Acadia Mines, Mrs. S. G. A. Morrison, F. M., \$1; New Canada, F. M., \$1; a friend, F. M., \$1; proceeds of concert, F. M., \$1.70; mite box, 40cts.; Paradise, F. M., \$2.05; H. M., \$9; Reports, 45cts.; Harvey, F. M., \$7.50; Fairville, Sunday School, F. M., \$2.67; H. M., \$2.67; Springfield, P. E. I., F. M., \$5; Westchester, F. M., \$2; H. M., 50cts.; Antigonish, H. M., \$11.87; Tidings, 25cts.; South Brookfield, F. M., \$4.35; North Brookfield, F. M., \$5.20; Tidings, 25cts.; Reports, 30cts.; Thankoffering, Mrs. Hierlihy, Halifax, F. M., \$1; H. M., \$1; Kingsboro, East Point, F. M., \$5.

H. M., \$10; Aylesford, F. M., \$5.50; Wittenberg, F. M., \$1.25; H. M., \$1.75; Falkland Ridge, F. M., \$1; 2nd Dorchester, N. B., H. M., \$7; Kingston, F. M., \$7; H. M., \$7; Wilmot, F. M., \$6; Tidings, 25cts.; Granville Centre, F. M., \$3.50; a friend, F. M., \$1; Reports, 10cts.; Stoney Beach, F. M., \$1.20.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The pastors of our churches and S. S. superintendents will see to the observance of the last Sunday in this month as Foreign Mission Day. The former will preach F. M. sermons on that day if practicable and the latter will see that appropriate exercises will be given by their schools on that day, and above all let there be a season of prayer that God's blessing may rest upon the work and the workers in India and that a true Foreign Mission spirit may obtain in all our churches at home. Remember, brethren, that Sunday, March 28, is to be a real Foreign Mission Day. Will you not all do what you can to make the day one of great spiritual power?

In the list of acknowledgements of last week under "Special contributions to Foreign Missions," read—O. Jones, \$50; A. H. Jones, \$10; instead of O. Jones, \$10.

There are now about 1000 natives of India ordained to preach Christ to their countrymen—Hindu, Parsee and Mohammedan. Fifty years ago there were only 27. What hath God wrought? And yet we hear some people talk about missions to the heathen being a failure. Are their eyes open? In 1850 you could buy a man in the Fiji Islands for \$7, butcher him and eat him without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?

Miss Jessie A. Ackerman, who has spent eight years in travel and has been twice around the world, says, "I take a very cheery view of missions and their outlook for the future. After the nations have been steeped in heathenism for centuries, the conversion of a single person means more than lips can express. The greatest hindrance to-day to the spread of the gospel in foreign lands is the attitude of Christendom toward the heathen world concerning the vices that are a part of our civilization." Yes, rum and the opium traffic are tying the hands of the missionaries in their saving work.

The Rev. Robert Spurgeon, of Barisal, India, declares that there are districts in Barisal with populations of 300,000 and 500,000 without a single preacher, though when an occasional visit is paid the people listen eagerly, and purchase copies of the Scriptures and tracts. And yet there are people among us and in our churches who can say that we are doing too much in our efforts to give the gospel to those who have it not. What can be done to lessen this blighting ignorance! Surely the time has come when Christian people should either cease to call themselves Christians or else wake up to the need of the heathen, and their obligation to do something to meet that need.

Says Prof. Goodell—"It must soon be impossible for one Christian to ask another, 'Are you interested in missions?' As well may we imagine, 'Do you believe in living?' God has brought our ears literally to the beating heart of heathenism. The day is past when a church is just to take charge of adjacent slums, the surrounding boarding houses, or the Nob Hill of society. To-day God has planted every church in the midst of heathenism. The throbbing pulse of the unsaved world is to be felt in every sanctuary. Every ear, unless it be purposely stopped, can detect the fever-jump of our smitten brethren the world over. The cry, 'Come over and help us' has become universal. There are no foreign missions. Distance is no longer. It is now time to realize that in the Kingdom of God as at present opened, nothing is foreign, nothing is far off, nothing is separated from my own personal interest and privilege. Africa is your home and mine; Asia and the isles of the sea and every spot on this footstool of God is our personal abode. The modern conception of the missionary idea must make every business man feel as he goes to his office that he is to make money for the conversion of the world, and every professional man that his mission now is to live to bring the earth to loyalty in the Kingdom of God."

Subject for Foreign Mission Meeting.

- The Bible and Foreign Missions.
(a) The place of Foreign Missions in the Word of God.
(b) The place of Foreign Missions in the plan of God.
(c) Christ yearning for a lost world.
(d) The Holy Spirit and Foreign Missions.
(e) The penalty of disobedience.
(f) Foreign Missionary motive.
(g) Apostolic missionary methods.

Dr. Fulton in Halifax.

DEAR EDITOR:—Rev. J. D. Fulton, D. D., has been to Halifax and gone. The committee who had his visit in charge had hired the Academy of Music and paid for it in advance. Then they advertised his lectures there, the first of which was "Washington and Ottawa in the lap of Rome." That aroused the Roman Catholic element among the directors, and they met and decided Dr. Fulton should not have the Academy. That night the Dr. did not lecture as the committee did not know of the act of the directors in time to get another house and advertise. On Saturday he lectured in Orpheus Hall, and on Sunday preached in North Baptist church in the a. m., and in The Tabernacle in the evening. I wrote the following short account of the evening service and took a copy to The Recorder, Morning Chronicle, Echo, Morning Herald and evening Mail. The Recorder published. Chronicle and Echo "would consider." Herald and Mail said "No," and urged as an excuse they could not open their columns to the question. But that same night they published an article just as long, giving as an excuse for the directors of Orpheus for letting the Hall to Dr. F. that they did not know he had been refused the Academy of Music. The result of considering with the Chronicle and Echo was they did not publish. But both the Chronicle and Echo would publish a letter from Mr. Doyle congratulating the directors of the Academy of Music on behalf of the Catholics for keeping Dr. Fulton out. I enclose you the letter published by the "Recorder" and refused by the other papers which if you will please publish your readers will see how inoffensive is the article.

WM. E. HALL.

(The Recorder.)

The Tabernacle church was packed to its utmost on Sunday night to listen to Rev. J. D. Fulton, D. D. After filling all the pews, about 200 chairs were brought in, and all the aisles, speaker's platform, and every available spot was seated. The lobby was filled with those who stood, and when standing room could no longer be had many with reluctance went away.

The Dr. took for his text John 5, 24: "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." The sermon made much of the word of God, and was a most powerful presentation of the joy that an accepted Christ gives the believer. It shows how the spirit bears witness with our spirits, that we are born of God, and if any man has not the spirit of Christ he is none of His. Dr. F. strikes sledge-hammer blows against error, and yet does it with the tenderness of one who loves the enemy. Some of our Roman Catholic neighbors have wrong impressions of Dr. Fulton. They suppose him to be their enemy. Not so; he loves them; but believing them to be living without the consciousness of being saved not only hoping to be in the future, he desires to lead them into "the full assurance of faith."

The Baptist ministers of the city, who are all personally acquainted with Dr. Fulton, at their conference on Monday, unanimously passed the following:

"Resolved, that this conference express its pleasure in meeting with Dr. Fulton, in whom they have every confidence as a Christian minister and an energetic worker in the cause of truth."

The Dr. has many friends in Halifax who will be glad to have him visit the city again.

WM. E. HALL.

Baptist Book and Tract Society
120 Granville St. Halifax, N. S.
HOW many young Christians have read BUNYAN'S PILGRIM'S PROGRESS? It should be read by all.
Clearance Sale
50 copies, Large Type, Cloth Binding, Illustrated, Memoir of His Life, Birthplace of Bunyan, Elston Church, the Belfrey Gateway, the Bedford Baptistry, Bedford Jail, the Door of Bunyan's Prison, Bunyan's Ring, His Rush Chair, Cabinet, Pen Case, Knife, Scales, etc.
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How would it do for all our Unions to introduce a Reading Class. There must be a large number who have not read this very valuable work.
THIS IS SNAP NO. I. DON'T LET IT PASS!
Geo. A. McDonald, Sec. Treas.

B. Y. P. U.

B. Y. P. U. PRAYER MEETING TOPIC.

For the week beginning March 7, Subject: "Helping the Pastor."

I would have all the members of the B. Y. P. U. society in my church, present at the stated hour for the commencement of the service. Unless on account of circumstances quite uncontrollable, it is a disgrace to oneself, and a discomfort to one's fellows, to enter the church after the service has commenced. In this particular, "Better never late" is worthy of heavy and continuous emphasis.

I would have every member of the society bow the head as soon as seated, and silently ask God's blessing on the coming service. This would prevent very much that is antagonistic to the best interests of the meeting; it would prepare one for hearty Christian participation in the exercises; and it would, according to the teaching of the Lord Jesus, ensure general blessing.

I would have every member of the Union in possession of a hymn book. And every member unless dumb, should take part in singing. Excepting the dumb or the dead members, there is no excuse for non-participation in the service of song. If you can sing, you should sing; and if you cannot sing, you should try to sing; and if you will not try to sing, you should be made to sing.

I would have every member of the Society join in every offered prayer, and give such evidence of joining in the supplications as is manifested by the bowed head and the closed eyes. To appear not to be praying, when public prayer is offered is for a Christian to occasion an offence to the unconverted, and therefore to sin against God.

I would have every member of the Union in possession of a Bible when the lesson is being read. A small Bible could be carried by every young person without any discomfort or inconvenience. And to carry a Bible would keep us out of some places, and better fit us for service in some other places.

I would have every member of the Society not only to feel interested in all the parts of the service, but also to appear interested. The time for yawning, and vain talking, and all evidences of non-interest never comes in a religious meeting. To be able to behave in a house, and fail to rightly behave in God's house is contemptible.

I would have the Scriptures quoted with great reverence by the young people of the Union. Gabbling over texts which the Holy Ghost of God inspired is unbecoming. The Queen's speech is listened to with marked respect and manifest attention. The King's speech is more important than the Queen's speech. I would have the members of the Society come in such a prepared mood—by previous prayer and thought—as to be ready to commence the service with the heartiness and devotion that sometimes requires half an hour's singing and effort to produce.

I would have much prayer, or shall I say many prayers, offered in each service we hold, which necessitates promptness and brevity of course.

Hurriedly, as space is gone, I would have my young people bear in mind they are engaged in the worship of the great God who listens to all they say and beholds all they do, and waits to impart unto them all possible blessing. The members of the Union should feel we are here to get good from God and each other, to impart good to saints and sinners, and so glorify the God whose we are and whom we serve.

W. B. HINSON.

Notes.

Keeping up the interest in your S. L. C.? Committees all in good working order? and working?

The secretary-treasurer finds it difficult to meet maturing B. Y. P. U. accounts. Unions will please remember the 3 cents "per capita" and come to the relief at once of our worthy representative.

How is your prayer meeting? Much singing and a few testimonies and prayers? A little late in beginning? Change it, make right by doing your part promptly and seriously.

Convention will be here again before we know it. Pastor if you contemplate organizing your young people, will you not do it now? And let them send a good delegation to our annual gathering.

Constitution of the Maritime Union adopted by executive, and revised and ratified by many of our leading workers; is now in the mails. All Unions failing to receive several copies should write to their county secretary.

It is encouraging to hear from so many of newly organized Unions. They are a sturdy band, if we are to judge from the straightforward reports they send to this department. We welcome them to our ranks and ask for earnest prayer on their behalf.

Pereaux, Kings Co., N. S.

On Thursday evening, Feb. 4, a Y. P. S. C. E. was organized in connection with the weekly prayer meeting. About twenty-five have joined, and several more have applied for membership. The following officers were elected: Pres., Rev. W. N. Hutchins; Vice-Pres., R. A. Lewis; Sec., Charles MacKeen; Cor. Sec., Minerva A. Gammon; Treas., DeLos Holmes. Quite an interest is manifested by the young people, and good results are looked for.

MINERVA A. GANNON, Cor. Sec.

New Harbor, Guysboro County.

A few months ago a B. Y. P. U. was organized here by Rev. A. J. Vincent of Isaac's Harbor.

We have a membership of 14 active members. The following officers were elected: Pres., Andrew Henderson; Vice-Pres., Certie Sangster; Sec., Albert Stropf; Cor. Sec., Octavia Sangster; Treas., Wellington Sangster.

We hope with Christ's help that our Union may be a complete success, and that through our earnest work and prayers many who do not know the glory of our King may be brought into full light and love. Sister Unions pray for us that this year may be notable as a year of great ingathering of souls for Christ.

OCTAVIA SANGSTER, Cor. Sec.

Quarterly District Meeting.

According to appointment the Queens Co. (N. S.) Quarterly Meeting convened with the church at Greenfield, on Tuesday, 16th, at 10 o'clock, a. m.

Ministers present: Revs. W. V. Higgins, C. E. Baker, Z. L. Fash, F. Bishop and W. Archibald, together with a goodly representation of lay delegates from all the districts in the county. The opening sermon was preached by Bro. C. E. Baker of Brookfield, from Isaiah 28, 16. "The Sure Foundation" an impressive and helpful discourse, after which there was a short but earnest devotional service, at which a large number took part—Call for Home Missions. At the afternoon session, after words of welcome from Bro. Bishop to visitors with remarks by President Fash, the regular business was taken up, first in order being the reports from the churches and subordinate societies, which were considering all the circumstances as a whole fairly encouraging, and with a hopeful look to the future. Under new business Bro. Archibald presented a resolution with the object of better organization and co-operation of the different societies, and after some discussion a committee was appointed to revise the constitution with a view to incorporate within the jurisdiction of the District Meeting of the Baptist churches of Queens Co. the work of the B. Y. P. U., W. M. A. Society and Sunday school with that of the churches. We were next favored with an excellent address by Bro. W. V. Higgins, subject, "The power of the Holy Spirit in us," which could not but prove both convincing and helpful.

The evening session was given up entirely to Bro. Higgins, who, taking for his theme "Let us go up and possess the land," gave us such an address on the needs of the Telugus and our responsibility in the matter as we shall not soon forget,

and we trust it will bear fruit in our more generous giving of our substance that the gospel may be carried to these our brethren who are famishing for the Spiritual food that we have in abundance.

We were all delighted to have Bro. Higgins with us, and believe the good resulting from his visit will be lasting. Collection for Foreign Missions.

Quarterly meeting adjourned to meet on the first Tuesday in May with the church at Brookfield. GILBERT KEMPTON, Sec'y. Liverpool, Feb. 22.

Notices.

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

GEORGE BAGNELL.

The Yarmouth County Quarterly Meeting will convene with the Tuskent church on Tuesday, March 16th, at 10 a. m. All Baptist churches of the county please appoint delegates to the same.

J. W. TINGLEY, Sec'y.

Hebron, N. S., Feb. 22nd. The Quarterly Convention of the Hants County Baptist churches will hold its next session, D. V., at Hantsport, March second and third. A programme is being prepared, copies of which will be distributed among the churches.

F. E. ROOR, Sec'y.

The Annapolis County Conference of Baptist churches will hold its next session with the Baptist church at Bridgetown, March 15th and 16th. Monday evening, 15th, will be devoted to Foreign Missions. Foreign Mission Secretary Manning will speak on the subject, "Rev. H. N. Parry will also speak on the subject, "Is the present an opportune time for special effort in our Foreign Mission work?" On Tuesday morning, 16th, Rev. E. E. Locke will speak on the subject, "The deaconate, the qualifications and duties." This is our annual meeting, at which officers for the year will be chosen. It is most desirable that every church in the county be well represented.

T. W. BROWN, Sec'y.

Nictaux Falls, N. S. P. E. I. Baptist Conference will (D. V.) meet with the Baptist church at Tryon Monday evening and Tuesday March 8th and 9th. All the churches are requested to send delegates. DAVID PRICE, Sec'y. Tryon, P. E. I. Feb. 3.

The next session of the Queens County, N. B., Quarterly Meeting will convene

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with the Scotchtown Baptist church the second Friday in March (12) at 2.30, that day to be given to the Sabbath School Convention. We hope the churches will be largely represented. C. J. STREKVS, Secretary.

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

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

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

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WOODILL’S GERMAN BAKING POWDER.

The Home.

Kitty Knew About Sheep.

“Seven sheep were standing
By the pasture wall,
Tell me,” said the teacher,
To her scholars small,
“One poor sheep was frightened,
Jumped and ran away,
One from seven—how many
Woolly sheep would stay?”

Up went Kitty’s fingers—
A farmer’s daughter she,
Not so bright at figures
As she ought to be.
“Please, ma’am!”—“Well, then, Kitty,
Tell us, if you know.”
“Please, if one jumped over,
All the rest would go.”

—Exchange.

Virtue in Onions and Beef.

The most life-giving and digestible food that can be given to one just recovering from an illness is chopped beef. Take a pound of the finest round of raw beef, cut off all the fat, slice two onions, and pepper and salt. Chop the onions and meat together, turning them over and over, until both are reduced to a pulp. Spread on slices of rye bread, and eat as sandwiches. There is nothing which quiets the nerves, without bad results, like onions. The use of them induces sleep, and much strength is obtained from them. That is the ideal food for convalescing or for any one who is in a weak state of health.—The Evangelical.

Chocolate Cake.

Two cups of sugar, one-half cup of butter rubbed in, two eggs well beaten, three cups of flour, one teaspoon of lemon, one cup of new milk, one teaspoon of cream of tartar, one-half teaspoon of soda. Stir this light part together well. Now dissolve two squares of chocolate in very little water; add one-half cup of sugar, three large table-spoons of the light cake, one teaspoon of vanilla in this dark part. By putting into your cake tin a tablespoonful of light, then one of dark, until you have it all in, you will have a handsome marble cake. Frost with any flavor. It is better to keep it a few days before eating.—Presbyterian Messenger.

The Right Kind of Girl.

The girl who takes as much pride in learning to dust a room properly as she does in learning to draw, who broils a steak with the same nicety as she embroiders a rosebud, who makes coffee as carefully as she crochets, is the girl who will make the economical, cheery wife, loving mother and delightful companion. It is not a crime to know how to keep a house. Every girl expects to have a home of her own some day, yet the girl and her mother when circumstances permit, too often act as though there was no such thing as a servantless home and food grew on bushes ready for the picking.—The American.

Is the Oven Hot Enough?

Every inexperienced cook who is uncertain as to how to test the oven to bake pastry, cakes, etc., should write out these rules clearly and paste them on the wall near the kitchen range: Have a piece of white paper, and place it in the oven. If too hot, the paper will speedily blacken and burn up. If it is a delicate brown, the oven is right for pastry. Should the paper turn dark yellow, cakes may be baked; and if only light yellow, sponge cakes and biscuits may be set in the oven at once.—Pittsburg Christian Advocate.

Eben E. Rexford in the new floral journal, *How to Grow Flowers*, warns flower growers against the common mistakes of giving plants, especially house plants, too much water at a time when but little is needed. Over-watering is a bad thing at any time, but especially so at this season

when most plants are pretty nearly dormant. When a plant is growing actively, there is much less likelihood of injury by the too liberal use of it, but even then the possibility of harm from excessive moisture at the roots should be guarded against by providing good drainage. If this is done, the risk of injury by over-watering is greatly lessened at all times. Many do not understand that while a plant is not growing it requires but little water, and go on giving as much, and that as frequently, as they have been in the habit of giving it during the growing season. The plant can not make use of it, and evaporation is slow at this season, consequently the soil soon becomes sour, and in many instances the plant is killed by the conditions which result from lack of knowledge. There is but one general rule that can be given with regard to the watering of plants and that is: Wait until the surface of the soil looks dry before applying more water. Then apply enough to thoroughly saturate all the soil in the pot.

Chicken fried in a vegetable batter makes a delightful change. Cut a plump young chicken into pieces, wash it and put it into a saucepan with half a cup of hot water; cover and let it simmer over the fire fifteen minutes. When the chicken becomes cold wipe each piece and rub with salt. Make a batter by beating light the yolks of two eggs with half a saltspoonful of salt, stirring in gradually one table-spoonful of oil, adding one cup of flour, and lastly half a cup of cold water, and beating vigorously. Put the batter to one side for an hour or longer. Put into a chopping bowl one small onion, three sprays of parsley, and two tomatoes peeled and with the seeds removed. Chop the vegetables very fine and when ready to use stir them into the batter. Lastly, add the whites of the eggs beaten light. Put the pieces of prepared chicken in the batter and see that each one is well covered. Set a spider over the fire and melt in it enough butter to cover the bottom. Place the batter-covered chicken in the spider and fry slowly until the pieces are cooked to a rich brown. Arrange the cooked piece upon a hot platter, and pour a tomato sauce around them. A nice accompaniment of plain fried chicken is supplied by hominy balls and crisp bacon, alternating around the edge of the platter.

One of the healthiest vegetables, if not the healthiest, is the onion; yet, strange to say, but few people use it as liberally as they should. Boiled onions, used frequently in a family of children, will ward off many of the diseases to which the little ones are subject. The principal objection to the promiscuous use of this vegetable is that the odor exhaled after eating it is so offensive. A cup of strong coffee taken immediately after eating is claimed to be excellent in counteracting this effect. Although for a day or so after eating onions the breath may have a disagreeable odor, yet after this time it will be much sweeter than before.

PANNED OYSTERS.—For panning oysters in the following way, use patty pans, scallop plates or small, deep china saucers. Cut pieces of thin toast to fill the bottom, butter them well, pour a table-spoonful of well-seasoned oyster juice upon each piece, dip the oysters in their liquor and put a double layer of them upon each piece of toast. Place a morsel of butter upon the top, put all into a baking pan, cover and set in a quick oven to bake eight or ten minutes. Serve with small bits of lemon to each pan.

Hon. George A. Kirkpatrick, Lieutenant Governor of Ontario, who recently had a painful operation performed upon him in London, Eng., has almost entirely recovered.

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The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

First Quarter.

Lesson XI.—March 14. Acts 9: 1-12, 17-20. SAUL, THE PERSECUTOR, CONVERTED.

GOLDEN TEXT.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, 1 Tim. 1: 15.

I. THE OLD LIFE. VERSES 1, 2.

1. AND—"But," as in Revised Version; in contrast with the loving spirit of Philip, John, and Peter. SAUL—See Background and Lessons VIII, and IX. YET—Even after the dispersion from Jerusalem. BREATHING OUT THREATENINGS AND SLAUGHTER—The expression in the original is even stronger than this; "out" should be omitted. His very breath was menace and murder. In Acts 26: 11 Paul says that he was "exceedingly mad" against the saints. WENT UNTO THE HIGH PRIEST—The high priest was judge in all matters of heresy; and the Sanhedrin by decree of the emperors had full power over Jews everywhere in religious questions.

2. LETTERS TO DAMASCUS TO THE SYNAGOGUES—The relative nearness of Damascus, and the large number of Jews living there, would tend to strengthen their authority there. THIS WAY—Better, "the way." By this term the gospel very early became known to its friends and foes. WHETHER THEY WERE MEN OR WOMEN—Some of our Lord's most devoted followers were women; and from the beginning women were among the most active advocates of the Christian faith, and among its most heroic martyrs.

II. THE OVERWHELMING VISION. VER. 3-12.

3. AS HE JOURNEVED—A journey of five or six days. After crossing the Jordan, either north or south of the Sea of Galilee, he followed the mountains. We are to think of him as riding on horseback, perhaps, in the midst of a little caravan. A LIGHT FROM HEAVEN—It was noonday, but this light obscured the sun (Acts 26: 13). It was the Skeniah glory of the heavenly Redeemer, and in it Saul saw the Lord himself (1 Cor. 15: 8).

4. FELL TO THE EARTH—From the beast on which he was riding, probably an ass or camel. Except for war, horses were rarely used in ancient Palestine. HEARD A VOICE—Speaking in the Hebrew tongue (Acts 26: 14). SAUL, SAUL—Repeated for emphasis. WHY PERSECUTEST THOU ME—Saul had not driven the nails or spear into Christ's body; yet the Saviour says, "ME," not "my people." Deep sympathy unites our Lord to his people. Christ loves us "individually."

5. WHO ART THOU?—The question shows that amid all his terror Saul fully retained his consciousness. LORD is merely a title of reverence. The answer, I AM JESUS the Nazarene (Acts 22: 8), WHOM THOU PERSECUTEST, was overwhelming. Jesus, then, had truly risen from the dead, and was the true Messiah. Stephen, then, had truly seen "the Son of Man standing on the right hand of God." Saul at once recognized his terrible mistake, and felt his awful guilt. HARD FOR THEE TO KICK AGAINST THE PRICKS—This clause is omitted from the Revised Version, for it is not in the original; it is borrowed from Paul's version of the story, given in Acts 26: 14. It was a common Greek proverb expressive of the impotent rage which hurt itself instead of its object.

6. TREMBLING AND ASTONISHED—This phrase is not found in the best manuscripts. LORD, WHAT WILT THOU HAVE ME TO DO—His surrender is complete. He does not yet know what Jesus will say; but he is determined to do it. Such is the true consecration which all should make. True repentance turns from the past toward the future, and seeks at once to work for Christ. GO INTO THE CITY—Damascus. IT SHALL BE TOLD THEE—Saul is to receive salvation, as all receive it, through the instrumentality of a saved man. The narrative given in Acts 26: 16-18 is beautifully complementary of this.

7. THE MEN WHICH JOURNEVED WITH HIM STOOD STILL—They were paralyzed with fear. See Acts 26: 14. These were Saul's subordinates in the work of persecution, but not so morally responsible as he. We do not know that any of them became disciples. HEARING A VOICE—They heard "a" voice, but not "the" voice (Acts 22: 9). What was to Saul a definite utterance was to them a sound without words.

8. SAUL AROSE—Sightless (Acts 22: 11), and led by the hands of his friends, Saul enters Damascus in a different way and for

a different end from those which he had planned; WHEN HIS EYES WERE OPENED—Better, "when he opened his eyes." HE SAW NO MAN—"Saw nothing" (Revised Version), blinded by the dazzling light which had burst upon him. This probably left its lifelong effects on Paul, "a thorn in the flesh;" "the marks of the Lord Jesus" (Gal. 6: 17), in weakness of sight, unpleasant appearance, and perhaps constant pain. BROUGHT HIM INTO DAMASCUS—Probably to an inn, which may have been the place referred to in verse 11. TO, AND—NOW, A CERTAIN DISCIPLE AT DAMASCUS, NAMED ANANIAS—The only mention of this man is in Acts 22: 12, where Paul describes him as being "a devout man according to the law, having a good report of all the Jews that dwell" at Damascus.

11. THE STREET WHICH IS CALLED STRAIGHT—This was a magnificent avenue, one hundred feet wide and divided into three aisles by Corinthian columns of marble. It ran directly through the heart of the city from East Gate to West Gate. It is now little more than an alley, and is called by the natives "the Street of Bazaars." It is still, for an oriental thoroughfare, "straight," but the buildings that line it are unsightly. THE HOUSE OF JUDAS—It has been shrewdly guessed that this was the title of what we would call a hotel or inn. SAUL, OF TARSUS—In antiquity the name of one's birthplace often did duty for a family name. Tarsus, where Saul was born, was a city in Cilicia, on the Mediterranean, at that time one of the largest cities in the entire Roman empire. Even now it has twenty thousand inhabitants. It was famous in classic days for its institutions of learning. HE PRAYED—Saul had often prayed before, doubtless, but he was now praying that his hostility to Jesus might be forgiven.

Grace always sets people praying. It is well to ask for the prayers of God's people, but if a sinner's heart be really touched he will pray for himself. Till one's whole being is pervaded with the spirit of prayer it is of no use for one to "seek salvation."

III. THE NEW LIFE. VERSES 17-20.

17. ANANIAS WENT HIS WAY—Reassured by God's promise, he walks directly from his house to the house of Judas. PUTTING HIS HANDS ON HIM—As a token of the impartation of power. See note on verse 12. BROTHER SAUL—Already he accepts Saul as a fellow-disciple. THE LORD, EVEN JESUS, THAT APPEARED UNTO THEE IN THE WAY—No Apostles' Creed is more fundamental than this. HATH SENT ME—"Jesus hath sent me" are the words which might well be spoken by hundreds of Christians to those beginning to grope around for the good way of life. Too often natural diffidence or foolish convention or consciousness of inconsistency is allowed by good men and women to prevent them from doing the work and speaking the words for which Jesus has sent them. RECEIVE THY SIGHT—An evidence that the larger spiritual gift was next to be bestowed. BE FILLED WITH THE HOLY GHOST—This spiritual power was in some cases apparently given through the apostles in a way that we cannot now understand, and for which there is no parallel in modern church history.

18. THERE FELL FROM HIS EYES AS IT HAD BEEN SCALES—It is not clear whether he merely experienced a sensation as if there had fallen something like scales from his eyes; or whether an incrustation, visible to others, had dulled his sight. "The blindness was an emblem of the darkness and prejudice which had veiled his understanding; the falling off of the scales represented the clearer views of divine truths which he was about to receive." WAS BAPTIZED—And so initiated in the church.

Hotbeds and Hothouses.

The latest addition to Macmillan & Co.'s valuable "Gardencraft" series makes a timely appearance. This is the season when gardeners and farmers are preparing their hotbeds, and putting their vegetable houses in order for the purpose of obtaining early crops. "The Forcing Book" will tell the beginner how to do it, and will give many useful bits of information to those who are not beginners and think they know a good deal already. Advances have been made in this branch of farm and garden work as rapidly at least as in any other, and Professor L. H. Bailey, of Cornell University, the author of "The Forcing Book," has long kept in the front

rank of investigators and experimenters. He tells how to build, heat, light, ventilate, and manage forcing houses economically, and how to treat the various points so as to obtain the best results from the labor bestowed upon them. He has added the results of extended experiments at the Cornell Station to the experience of successful growers. The results of the latest tests of the use of electricity for hastening the maturity of certain crops are plainly stated, and instructions are given for forcing for market lettuce, radishes and other things the profit from which is greatly increased by the promptitude with which it can be put into market. The illustrations in the book add to its value.

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From the Churches.

HOMERVILLE, C. B.—Two weeks ago we began work with this church, God has blessed the word, a number have professed conversion, six were baptized on Lord's day last, others to be baptized this week.

J. A. MARPLE.

February 22nd.

LITZ MOUNTAIN, WEST. Co.—Rev. J. W. S. Young on February 26th writes: I am here for two weeks. The meetings on the 21st were good. I baptized three persons and expect to baptize again next Sabbath. Bro. Patterson is hard at work on this field.

MUSQUASH, N. B.—A deep work of grace is in progress on this field, the Pastor Rev. A. A. Rutledge, is faithfully efficiently proclaiming the gospel, and instilling into the minds of the people its plain teachings, and many are being deeply stirred and intently seeking salvation. One was baptized at Dipper Harbor Feb; 21st, and other are awaiting baptism. C. F. C.

VICTORIA BEACH, N. S.—We have been engaged in special meetings in the Victoria Beach section of the Lower Granville Baptist Church for the last two weeks, with good results, Christians revived, backsliders returning and sinners are being consecrated. I baptized Mrs. Geo. H. Haynes on Sunday, 21st, expect to baptize again next Lord's day. Brethren pray for us that the good work may go on.

JAMES A. PORTER.

BHAR RIVER, N. S.—It is our privilege again to report encouraging features in our church life. (1) An enjoyable visit from Rev. J. W. Mansing. (2) Nine additions to the church by baptism and letter. (3) Several confessing Jesus in testimony who, judging from the work during past months and years, will soon be passing through the water into the church. (4) Except in inclement weather, attendance at prayer and preaching services most encouraging—the former being very interesting, refreshing and stimulating. B. N. NOBLE.

HALF ISLAND COVE, GUYSBORO CO.—In behalf of my church and congregation I desire to express very hearty thanks to all who have so kindly contributed to our Building Fund, through Bro. W. S. Horton who personally visited a number of the brethren and friends of Halifax, Dartmouth, Truro and Antigonish in behalf of our work at this point. Your kindness has brought to us much that cheers us in our endeavors to advance the Lord's work in this place. Yours in Christ.

C. W. TURNER, Pastor.

MURRAY RIVER, P. E. I.—About four weeks ago I began extra meetings at Cape Bear, a section of the Murray River church. Our meetings were much blessed. God's children were brought nearer to their Father and sinners were brought to Christ. On February 21st five happy believers, rejoicing in Christ, were buried with Him in baptism. Another had been received for baptism, but was prevented through sickness. Others have been converted, who we believe will in the near future follow their Lord in this divine ordinance.

J. E. TYNER.

EVENDALE, KINGS CO., N. B.—For several weeks we have been holding special services at Evendale, a section of the Kars field, with good results. On Sunday, the 14th inst., I baptized five happy believers. Their names are Mrs. Mary Rathburn, Miss Sibyl Jones, Asa Jones, Dunkin Douglas and Willie Beatie. Again on the 21st, Mrs. Annie Carle, Miss Lillie Vanwart, Elsworth Jones, George R. Rathburn, Waldo Downey and Alfred Vanwart, making eleven in all. Valuable assistance was rendered by Bro. R. W. Demmings, of Chipman, and also our venerable and highly esteemed brother, Rev. G. W. Springer. To God we give all the praise.

S. D. ERVINE.

MAUGERVILLE, N. B.—We are glad to have somewhat of growing interest to communicate from Maugerville. The Lord is with us: The people are being greatly moved and sinners consecrated. We have been holding meetings at Upper Maugerville for some weeks, with indications of revival from the first. The Lord sent Brother Allaby, general missionary, to us more than a week ago, and his words have been with power, quiet, pointed, barbed words, words used by the Holy Spirit for conviction and conversion. The H. M. B. has doubtless, by this appointment, put the right man in the right place in connection with Brother Young. You may expect to hear from us again.

A. FREEMAN.

TUSKET AND ARGYLE.—My pastorate on this field began with January 1st 1897. Our nearly four years pastorate at St. Margarets Bay was very pleasant indeed to both pastor and people, and the parting was not a pleasant experience. The 2nd of Dec. Margarets Bay Church gave me a very pleasing "send off," in the form of an address, a gold watch chain and many good wishes. May the Lord bless and prosper the churches around St. Margarets Bay. They will always hold a place in our hearts. We are beginning to feel quite at home on our new field. It would be hard to feel otherwise under the circumstances. It does not seem possible for the people to be kinder. Our reception has been one of the very best. Our Sabbath congregations are large. The prayer meetings and Sabbath School are increasing in number and interest. At our last regular prayer meeting at Pleasant Lake, several non-professors asked to be prayed for. Pray for us. We trust that the Lord is about to pour out His Spirit upon us.

MAYNARD W. BROWN.

FREEPORT, N. S.—Nearly six months have passed pleasantly away since I assumed the pastorate of the Freeport church. We are glad to report progress in all departments of church work. At our regular conference on the 6th inst. six persons were received by the church, three for baptism and three by letter. On the following Sabbath two were baptized. We expect others soon. We are now comfortably settled in our beautiful new parsonage. The people showed great kindness in moving us and spared no pains in helping set the house in order. We are laboring among a sympathetic and appreciative people. On Christmas eve, Mrs. Tingley, was presented by her Sabbath School class with a beautiful berry-set; and, again, at the close of a social held in the vestry on 16th inst., Dr. M. E. Armstrong on behalf of the ladies of the church, presented Mrs. Tingley with an elegant toilet-set. I wish also to mention the kindness of the people at Central Grove for donating a generous supply of oats for my horse. For these, and other acts of kindness we wish to express our hearty thanks. L. J. TINGLEY.

February 23rd.

AMHERST, N. S.—During the first three Sundays of February twenty-nine were baptized in the fellowship of the church. At the last monthly business meeting a resolution of thanks was tendered to Bro. Nelson Forest who recently made the church a generous donation of a house and property on Princess street of this town. A letter of acknowledgement and sympathy was also extended to Sister C. E. Freeman, whose late husband bequeathed the church a lot of land with house in Oxford, N. S., and also forty acres of land in the immediate vicinity of that town. These letters were read from the pulpit last Sunday, as was also a letter from the Sunday School to Mrs. Freeman expressing thanks for a beautiful piano, which also stands as a legacy of love from our late brother, who, occupied at his death the office of assistant superintendent. Beginning with March, the church commences the publications of a bi-monthly paper which will be devoted to her varied interests and placed free in the hands of the members of the church and congregation.

M.

SOUTH OHIO, YARMOUTH CO.—About five months ago we settled with the North Temple and Ohio churches Yarmouth, N. S. Early in the fall the young people of both churches united in organizing a B. Y. P. U. and the sisters of both churches united in a W. M. A. society. These societies help to increase the friendship between the churches and give promise of doing much good in the future. Difficulties which have been hindering the work of the Lord, are being removed and the prospects are bright for greater harmony among the brethren. Many who have been silent in the meetings and who have absented themselves from the Lord's supper, for years are reconsecrating themselves to the Lord and are taking their places in the church. On the first Sunday in February, nine were baptized into the fellowship of the North Temple church, and on the 14th inst., five were baptized and united with the Ohio church. The interest in our meetings is increasing and others are finding the way to Jesus from day to day. This revival did not burst upon us, it has been more like the rising tide, and we believe the work will be permanent. P. S. MACGREGOR.

February 19.

NEW GLASGOW.—Since the opening of our new building, special services have been held and are yet in progress. We have been much helped by the kind assistance of Rev. D. A. Steele, D. D., who has gladly given to us two weeks of valuable work. Last Sunday evening the following persons were baptized in our beautiful new baptistry:—Willie Fraser, George Fraser, Edgar Sullivan, Stanley McDonald, Winnie McDonald, Alice McNeil and Reba Greenough. We have received the following amounts toward the building fund since last report:—Wm. Cummings, Truro, \$25; C. B. Widden & Son, Antigonish, \$65; Rev. John Lewis, Antigonish, \$2; Amherst, \$51.50; Montague, P. E. I. \$2.20; Moncton, \$35.25; New Ross, Lun. Co., \$1; Billtown, \$1.50; New Germany, \$7; New Canada, \$5; Brookfield and Caledonia, \$6; Bridgetown, \$23.80; Aylesford, \$5; Wolfville, \$6; W. C. Balcom, Hantsport, \$20; Rev. C. A. Eaton, Toronto, \$40; Rev. J. A. Francis, New York, \$20; Mrs. David Freeman, \$20; Mrs. W. W. Sprague, \$3; Thos. McDonald, Pa., \$10; W. McDonald, Montreal, \$5; D. G. King, M. P., \$5; E. B. Cann, Yarmouth, \$10; Mrs. Rowe, do \$1; Brookfield, Col., N. S. \$6; Woodstock, N. B., \$9; Fredericton, \$30; Hill Grove, Digby Co., \$2; Sussex, N. B. \$34; Havelock, N. B. \$2.50; Nictaux, N. S. \$25.60; Paradise and Clarence, \$14.14; Petitcodiac, \$4; Valley, Albert Co., N. B., \$7.30; Hillsboro, N. B., \$11.35; Middleton, N. S. \$1.25; C. S. Bulmer, Salisbury, \$1.70; R. H. Emerson, Dorchester, \$5; Sackville, \$7.40; St. Stephen, \$10; DeBert, \$10; Jordan River, \$3.15; Berwick, \$9; Woodville, Kings Co., N. S., \$13.30; Lower Aylesford, \$5. Now that the building is finished and we are enjoying its adaptability for Christian work, we feel more grateful than ever to those who have so generously rendered us assistance. The building has already been well described in Pastor Gates' article of Feb. 17th, and mention there made of the gifts of Mrs. Freeman of Wolfville, and J. W. Rhuland Esq., of Halifax. The windows are admired by all for their beauty and workmanship, and it seems only just to call the attention of the churches to the fact that they were manufactured by Frank Reardon, 20 Argyle street, Halifax, who, besides making reductions in the price of the work, donated the choir window. The pews were manufactured by the Globe Furniture company, Walkerville, Ont., and the platform furniture by Rhodes Curry & Co., Amherst.

G. P. RAYMOND.

February 23rd.

WESTPORT, N. S.—I have just returned from a visit to Westport, whither I went early in February to assist Pastor Pineo in special meeting and I am glad to say that considerable blessing accompanied our efforts. The number of baptisms was not large, as compared with those of my former visit, but much good was done in the increased spirituality and consecration of the members, and it is expected the pastor may rejoice in further additions at an early date. The memory of the gracious religious awakening in Westport 17 years ago, and my co-operation with Pastor Ingram, which resulted in the conversion and baptism of nearly 100 persons, was revived by my recent visit. I was saddened, however, to learn that many of that number have since been called away by death, but pleased to find many others active in Christian work and filling prominent places in the church. There are grand possibilities for the Baptist cause in Westport. The Sabbath School flourishes under the superintendance of Bro. W. A. Pugh, who is also clerk of the church. I visited the school last Sabbath afternoon and was pleased with the large number in attendance and the intelligent interest manifested. The pastor has a large Bible class, which promises to be a blessing, and all the teachers down to Miss Coggins, who has charge of the large infant class, are enthusiastic in their work. I was pleased to renew my acquaintance with Brother Jesse Harris, who has lately completed his 90 year. He showed me a copy of the old Christian Messenger of 1837 and said he had been a subscriber ever since that date—60 years! He retains his faculties, except his hearing, remarkably well, and is to the front in Christian work. It was an inspiration to me to hear him give a brief but eloquent exposition of Baptist principles in one of our conferences. He is enjoying a delightful old age, having for his housekeeper his widowed daughter, Mrs. Munro. The brethren who have occupied the pastorate of this dear old church since my last visit have been good men and they, including the honored editor of our denominational organ, and their work is spoken of in the highest terms of commendation. The present pastor, Rev. C. E. Pineo, and his excellent wife are highly esteemed, and it is devoutly hoped that the united efforts of pastor and people may be crowned with



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the divine blessing. In closing these notes I may mention this sad but remarkable coincidence—17 years ago this month, I was requested, while visiting Westport, to attend the funeral of a Brother Morrel. During my recent visit I attended with the pastor the funeral of the daughter, Miss Jossie Morrel, who was an infant when her father died. Miss Morrel was a beautiful young Christian, who had professed her faith in Jesus some two years ago.

ISA. WALLACE.

TABERNACLE CHURCH, ST. JOHN.—Special services have been held nearly every evening for some weeks past, and the results have been very encouraging. Pastor Ganong has baptized on several occasions, ten persons in all since the meetings began. Several others have manifested an interest in their salvation and more are expected to come. The meetings are being continued.

District Meetings.

The King's Co. (N. S.) District meeting met at Aylesford, Feb. 16th. There were encouraging reports from several of the churches. Since last October eighty-three have united with Canard church, largely as the result of the labors of Hunter and Crossley at Canning, and Bro. Marple at Port Williams; in Wolfville the Lord is reviving his work; showers of blessing have come to Kentville, the prospects at Cambridge are hopeful; a good work has commenced at Windermere, a station of the Berwick church, and Bro. Morgan sees already the rising of the cloud, the precursor of blessings for Aylesford. Bro. Simpson is rejoicing with his people at Berwick over the results of their recent Roll-call. The removal of the debt of over \$300 was certainly a cause for congratulation and thankfulness. Bro. Vince from the College is supplying the church at Lower Aylesford until the arrival in June of the pastor elect, H. H. Saunders. A very excellent paper, prepared by Rev. J. Denovan on the Place and Power of the Holy Spirit, was read by Bro. Cohoon. An interesting discussion followed. All the serious minded must have been forcibly impressed with the thought of the Spirit's residence on earth, and with that of the believer's dependence upon his power in all Christian service.

M. P. F.

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NOTICE:

Will remove to 68 King Street, about 1st March.

STAN Digby J. Ting N. S., JOURN New G Read, of New

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MINARD Co., N. S., Minard in t deceased was Miss Sarah and four child kind and aff

Paint 'em

The house, barn, out-build, ings, fences, roofs, floors, cupboards, shelves, boxes, furniture, house-boards, window-sills, bath tubs, iron bedsteads, flower-stands, garden stools, children's toys, and in fact everything. That's the way to keep the home bright and attractive; that's the way to double its value as a place to live in or a place to sell.

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MARRIAGES.

STANTON-SHAW.—At Central Grove, Digby Co., N. S., Feb. 17th, by Pastor I. J. Tingley, Joseph H. Stanton, of Tiverton, N. S., to Ruth Shaw, of Central Grove.

JOUDERY-TAYLOR.—At the brides home, New Germany, Feb. 17th, by Rev. J. S. Read, Enos Joudery to Lucy Taylor, both of New Germany.

COSH-FAULKINGHAM.—At the Baptist parsonage, Brookfield, Queens Co., N. S., Feb. 13th, by the Rev. E. C. Baker, Mr. Philip A Cosh to Mildred Faulkingham, all of Brookfield.

DURLAND-BANKS.—At the residence of David Banks, Esq., Mendowvale, Annapolis County, Feb. 24th, by Rev. E. E. Locke, Enoch Durland, of New Germany, Lunenburg County, to Sadies E. Banks.

BAZANSON-WENTZELL.—At the Baptist parsonage, Middleton, Feb. 25th, by Rev. E. E. Locke, William Bazanson, of South Williamston, to Hattie Wentzell, of Buckton, Annapolis County.

BANKS-WELTON.—At the residence of Willard R. Beals, Esq., Wilmot, Annapolis Co., Feb. 25th, by Rev. E. E. Locke, Charles W. Banks, of Smith's Cove, to Elmira P. Welton.

HARDY-SHARPE.—At the home of the bride's sister, Mrs. Thos. Ryan, Sable River, Feb. 17th, by Pastor N. B. Dunn, Caleb C. Hardy, of Allendale, Shelburne Co., to Carrie May, daughter of William and the late Mary Sharpe, of Greenfield, Queens Co., N. S.

DEATHS.

DEARMOUS.—At Ellershouse, Feb. 4th, Muriel, infant daughter of Mr. and Mrs. Dearmous.

MCCALLUM.—Died at East New Annan, Jan. 22nd, Margaret, widow of the late Robert McCallum, aged 77 years.

HIGGINS.—At New Annan, Jan. 26th, after a lingering illness, Edward Higgins, aged 45 years.

SANDERSON.—At Kennetcook, Newport, Feb. 12th, Mary, youngest daughter of Walter and Georgie Sanderson, aged 3 years.

GRAVES.—Died at Goshen, A. Co., N. B., Feb. 14th, George Graves, aged 24 years. Although not a professing Christian we trust he sought and found a hope in Christ during his last sickness.

DIMOCK.—At Ashdale, Upper Newport, on Feb. 17th, Francis Dimock, in the 68th year of his age. Our deep and affectionate sympathy is with the family in their bereavement, and we commend them to God and His tenderest grace and blessing in their hour of affliction. The funeral was conducted by the Rev. Wm. W. Rees, assisted by Rev. R. Mutch.

MINARD.—At South Brookfield, Queens Co., N. S., Jan. 5th, Mr. Bennaiah C. Minard in the 59th year of his age. The deceased was born at Harmony, married Miss Sarah Dexter, and leaves a widow, and four children, to mourn the loss of a kind and affectionate husband and father.

WORDEN.—At Kars, Feb. 16th, Mrs. Mary Ann Worden, aged 82 years, leaving an only daughter to mourn her loss, which is doubtless to the departed gain. Many years ago deceased professed faith in the Saviour and identified herself with the F. C. Baptist church at Tenent's Cove of which she remained a consistent member till she was called home. (Religious Intelligencer please copy.)

DEWARE.—At MacDonald's Corner, Queens Co., N. B., on Feb. 17th, Montie, aged 13, the youngest son of Mr. and Mrs. Edward DeWare. The death of this dear boy after a brief sickness was a heavy blow to his parents and family, and was felt as a severe shock by the entire community. His pleasant face and gentle manners endeared him to all. His funeral on Sunday, the 21st, though the day was stormy, was largely attended. It was conducted by the Rev. C. W. Townsend, who preached from the words, "I am he that liveth and was dead, and behold I am alive forevermore," Rev. 1:18.

SIMPSON.—At Amherst, N. S., Feb. 17, Mrs. Maria Simpson, in the 75th year of her age. Our sister was for many years a consistent member of the Amherst Baptist church. The confidence in the Saviour which she manifested in her dying days was but the ripe fruitage of a life deeply grounded in the finished work of Christ. Her life was one of faithfulness, and the end was peace. A family of three survive her, whose lives will always be brightened by the memory of a Godly mother.

ROSE.—At Overton, Yarmouth Co., N. S., Jan. 31st, after a period of many weeks of suffering from cancer, Bro. Jacob Rose of the West Yarmouth Baptist church obtained the victory over death. It has never been our privilege to visit a brother who was so thoroughly happy in the prospect of death as Bro. Rose. By night and by day he would rejoice in the Lord with an unbounded enthusiasm. The funeral was largely attended by relatives and friends. Pastor Thomas preached a memorial sermon. The widow and four fatherless children are all Christians and are greatly sustained by the grace of God.

CANN.—At Overton, Yarmouth Co., N. S., on Jan. 28th, our brother, James C. Cann, passed away from the vale of much suffering into the "land of rest," aged 66. During ten weeks of intense suffering he was often heard expressing his faith in the atonement. Many years ago this brother publicly professed his faith in Jesus Christ, and united with the West Yarmouth Baptist church. The interment took place on Sabbath, Jan. 31st. Hymns and Scripture of his own selection were used appropriately by Pastor Thomas. A widow and nine children survive, who sorrow not as those who have no hope. "He that believeth though he were dead yet shall he live."

HREUSTIS.—At Macdonald's Corner, Queens Co., N. B., February 16th, Philip Hreustis, aged 77 years. This beloved brother had been a follower of Christ for over half a century, having been baptized 56 years ago. He was consistent in conduct, devoted to his attendance upon the house of God, and all who knew him were impressed with the reality of his Christian experience. To those who visited him on his death-bed he gave bright evidence of his meekness for the inheritance of the saints in light. One passage of Scripture was, in his last days, much upon his heart and lips. It was the beautiful prediction from Isaiah 60:19-20, "The sun shall be no more thy light by day," etc. From these words his old friend and former pastor Rev. A. B. Macdonald, preached an appropriate and inspiring sermon to a large congregation. He was assisted in the service by Revs. G. W. Springer and C. W. Townsend.

CONGDON.—Samuel G. Congdon, of Somerset, was called to the higher service on Thursday, February 11. Bro. Congdon was one of the pillars of the church and will be greatly missed, especially at his own home and in the meetings at Somerset. In early life he followed, for some years, the

MESSERS. C. C. RICHARDS & CO. YARMOUTH, N. S. GENTLEMEN.—In January last, Francis Leclair, one of the men employed by me, working in the lumber woods, had a tree fall on him, crushing him fearfully. He was, when found, placed on a sled and taken home, where grave fears were entertained for his recovery, his hip being badly bruised and his body turned black from his ribs to his feet. We used MINARD'S LINIMENT on him freely to deaden the pain, and with the use of three bottles he was completely cured and able to return to his work. SALVEUR DUVAL, Elgin Road, L'Islet Co., Que. May 26th, 1893.

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

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Prints that will Wear
Prints that will Wash
Prints that look like Silk when made up—
SEND TO US FOR SAMPLES.

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

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calling of a teacher in the public schools. When still a young man he became a Christian and was baptized by Rev. Isa. Wallace into the fellowship of the Berwick church. Later, when the Cambridge church was organized, he became a member with them, but again having moved to Somerset he united with the mother church and remained in her fellowship till called higher. Bro. Congdon was a singularly bright Christian, always at his post, and ready for service. The call came to him somewhat sudden and unexpected in the midst of life's duties, when he was in his 61st year, but he was ready. He leaves a widow and two children. The funeral was held on Lord's Day, the 14th, in the church at Berwick and was very largely attended. The pastor spoke from Rev. 7:17, "And God shall wipe away all tears, etc."

Book Notices.
THE BREATH OF GOD: A sketch of the Doctrine of Inspiration. By the Rev. Frank Hallam 12mo, cloth 75 cts. [Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.]

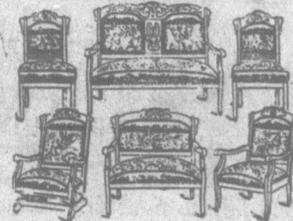
The "Higher Criticism" controversy has already developed an extensive literature, and has opened for fresh investigation the whole question of inspiration. In the volume before us, "The Breath of God," by the Rev. Frank Hallam, we have a scholarly and remarkably eloquent work, giving an historical and critical review of this doctrine. In terse and forcible language, the author sketches the gradual formulation of the various "theories of inspiration," and the rise of the "higher criticism." These different theories he reduces to two: the traditional and the inductive.

Accepting many of the conclusions of the higher critics, he nevertheless, treats the Bible with the deepest reverence, regarding it "as an infallible guide to life and righteousness, to immortality and eternal joy." "Whence come these mighty thoughts, these lofty, moving sentiments, these trumpets of irresistible and redeeming truth? In the sacred history and narrative, in laws and prophecies, in forms and parables, in the cold calculation of premeditated proverb and bursting flame impetuous and exultant song. They are only there—in the Book. They are not elsewhere. Take the choice sayings and productions of any other set of writers in any age, gather together the devoutest and most brilliant compositions of the choice preachers of the world today, and see if any of these would dare to venture to rank with, could ever hope to enter

into the leaves of The Book. Reason as one will, it seems a folly and a blasphemy to entertain the thought. Are they inspired? If not inspired whence are they? Are they inspired? Let the word perish. They are of God!"

FOR SALE.

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



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HAVE SOLID WALNUT FRAMES HIGHLY POLISHED and the VERY BEST OF UPHOLSTERING.

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CITY OF MONCTON, N. B., January 15th, 1897.

S. KERR, Esq. DEAR SIR: I am pleased to add my testimony, with that of many others, concerning the efficiency and thoroughness of your business course. Mr. M. Lodge, accountant W. and L. Department, City of Moncton, and Mr. L. G. E. Lawson, my assistant (also old students of yours), are both in this office. They have spoken to me on different occasions in the highest terms of the training received at your college, and their work certainly adds weight to their testimony. (Signed) J. C. PATTERSON, City Clerk, City of Moncton. Business and Shorthand Catalogues mailed to any address. S. KERR & SON, St. John Business College.

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

"I forgive ye with all my Heart," said Tom.

HARRIET BECHER STOWES' "UNCLE TOM'S CABIN" has thrilled the whole wide world. It has drawn tears from millions of eyes, and touched the deepest sympathies of millions of hearts. A memorial edition of this wonderful book will be issued in fifteen days. It will contain seven hundred pages, beautifully illustrated with more than one hundred half-tone engravings. This is the first finely modern illustrated edition ever printed. Free outside, including complete prospectus copy, instruction books, illustrated sheets, order and report blanks, etc., will be ready in three days. Send in your application next mail, so as to be first in the field. Will pay salary or liberal commissions, whichever preferred. Don't throw aside this offer till you have examined the life-like engravings and the prospectus copy. Apply to EARLE PUBLISHING HOUSE, St. John, N.B.

Your anxiety is for your delicate child; the child that in spite of all your careful over-watching, keeps thin and pale. Exercise seems to weaken her and food fails to nourish. That child needs Scott's Emulsion with the Hypophosphites—not as a medicine, but as a food containing all the elements of growth. It means rich blood, strong bones, healthy nerves, sound digestion. No child refuses Scott's Emulsion. It is pleasant and palatable.

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PIPE ORGANS.

A. MARGESON,

Importer and Dealer in PIPE ORGANS.

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

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The Cosmopolitan Magazine, edited by JOHN BERRIS WALKER, wishes to add a quarter of a million to its clientele, already the largest, of intelligent thinking readers possessed by any periodical in the world.

IT IS PREPARED TO PAY HANDSOMELY FOR ASSISTANCE RENDERED. It wishes the services of one reliable man or woman in every town, village, country district, or manufacturing establishment in every State. All that is required of any one is reliability, earnestness and work. No matter on what other work you are engaged, it will pay you to examine into this offer. Apply, stating position, capability and references, to THE COSMOPOLITAN MAGAZINE, Irvington-on-the-Hudson, New York.

News Summary.

The Manitoba Legislature opened on Monday.

The three story wooden block of J. W. Margeson, at Kentville, N. S., was burned Monday night. Loss, \$7,000.

While out riding Monday Lord Brassey, Governor of Victoria, N. S. W., was thrown from his horse and severely injured.

A law making all contracts payable in gold non-collectable and void passed both branches of the Oklahoma legislature and was sent to the governor on Wednesday.

Hon. Mr. Laurier has consented to attend a banquet to be given by the London (Eng.) Chamber of Commerce to colonial Prime Ministers, upon the occasion of the Queen's diamond jubilee in June.

Dr. Parkhurst, of New York, is seriously ill. Nervous collapse brought on by overwork is the cause. His mental and physical condition is acutely affected and it will probably be a long time before he can return to the pulpit.

In the Manitoba legislature Wednesday Attorney General Cameron introduced the amendments to the Manitoba school act, which amendments are in accordance with the terms of settlement agreed upon by Premiers Laurier and Greenway.

Various estimates place the losses in the Monongahela valley, Pennsylvania, by the floods at considerably over a million dollars. In Pittsburg and Allegheny scarcely an industrial plant fronting on the rivers was in operation Wednesday. Hundreds of dwellings are badly damaged.

Arch. McGowan, who was arrested at Dundas, P. E. I., on suspicion of murdering Miss Mackenzie last autumn, and on examination was found to be insane and sent to the lunatic asylum, has recovered his mental faculties and will be tried, charged with the crime.

The expedition formed to punish Drunani, King of Benin, for the murder of members of a peaceable British expedition which was attempting to reach Benin City on the Niger coast, Africa, has been entirely successful. The expedition captured Benin City and the king is a fugitive.

Thirty-six hours of steady rain in Kentucky caused nearly every stream in the state to overflow its banks and sweep away live stock and fences. The Kentucky river is carrying off thousands of logs. Immense damage is reported. Hundreds of families living in the lowlands have had to move out.

Charles N. Armstrong, of Baie des Chaleurs railway fame, has entered an action at Montreal for \$100,000 each against Messrs. Parizeau, M. L. A. Fortier, cigar maker, and Choquette, Q. C., for libel. Armstrong also sues Messrs. Watson, Riddell and MacParlane for another \$100,000 for libel.

Commenting upon the report that Col. John Hay had accepted the post of American Ambassador to Great Britain, the London Times says that his appointment may be regarded as a compliment to the British nation. The paper dwells upon the high level of the character and capacity of the American envoys since the war, and says that Col. Hay will maintain it.

The explosion which occurred at Stevenson, Scotland, 20 tons nitro-glycerine exploding, was tremendous beyond description. Windows were shattered for miles around, and persons long distances away from the scene were thrown to the ground. All of the windows of a passenger train at Paisley, a dozen miles away were smashed, persons in the vicinity of the explosion were rendered partially deaf or blind by the concussion.

John M. Woodley, a young farmer residing with his parents, in Sandwich South, Ont., has gone crazy, as a result of witnessing a clever act at Wonderland in Detroit, in which a sleight-of-hand artist makes believe to cut off a man's head and holds it up in front of the audience. The effect is startling and Woodley firmly believes that he saw a man killed. His hair is turning gray. He is only twenty-four years of age.

Wm. Steinitz, the chess player, died at Dr. Morosoff's institute in Moscow, to which he was recently taken after losing his mental balance. Steinitz was born May 14, 1836, at Prague, Bohemia. He early attained distinction as a chess player. In 1886 he won the match championship of the world. In 1883 he settled in the United States. In 1889 he published the first part of his work entitled, "The Modern Chess Instructor."

The famous Pitcairn community in the South Pacific, which for more than one hundred years have governed themselves by their own laws, have been finally abolished by the sending of the British warship

Royalist to that out-of-the-way spot with a commission from the governor of New South Wales on board who proceeded to install a magistrate and incorporate the island as part of New South Wales, with laws similar to those of that colony. The population of the island on Dec. 31st was 869.

The College of Physicians and Surgeons of Quebec has brought an action to recover \$50 from a shoemaker of Chicoutimi, Que., for illegally practicing medicine, surgery, etc.

A method of retaliation in regard to the Corliss bill will be sent to the Dominion Government from Windsor, Ont., ordering the ferry companies to register half of its boats in Canada, and to employ on these boats only Canadian crews. At the present time nearly every man employed on the ferries is an American citizen.

Lord Aberdeen called on Secretary Olney Tuesday, and was taken by that official over to the White House and presented to the President, who entertained him socially for a few minutes just before the Cabinet meeting. Lady Aberdeen was received by Mrs. Cleveland Monday afternoon.

The presentation of medals for the best farmed farms in the Province of Quebec, south of the St. Lawrence, occurred at Ormstown on February 15. James Cottingham, of Chateauguay, won the gold medal. The winners of silver medals were: John Muir, Huntingdon; Robert Ness, Howick; Robert R. Ness, Howick; W. H. Walker, Huntingdon; Thos. Irving, N. Georgetown.

HER MAJESTY'S

Loyal Canadian People.

THEY SHOULD ALL BE STRONG AND HEALTHY.

Paine's Celery Compound Will Enable Our Women to Live As Long as Our Queen.

IT WILL GIVE OUR MEN STRENGTH AND VIGOROUS MANHOOD.

Sickly Canadians Can Be Made Hale, Harty and Happy, and Worthy of Their Country.

PAINE'S CELERY COMPOUND DOES THE GOOD WORK.

Our splendid variety of Canadian climate is unsurpassed in the world. Our men and women should be perfect examples of health, vigor and strength. Unfortunately, we have too much sickness and disease in our land, but it is the fault of the people, not the land they inhabit.

To those who are sick and ailing we would say, try what wonders Paine's Celery Compound can do for you. Its marvellous health-giving virtues can make us a nation of strong and healthy people in a very short time.

Paine's Celery Compound quickly banishes nervousness, debility, dyspepsia, liver and kidney troubles, blood diseases, rheumatism and neuralgia. If you are not in sound health one bottle will quickly convince you of its great value and power. "Paine's" is the only genuine; see that you get it.

COLEMAN'S SALT Best for Table use Best for Dairy use UNQUALLED FOR QUALITY CANADA SALT ASSOCIATION CLINTON, ONT.

40 GEMS, 20 CENTS

DR. AGNEW'S LIVER PILLS CURE ALL TROUBLES

Arising from Torpor of the Liver. Easy and Quick—Banish Sick Headache—Purify the Blood and Eradicate All Impurities from the system. The demand is big. The pills are little, easy to take, pleasant results, no pain. 40 in a vial, and 20 cents at all druggists.



Lagrippe Conquered.

DAEMOUTH, Sept. 24th, 1865. MESSRS. C. GATES & Co., Middletown, N. S. This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took sixteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement. Yours very sincerely, HENRY ARCHIBALD.

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Intercolonial Railway.

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

TRAINS WILL LEAVE ST. JOHN:

Table with 2 columns: Train Name, Time. Express for Campbellton, Pugwash, Pictou and Halifax: 7:00. Express for Halifax: 12:10. Express for Sussex: 15:25. Express for Quebec and Montreal: 17:10.

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 59.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Table with 2 columns: Train Name, Time. Express from Sussex: 8:30. Express from Montreal and Quebec (Monday excepted): 10:50. Express from Moncton (daily): 10:50. Express from Halifax: 16:00. Express from Halifax, Pictou and Campbellton: 13:30. Accommodation from Moncton: 24:30.

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

All trains are run by Eastern Standard Time. D. FOTTINGER, General Manager.

Railway Office, Moncton, N. B. 8th October, 1896.

The Farm.

The Little Milkmaid.

Dorothy, Dorothy, Dorothy Dilk, Where do you carry your pail of milk? "Oh, every day, at half after four, I carry my milk to the children's door!"

One Point of Economy.

As the long, cold winter months "grow on apace" the dairyman should realize that the cow is a creature to be made comfortable, and so far as warmth is concerned in making her comfortable, it can only be secured for her in two ways, by feeding, the use of part of the food as fuel, and artificial heat.

Winter Work in Orchards.

Young trees should be carefully and systematically pruned, so that their boughs do not intertwine, and plenty of air and light

admitted. When the woolly aphid is discovered in wounds and scars on the stems and branches, which are often frequented by its colonies, these places should be treated in the late autumn or winter with a thick compound of soft soap and paraffin oil, mixed in the proportions of three gallons of paraffin to one pound of soft soap and twenty-five gallons of water, worked into the cracks and scars with a stiff brush.

In old orchards and plantations in which pruning has been neglected, boughs and branches crossing each other should be cut away judiciously and daylight let in. Scars and deep fissures on the trunk and stems, where woolly aphides congregate, should be treated with freshly mixed lime wash having a little powdered sulphur in it, worked well in with a stiff brush.

The roots of infested trees should be looked to. To do this remove the earth from the base of the trunk and from a few feet of the lateral roots. If the pest is at work there will be swellings and groups of the woolly insects. Lime wash, with sulphur brushed well in, will be an advantage.

A-LABORING MAN'S LEG.

A RUNNING SORE RENDERED IT USELESS. HE COULDN'T WORK TILL HE HAD IT CURED BY KOOTENAY WHICH CONTAINS THE NEW INGREDIENT.

It goes without saying that the average working man finds it difficult to ply his daily avocation without the aid of a pair of good sound legs. To have either of his lower extremities incapacitated by disease is a serious matter.

Mr. John Dawson, a respectable laborer living at 77 Jones St., Hamilton, Ont., states under oath that about seven years ago an inflammation appeared upon his knee, which continued to grow worse until about three years ago when it got so bad he was unable to work.

The whole secret of the cure lies in the thorough blood cleansing properties of the "new ingredient," which is the essential element of Kootenay. It goes right through the system and eradicates all humors from the blood and in consequence there is a rapid replacing of diseased or decaying tissue by a healthy healing process.

Cross Women.

A druggist doing business in a large Ontario town recently wrote as follows: "I have lately met with some very cross women. For reasons best known to themselves they purchased common package dyes instead of the reliable and never failing Diamond Dyes for home dyeing.

The executive of the Dominion Board of Railway Employes had a conference with Hon. Messrs. Laurier and Blair on Monday and discussed the question of investigating the charges of political partizanship preferred against I. C. R. employes.

Advertisement for K C W HOLE WHEAT FLOUR. Includes a logo with a horse and text: "Prevents and relieves Constipation, Biliousness, Troubles, As appetizing, nutritious Family Flour, for Bread, Cakes, Griddle Cakes, etc."

Advertisement for E. B. EDDY CO.'S Matches. Features a large graphic of a matchbox with the text: "THE ... E. B. EDDY CO.'S Matches. That's why so many people use them."

Advertisement for W. H. JOHNSON & Co., Limited. Text: "People of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON & Co., Limited, 157 Granville Street, Corner Buckingham, Halifax."

Advertisement for Saint John Sunday-School Book Room. Text: "Saint John Sunday-School Book Room, HEADQUARTERS FOR SUNDAY-SCHOOL LIBRARIES. And other Sunday-School Requisites. Libraries sent to Schools on approval. Write for Catalogues and Prices."

Advertisement for A Leading Horseman's Opinion. Text: "Few men in Canada are better known, or whose opinion will have greater weight with the horse-loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver. J. W. MANCHESTER & CO., St. John, N. B."

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AYER'S
THE PILL
THAT WILL
PILLS
CURE
HEADACHE
INDIGESTION
BILIOUSNESS
CONSTIPATION

A CRIPPLE FROM RHEUMATISM.

Cured by a Few Doses of South American Rheumatic Cure—Miraculous but Fact

Mrs. N. Ferris, wife of a well-known manufacturer of Highgate, Ont., says: "For many years I was sorely afflicted with rheumatic pains in my ankles and at times was almost disabled. I tried everything, as I thought, and doctored for years without much benefit. Though I had lost confidence in medicines, I was induced to use South American Rheumatic Cure. To my delight, the first dose gave me more relief than I had in years, and two bottles have completely cured me."

Teacher—Give an example of a paradox.
 Pupil—My pa is a tall man, but ma says he is always short.

TAKEN WITH SPASMS.

A Collingwood Resident Tells How South American Nervine Cured His Daughter of Distressing Nervous Disease.

The father of Jessie Merchant of Collingwood tells this story of his eleven-year-old daughter: "I doctored with the most skilled physicians in Collingwood without any relief coming to my daughter, spending nearly five hundred dollars in this way. A friend influenced me to try South American Nervine, though I took it with little hope of it being any good. When she began its use she was hardly able to move about, and suffered terribly from nervous spasms, but after taking a few bottles she can now run around as other children." For stomach troubles and nervousness there is nothing so good as South American Nervine.

The farmer's garden is the most profitable piece of ground on the farm, if it only produces all kinds of garden crops for the family.—Western Plowman.

WHY THEY DO NOT PASS.

Kidney Disease Prevents Hundreds of Apparently Healthy Men from Passing a Medical Examination for Life Insurance.

If you have inquired into the matter you will be surprised at the number of your friends who find themselves rejected as applicants for life insurance, because of kidney trouble. They think themselves healthy until they undergo the medical test, and they fail in this one point. South American Kidney Cure will remove not alone the early symptoms, but all forms of kidney disease, by dissolving the uric acid and hardening substances that find place in the system. J. D. Locke of Sherbrooke, Que., suffered for three years from a complicated case of kidney disease, and spent over \$100 for treatment. He got no relief until he used South American Kidney Cure, and he says over his own signature that four bottles cured him.

The people of a community are the ones vitally interested in the roads of that community.—Good Roads.

Catarrh and Colds Relieved in 10 to 60 Minutes.

One short puff of the breath through the Blower supplied with each bottle of Dr. Agnew's Catarrhal Powder diffuses this powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. All druggists.

Growing pigs need not only a richer ration but a larger one in winter than in summer. Remember this in feeding.

Itching, Burning Skin Diseases Cured for 35 Cents.

Dr. Agnew's Ointment relieves in one day, and cures tetter, salt rheum, piles, scald head, eczema, barber's itch, ulcers, blotches and all eruptions of the skin. It is soothing and quieting and acts like magic in the cure of all baby humors; 35 cents.

News Summary.

The great Abyssinian chief, Ras Aloula, aged about 55 and possessed of high qualities as a military leader, is dead.

The House of Commons has voted on appropriation of £15,000 and will take part in the Paris exhibition in the year 1900.

Hon. Mr. Davies has spent two days in a casual examination of the evidence taken by the court of inquiry into the loss of the Donaldson liner Warwick in the Bay of Fundy. He expects to reach a decision in a few days.

THE QUEENS COUNTY GAZETTE is the name of an eight page weekly paper recently started in Gagetown. The Gazette makes a good appearance, and is well filled with reading matter. Locket and Steward are the publishers.

GRIPSACK for February makes a handsome appearance with a new dress and a superior quality of paper. It is a St. John number and handsomely illustrated. It also contains a map of the Maritime Provinces which shows very distinctly the railways of the country.

Sir Charles Tupper stated Friday that he has relieved Hugh John Macdonald from any obligation he might have felt himself under to stand by Sir Charles in his fight in the Dominion House, that he may enter the Provincial Legislature of Manitoba to fight Premier Greenway in the coming campaign.

By vote of 279 to 3, the U. S. House of Representatives on Friday passed the Senate bill authorizing the President to appoint commissioners to represent the United States at any international monetary or bimetallic conference called to secure by agreement a fixity of value between silver and gold.

During his examination in London on Friday as to his connection with the Transvaal trouble, Cecil Rhodes said Mr. Chamberlain, Secretary of State for the Colonies, had absolutely no knowledge whatever of the revolutionary movement. At this remark Mr. Chamberlain said he would be glad to answer any questions on the subject. The committee adjourned until Tuesday.

At a largely attended meeting of the citizens of St. Stephen the opening step for the observance of the Queen's diamond jubilee was taken. An influential committee was appointed. The speakers generally favored the erection of a public hall and library, together with a grand demonstration.

C. T. White, of Apple River, N. S. will cut over seven million feet of long lumber at Apple River this season, and will get out seven or eight thousand pieces of piling at this place. He will cut about seven and a half million feet at Point Wolfe, N. B., and about one and a half million feet near Yarmouth.

An Englishman's study of the longest reign in British history is contributed to the Review of Reviews in this diamond jubilee year of Queen Victoria's rule by Mr. W. T. Stead, who traces the growth of imperial dominion and the influence of the royal family from the point of view of the typical British subject. The article is illustrated with a large number of portraits of the Queen and of members of her family circles. Many of these portraits are rare, and are now published for the first time in America.

At the Seine assizes Thursday there was heard an appeal of Emile Arton from the sentence of two years' imprisonment imposed on him for bribery in connection with the Panama Canal scandal. In the course of the proceedings Arton promised to explain completely the distribution of two million francs among members of the Chamber of Deputies who were bribed to support the projects of the canal company. There was much excitement in the Chamber of Deputies when it was learned that Arton proposed to make a full confession of his dealings with certain members.

The Table of Contents in the March number of the Missionary Review of the World promises an interesting feast, which is fully realized in the perusal.

The International Department contains an account of the Missionaries' Secretarial Conference, the Field of Survey give some interesting facts regarding mission work in Mexico and Central America, and the Editorial and General Intelligence Department touches on facts and events of world-wide interest and importance.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

Looks Like It! —

SPRING TRADE is already giving abundant evidence that it will be good. Saturday we had a big day's sale on Men's and Youths' Suits. All this week Special Low Prices on Men's and Youths' Suits. "Cheapside" is the place for you to buy Clothing.

FRASER, FRASER & Co.
 "Cheapside." 40 and 42 King Street.

BABY'S OWN SOAP

IS DELICATE, FRAGRANT AND CLEANSING.

REFUSE SUBSTITUTES.



New Fancy Work Book.



for 1897. Just out. Gives explicit instructions for embroidering tea cloths, centrepieces and dollies in all the latest and most popular designs, including Rose, Jewel, Dolt, Wild Flower and Fruit Patterns. It tells just what shades of silk to use for each design, as well as complete directions for working. Also rules for knitting Baby's Shirt and Cap and crocheting Baby's Bonnet. 96 pages, over 60 illustrations. Sent to any address for ten cents in stamps. Mention "for 1897, Corticelli Home Needlework."

BRAINARD & ARMSTRONG'S

Doily and Centrepiece Book just published, the most up-to-date book on the subject, sent to any address for ten cents in stamps.

Address **Corticelli Silk Co., Ltd.**
 63 Richelieu Street. ST. JOHN'S, P.Q.

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

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