

# Messenger AND Visitor

Saint John, N. B.



THE AMHERST UNION.

Volume  
13.

B. Y. P. U.

Number  
32.



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# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LX.

THE CHRISTIAN VISITOR,  
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### The Electeur and the Bishops.

No small sensation was caused in Quebec on Sunday, Dec. 27th, by the reading in the Roman Catholic churches of a mandement, signed by the Archbishop of Quebec and five suffragan bishops, placing the Electeur newspaper under the ban of the church and forbidding all Roman Catholics to read, buy, circulate or work for it, under pain of mortal sin and refusal of the sacraments. The grounds upon which the Electeur is condemned are contumacy toward the prelates of the church, insubordination toward their teachings, denying their right to intervene authoritatively in the question of remedial legislation in the matter of Manitoba schools, and for the publication of articles declared to constitute a religious peril to its Roman Catholic readers. The course taken by the ecclesiastical leaders in this case is quite in keeping with their principles and precedents, and, having these in mind, there appears to be no ground for surprise that the Electeur has incurred the utmost displeasure of the bishops and fallen under the ban. What the Electeur has been accustomed to publish in its columns we know only through the statement of other newspapers, but according to these statements that paper has not been in the least careful not to give offence to the leaders in the church. It would rather seem, from the boldness of its attitude generally, and the freedom and severity with which on occasion it has criticised the action of the prelates in reference to political matters, that the paper has not had the fear of the bishops before its eyes, and that it has been quite willing to provoke them to extreme measures. This view of the matter is supported by the fact the mandement evidently did not take those who controlled the Electeur by surprise. On the contrary they were all ready for a shrewd move in their own interests as soon as the ban of the Archbishop should be published.

### The Electeur Succeeded by The Soleil.

The Publisher of the Electeur, Mr. Ernest Pacaud, at once announced that, owing to the mandement, the paper had suspended. In some quarters this action is severely criticised as indicating a sad lack of courage, but the fate of other Roman Catholic papers in Quebec which had attempted to stand up against the ban of the bishops is no doubt sufficient, from a business point of view, to justify the retirement of Mr. Pacaud from the field and the suspension of the paper. The suspension of the Electeur is, however, more nominal than real, since it gave place immediately to a new paper, the Soleil, which succeeds to the advertising business, and is sent to all the subscribers of the suspended Electeur, the printing establishment of the latter having been taken over by the 'Compagnie d'Imprimerie de Quebec.' Nothing, it is said, appears to be changed except the name, and the management, which is now in the hands of Mr. Pinault, a

member of the Provincial Legislature. Mr. Pacaud announces that he has appealed from the condemnation of the bishops to Rome. It is stated also that he will institute action for large damages against the Archbishop and the suffragan bishops who signed the mandement, in order to test in the highest civil court, the question of the legal right of ecclesiastical authorities to take action resulting in the ruin of a newspaper chargeable with no offence except that of having criticised and opposed the policy and action of ecclesiastical leaders.

### Will it help the Prelates?

How much of political animus there may have been in the action taken by the prelates it is not necessary to enquire. The fact that the mandement has been issued when a provincial election is pending seems significant. The Liberal leaders are perhaps not wrong in taking it as an intimation that the full strength of the hierarchy is to be exerted on behalf of the Conservatives in the approaching election. The bishops have made no secret of their intense dissatisfaction with the settlement of the Manitoba School question as arranged by Mr. Laurier, and it is to be expected that the Liberal leader must count upon the full force of their adverse influence which, without doubt, can be most effectively employed against him in the Roman Catholic province of Quebec. Whether the ousting of Mr. Laurier from power, which apparently the Roman Catholic leaders so much desire, is a thing to be desired in the general interests of Canada, we shall not of course discuss. But it seems to us somewhat doubtful whether the course those leaders are pursuing is making strongly in that direction, and still more doubtful that it is tending to strengthen and perpetuate their own influence over French Canadians. If the reports coming to us through the daily papers are to be credited the mandement against the Electeur was far from being received with that universal docility which the bishops would have desired. In some churches it was received in sullen silence, in others with pronounced tokens of disapproval, and evidences of sympathy with the condemned paper and exasperation at the action of the ecclesiastics are abundant. It is very evident that there is now, in the province of Quebec and among those attached to the Roman Catholic church, no inconsiderable element of the population unwilling longer to accept with docile spirits the dictation of the prelates in regard to matters which they do not consider properly within the ecclesiastical domain. The bishop is given to understand that in regard to spiritual concerns he will be listened to with all respect, but, beyond that domain, there must be liberty. There is, if we mistake not, a growing disposition to advance against the rule of the hierarchy the claims of personal liberty. A considerable and growing class is less and less disposed to submit their political opinions and affiliations to priestly control. The more persistently the attempt is made to force such control upon the people, the more pronounced the result against it is likely to become.

### Spain and Cuba.

While it cannot be said that the end of the Cuban war of rebellion is yet in sight, it seems wholly improbable that it can be continued much longer. The expenditure of \$12,000,000 a month, which it is said the war is costing Spain, is ruinous to that country, and, unless there is prospects of a speedy and successful issue to the war, the drain upon the revenue and the increase of taxation can hardly fail to make most

serious trouble for the Spanish Government at home. Then, it seems certain that the United States will not much longer tolerate the continuance of the war. The present attitude of the United States executive is indeed not unfriendly to Spain, but the President's recent message to Congress contained a not obscure hint to the Spanish Government that the non-intervention of the American Government could not be counted upon indefinitely. The subsequent action of the U. S. Senate in introducing resolutions looking to the recognition of the independence of Cuba, the popular sympathy with the Cuban insurgents and the hostility toward Spain, now so openly manifested in the United States, together with the change in the executive soon to take place, are warnings which Spain cannot afford to ignore. There are rumors that Spain is now about to concede some measure of self-government to Cuba. Whether or not there is good foundation for the statement we do not know, but it is doubtful whether anything which Spain now can do will enable her to retain her colony. There was a time, not long ago, when judicious concessions would probably have been effectual. Now, when the offer of autonomy would mean a confession of inability to hold the island by force of arms, it is likely to be despised by the Cubans, who perceive that their holding out a few months longer will in all probability result in a recognition of their independence or in the annexation of the island to the United States.

### The Fate of Maceo.

According to a Havana despatch of Dec. 31st, Maceo, the insurgent leader, is still alive, and the Cubans are rejoicing greatly over the fact. Quite circumstantial details are given as to the character of his wounds and his progress toward recovery. It is stated also that the false report of his death was given out in order that his followers might be able to carry him to a place of safety. Little credence is given to this story. The Cuban Junta in New York entirely discredits the story. If it should turn out that Maceo is really alive and recovering from his wounds, it would doubtless be a cause of rejoicing to the insurgents, but as the Cubans according to their own confession are adepts at concocting false reports. The statements now sent out concerning the fate of Maceo are much less likely to be true than those before received.

### Archbishop Fabre.

The cuts in the Montreal papers representing the face of late Archbishop Fabre, indicate a man of genial disposition and of large intelligence. The death of the Archbishop occurred on Wednesday last, after a somewhat protracted illness, at the age of sixty-nine years and ten months. Archbishop Fabre was a man of distinguished learning and ability, widely known and influential within his church, and as a citizen enjoying the respect of the people generally. The Montreal Star says that the Archbishop's death "will inflict a severe sense of loss upon the community. The influence that he exercised so patiently while at the head of this Metropolitan diocese was always for charity and Christian forbearance. The wheels of life ran more smoothly in this mixed population for his smile, and now that the grim shadow of death has fallen across it we shall be all the poorer."

Silas Huntingdon Carpenter, chief of the Canadian secret service, has been appointed chief detective of the city of Montreal.



## CHRIST'S FRIENDS.

A Sermon Preached at Manchester, England.

BY ALEXANDER MACLAREN, D. D.

Text: Ye are my friends if ye do whatsoever I command you, etc.—John 15: 14-17.

A wonderful word had just dropped from the Master's lips when he spoke of laying down his life for his friends. He lingers on it as if the idea conveyed was too great and sweet at once to be taken in, and with soothing reiteration he assures the little group that they, even they, are his friends.

I. Notice what Christ's friends do for him. "Ye are my friends if ye do whatsoever I command you." In the former verse "friends" means chiefly those whom he loved. Here it means mainly those who love him. They love him because he loves them. In this verse the idea of friendship to Christ is looked at from the human side. And he tells his disciples that they are his lovers as well as beloved of him, on condition of their doing whatsoever he commands them.

How wonderful that stooping love of his is, which condescends to array itself in the garments of ours. Every form of human love Christ lays his hand upon, and claims that he himself exercises it in a transcendent degree. "He that doeth the will of my Father which is in heaven, the same is my brother and sister and mother." That which is even sacred, the purest and most complete union that humanity is capable of—that, too, he consecrates; for even it, sacred as it is, is capable of a higher consecration, and, sweet as it is, receives a new sweetness when we think of the Bride, the Lamb's wife, and remember the parables in which he speaks of the Marriage Supper of the Great King and sets forth himself as the Husband of humanity. And, passing from that Holy of Holies out into this outer court, he lays his hand, too, on that more familiar, and yet precious thing—the bond of friendship. The Prince makes a friend of the beggar.

The peculiarity of Christianity is the strong personal tie of real love and intimacy, which will bind men, to the end of time, to this man that died 1900 years ago. We look back into the waste of antiquity; the mighty names rise there that we reverence; there are great teachers from whom we have learned, and to whom, after a fashion, we are grateful. But what a gulf there is between us and the best and noblest of them! But here is a dead Man, who today is the object of passionate attachment and a love deeper than life to millions of people, and will be till the end of time. There is nothing in the whole history of the world the least like that strange bond which ties you and me to Jesus Christ, and the paradox of the apostle remains a unique fact in the experience of humanity: "Jesus Christ, whom, having not seen, ye love." We stretch out our hands across the waste, silent centuries, and there, amidst the mist of oblivion thickening round all other figures in the past, we touch the warm, throbbing heart of our Friend, who lives forever, and forever is near us. We here, nearly two millenniums after the words fell on the nightly air on the road to Gethsemane, have them coming direct to our hearts. A perpetual bond unites men with Christ today; and for us, as truly as in that long-past Paschal night, it is true, "Ye are my friends."

But notice the condition, "If ye do what I command you." He commands, though he is Friend; though he commands he is Friend. "Ye are my friends if ye do the things which I command you," may either correspond with his former saying, "If a man love me he will keep my commandments," or with his latter one, which immediately precedes it, "If ye keep my commandments ye shall abide in my love." For this is the relationship between love and obedience, in regard to Jesus Christ, that the love is the parent of the obedience, and the obedience is the guard and the guarantee of the love. They that love will obey; they who obey will strengthen the love by acting according to its dictates, and will be in a condition to feel and realize more the warmth of the rays that stream down upon them, and to send back more answering obedience from their hearts. Not in mere emotion, but in mere verbal expression, not in mere selfish realizing of the blessings of his friendship, and not in mere mechanical, external acts of conformity, but in the flowing down and melting of the hard and obstinate iron will, at the warmth of his great love, is our love made perfect. Obedience, which is the child and the preserver of love, is something far deeper than the mere outward conformity with the externally apprehended commandments. To submit is the expression of love, and love is deepened by submission.

II. Secondly, note what Christ does for his friends. "Henceforth I call you not servants, for the servant knoweth not what his lord doeth." The slave may see what his lord does, but he does not see his purpose in his acts. "Their's not to reason why." In so far as the relation of master and servant goes, and still more in that of owner and slave, there is simple command on the one

side and intelligent obedience on the other. The command needs no explanation, and if the servant is in his master's confidence he is more than a servant. But, says Christ, "I have called you friends;" and he called them so. He called them so before he now named them so. He called them so in act, and he points to all his past relationship, and especially to the heart-out-pourings of the upper room, as the proof that he has called them his friends, by the fact that whatsoever he has heard of the Father he had made known to them.

Jesus Christ, then, recognizes the obligation of absolute frankness, and he will tell his friends everything that he can. Every one of Christ's friends stands nearer to God than did Moses at the door of the Tabernacle when the wondering camp beheld him face to face with the blaze of the Shekinah glory, and dimly heard the thunderous utterances of the Godhead as he spake to him as a man speaks to his friend.

Ought not that thought of the utter frankness of Jesus make us very patient of the gaps that are left in his communications and in our knowledge? There are so many things that we should like to know—things about the meaning of all this dreadful mystery in which we grope our way—when it were so easy for him to have lifted a little corner of the veil and let a little more of the light shine out. Why does he thus open one finger instead of the whole palm? Because he loves. A friend exercises the right of reticence as well as the prerogative of speech. And for all the gaps that are left, oh! let us bow quietly and believe that if it had been better for us he would have spoken. "If it were not so I would have told you."

And that frankness may well teach us another lesson—the obligation to keeping our ears open and our hearts prepared to receive the speech that comes from him. If we kept down the noise of that "household jar within," if we silenced passion, ambition, selfishness, worldliness, if we withdrew ourselves, as we ought to do, from the Babel of this world, and hid ourselves in his pavilion, from the strife of tongues, and were accustomed to "dwell in the secret place of the Most High," and to say, "Speak, Friend, for thy friend heareth," we should more often understand how real today is the voice of Christ to them that love him.

Such rebounds the inward ear  
Catches often from afar:  
Listen! prize them, hold them dear,  
For of God—of God!—they are.

III. Thirdly, notice how Christ's friends come to be so, and why they are so. "Ye have not chosen," etc. (Verse 16.)

In all cases of friendship between Christ and men, the origination and initiation come from him. "We love him because he first loved us." He has told us how, by his divine alchemy, he changes by the dropping of his blood our enmity into friendship. In the previous verse he has said, "Greater love hath no man than this, that a man lay down his life for his friends." Since he has thus by the blood of the cross changed men's enmity into friendship, it is true universally that the animosity between us and Christ comes entirely from him. But there is more than that in the words. I do not suppose that any man, whatever his theological notions and standpoint may be, who has felt the love of Christ in his own heart in however feeble a measure, but will say as the apostle said, "I was apprehended of Christ." It is because he lays his seeking and drawing hand upon us that we ever come to love him, and that the Shepherd always comes to seek the sheep that is lost in the wilderness.

This, then, is how we come to be his friends; because, when we were enemies, he loved us and gave himself for us and ever since has been sending out the ambassadors and the messengers of his love to draw us to his heart. And the purpose for which all this forthgoing of Christ's initial and originating friendship has had in view is set forth in words with which I can only touch in the lightest possible manner. "That ye may bring forth fruit." He goes back for a moment to the sweet emblem, with which this chapter begins, and recurs to the imagery of the vine and the fruit. "Keeping his commandments" does not explain the whole process by which we do the things that are pleasing in his sight. We must also take this other metaphor of the bearing of fruit. Neither an effortless, instinctive bringing forth from the renewed nature and the Christ-like disposition, or a painful and strenuous effort at obedience to his law, if we take the two things separately, describes the whole realities of Christian service. There must be effort; for men do not grow Christ-like in character as the vine grows its grapes, but there must be, regulated and disciplined by the effort, the inward life, for no mere outward obedience and tinkering at duties and commandments will produce the fruit that Christ desires and rejoices to have. First, unity of life with him; and then effort. Take care of modern teachings that do not recognize these two as both essential to the complete ideal of Christian service, the spontaneous fruit-bearing, and the strenuous effort after obedience.

"That your fruit should remain." There is nothing

that corrupts faster than fruit. There is only one kind of fruit that is permanent, incorruptible. The only life's activity that outlasts life and the world is the activity of the men that obey Christ.

And the other half of the issues of this friendship is the satisfying of our desires, that "whatsoever ye shall ask the Father in my name he may give it to you." How comes it that it is certain that Christ's friends, living close to him, and hearing fruit, will get what they want? Because what they want will be in his name, in accordance with his will. Make your desires Christ's, and Christ's yours, and you will be satisfied.

IV. And now, lastly, note the mutual friendship of Christ's friends. "These things I command you, that ye love one another." This whole context is, as it were, enclosed within a golden circle by that commandment which appears in a former verse, at the beginning of it, "This is my commandment, that ye love one another," and re-appears here at the close, thus shutting off this portion from the rest of the discourse. Friend, of a friend should themselves be friends. We care for the lifeless things that a dear friend has cared for; books, articles of use of various sorts. If they have been of interest to them, they are treasures and precious evermore to us. And here are living men and women, in all diversities of character and circumstances, but with this stamped upon them all—Christ's friends, lovers of and loved by him. And how can we be indifferent to those to whom Christ is not indifferent? We are knit together by that bond, Oh, brother, we are but poor friends of that Master unless we feel that all which is dear to him is dear to us. Let us feel the electric thrill which ought to pass through the whole linked circle, and let us beware that we slip not our hands from the grasp of the neighbor on either side, lest parted from them, we should be isolated from him, and lose some of the love which we fail to transmit.

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## REVIVALS—WHY NOT NOW?

BY REV. THEODORE L. CUYLER.

Powerful revivals are not as frequent in the churches as they once were. However this may be accounted for, the fact remains. That distinguished veteran of the American pulpit, Dr. Storrs, in his recent "jubilee" discourse recognizes "a drift in the general Christian thought and feeling which has presages of evil." As one of the evidences of this drift he says that "unquestionably the secular spirit in the churches at large is more active and pronounced than in the simpler, earlier days—the days marked by the great revivals, of sixty, fifty or forty years since." If this be so, then there is all the more need of just such spiritual quickening. They are just as possible as they ever were. Can the churches have them if they seek for them in the right way? Most assuredly they can.

A genuine soul converting revival is simply an outpouring of the Holy Spirit. That Divine Spirit can do to-day what he wrought at Pentecost and many times since; the reservoir of heavenly blessings is inexhaustible. Lately the city of Buffalo has begun to turn the mighty electric energy generated by the falls of Niagara into its own streets, for the furnishing of light and the propulsion of cars and various machineries. The energy has been there all along; now Buffalo begins to use it. The divine energy of the Almighty Spirit, which Jesus Christ promised to his followers, is always waiting and willing to descend upon us. That Spirit is often "resisted"; that Spirit may be "grieved" away and may be "quenched," but it is equally true that our Heavenly Father is more ready to bestow the gift of the Holy Spirit to them that ask him than an earthly parent is to give bread to a hungry child.

Mark you—the promise is to them who "ask." The quickening, converting Spirit comes in answer to prayer. He did at Jerusalem eighteen centuries ago; he does so now. But not every kind of praying brings a revival. There is an awful amount of so called prayer that is only from the throat outward; it begins nowhere and ends in nothing. Such pointless repetitions of stereotyped phrases must be as wearisome to God as they are unprofitable to the utterers. There must be pitch point and purpose as well as faith in every effectual prayer. At an evangelistic meeting for 'roughs' over in New York, when the leader called on some one to pray, a hard looking character in the crowd arose and said, "Oh, Lord, forgive me for being a bad man; and please excuse me, Lord, from saying any more now. Amen." He did not need to say any more; he had told God just what he wanted. Brethren, if you really and earnestly long for an outpouring of the Spirit, tell God so; ask in the name of the divine intercessor, Christ Jesus.

One of the most striking incidents in Dr. Spencer's once famous "Pastor's Sketches" is the account of a godly old mother in Israel who called him in when passing her house, and said to him "a revival is coming." She went on to tell her pastor that when she was out in her garden, she heard every day, through an open window, a venerable deacon who was confined to his room

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by lameness. The old Elisha in that upper room was wrestling with God for a descent of the Holy Spirit. "I am not so foolish," said the good woman, "as to think that I know the secrets of the Lord. I am none of your fanatics. But remember, I tell you a revival is coming. God answers prayer. You will see." And Dr. Spencer did see ere long a powerful awakening in his congregation, and among the converts were a son and daughter of that old man who believed in prayer. His were not the only prayers; others in the church joined with him in asking God for what they wanted most. Has such praying lost its power? A thousand times No!

If the right kind of praying is a prelude to a genuine revival, the right kind of preaching is of vast moment also. The men who led in those seasons of great spiritual quickening that Dr. Storrs refers to, were not afraid to preach the exceeding sinfulness of sin and its just retributions, as well as the wondrous love of God in redemption. The thunders of Sinai, and the loving invitations of Calvary were both made audible in their trenchant sermons. Such preaching made thorough work. The surface of men's hearts and consciences were not merely scratched over with cultured essays but christianity; the gospel plow was thrust down deep into the lower strata of human hearts and their nethermost convictions of divine truth, and when souls were converted, their eternal hopes were bottomed on the base rock. Sinners were not only invited to come to Jesus, but were told why they should come, and that, unless they left their darling sins behind them, the Saviour would not accept them. Bear in mind that it was this style of heart-piercing presentation of the gospel by the apostle Peter which produced the glorious harvest of converts at Jerusalem. That was a typical revival; earnest prayer and earnest preaching were attended by a powerful outpouring of the Holy Spirit. Why not now?

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#### THE FOODS OF THE MIND.

If people would only be careful what they put into their minds! If man were like a tree it would not make so much difference. The tree absorbs only what it needs for growth and beauty. It takes from filthy water, from a mixed soil, from unpleasant fertilizers, and transforms all that it needs into wholesome nutriment. The mind of man is not such a chemical laboratory. If the mind were simply a reservoir, in compartments, it could be more easily managed. We could pump it out and cleanse it, and get rid of the bad material taken in, ignorantly or inadvertently. Whatever the soul is, it is not this sort of receptacle. If we could conceive of it as material, it might be some volatile essence or gas, with a hungry affinity for everything. Suppose it to be pure originally; it seems in its affinity to lack the power of selection or rejection, of transforming what it absorbs into healthy growth and beauty. The pure essence is changed in substance—it is colored; it is stained; it is tainted. Sometimes it shines and sparkles, and this iridescence, which perhaps is of decay, like Cypriote glass, is called beauty. A sinful and beautiful soul! Is there any process by which it can be redistilled and purified? Unfortunately there is memory, which holds fast all it gets. Why, this essence is more intractable to purifying treatment than butter. The housewife knows how nearly impossible it is to restore to purity tainted butter, which has been permitted to absorb alien and disagreeable odors. It is strange that she is much more careful of her butter than of her child's mind, which is much more susceptible and delicate, much more liable to take vitiating material, that becomes a part of the mind itself, and is practically ineradicable. One can see why an eternity is needed to forget what one has learned in the brief space called Time.

Can you not see the difference between a vicious mind—a mind transformed as if by chemical action by reason of unwholesome influences—and a diseased body? We can understand something of the chemistry of the body. Until its tissues are destroyed, it has the power of throwing off deleterious substances. Nay, originally it acts somewhat as a tree acts. It selects and appropriates only what it needs. We say, therefore, when the body is sick, give nature a chance. These ills are to some extent foreign, and the normal life can cast them off. Even habit in the body is not so inexorably a tyrant, usually, as memory is in the soul. Looking at the soul, or the mind, as an entity, a something separate from the body, it is made up of impressions; so far as it can manifest itself to us it is what it has gathered into itself. If it is made up of vicious impressions, what a labor it will be—memory standing by mocking—to transform its bad elements! The mind of the child, like some ethers, takes in everything that offers, without discrimination, and becomes of the substances it absorbs. What would not many adult men and women give if they could cast out from the very fibre of their minds the vile images and suggestions got when the mind was in its most plastic state!

This is all theory. Yes. You cannot raise a mind. It must know evil as well as good, and be straightened to resist the one and attain the other. True. But let us talk a little about children.

At no other period of life is acquisition of knowledge so rapid as in the first ten years. The curious mind is infinitely active in its attempt to know the universe. Impressions made then are the strongest. All the surroundings are eagerly absorbed, and if we could look within we could see the process of a mind being made by that absorption. No two minds are alike in this power of taking in, or in original capacity. But all alike are formed, invigorated, deteriorated, made noble or debased, colored or stained, by what they take in. It is evident that the quality of the mind can be largely determined in these plastic years. The child must see the world, but its meaning will be interpreted to him by what is told him. He will begin to form a habit of looking at it in one way or in another way. This is the beginning of the formation of taste. It depends upon his teaching and his surroundings whether he acquires a taste for that which is pure and noble, or that which is base and vulgar. A vast amount of his knowledge is, of course, self-acquired, the necessary consequence in a susceptible mind let lose in a new and intensely interesting world. But the determining bent for life may be in the mental tastes and habits formed by what he hears daily and reads. Men and women, some of them, learn by bitter experience what is harmful, and when they come to years of discretion, if they ever do, they regret the intellectual food which they took that is vicious. The child can be helped in his habit of discrimination. If care is taken in the family, in the school, that what he hears and reads is pure and elevating, he will get a strong liking for that which is good, and this liking, this habit, will fortify him against the evil in literature and in talk when he comes in contact with it. Thus it is of tremendous importance that nothing should be put into the mind of the child by those in authority that is not wholesome and invigorating. These are all common-places, and would not need to be insisted on if parents and teachers were as careful about what they permit to go into the mind of the child as they are about its diet and physical training. But they are not. A large portion of the reading-books are vapid and enervating. Most mothers are more anxious lest an unripe apple should get into the stomach of her child than that an indigestible, crude, vulgar book should get into his mind. In one case the doctor of medicine can probably relieve the patient; in the other, the doctor of letters finds it almost impossible to deal with a mind which has been vulgarized from the beginning. In the popular thought, reading is a sort of fetiche. It is regarded as a virtue in itself. It is a good or a bad accomplishment according to the use made of it.—Charles Dudley Warner, in Harper's Magazine for October.

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#### THE AMENITIES OF DAILY LIFE.

I think one of the most common forms of incivility as seen in daily life is the failure to show interest in what people are saying to you. This lack of interest, excused on the score of preoccupation, or absence of mind, or inattention, throws an effectual chill on family or social intercourse, and acts as a wet blanket wherever it is found. The fact is that when people are together, they should be interested in each other's talk and each other's concerns. Letters, the morning paper, one's own thoughts and plans should be put aside in the family, and whether in the sitting room or at the table, a common life shared should make possible common conversation and polite intercourse.

I was a very little girl when my father gave me a rule for conduct which has never ceased to have with me the force of an obligation. "Always look at the person who is speaking to you. Always look straight at the person to whom you are speaking." The practice of this rule makes one a good listener, and a good listener is as essential to pleasure in conversation as a good raconteur.

The whole secret, or nearly the whole secret of personal magnetism and popularity is in the habit of giving deferential attention to what is going on about you. Next to this comes, and it has a high place in family amenities, the keeping in the background your grievance.

Where people are sensitive, and the greater the scale of refinement, the greater is apt to be the sensitiveness to others' moods and to praise or blame, it is inevitable that feelings will be hurt.

But my grievance even if it be positive and well-grounded, is my personal affair, and must not be permitted to intrude upon the peace of the household. It is mine, and therefore it is my privilege to put it with other unpleasant things quite out of sight. No personal slight, no personal sorrow, no individual infirmity should be allowed to cloud the general happiness.

Among the neglected amenities of life, one finds

often the scarcely veiled indifference of the young to the old. Younger people are so full of vitality, so occupied, so rushed in these busy days with their engagements and their pleasures that they too frequently have scant consideration for their seniors. But age has its rights as well as its privileges, and it has a claim on the courtesy, the patience and the respect of those who, however young they may be now, will, if they live long enough, in time be old themselves.

Among the heedless brutalities of daily life is a habit of brusque and indiscreet candor. "What a hideous bonnet you have; pray, where did you get it? You look like a fright!" I heard one sister say to another, and I felt most indignant. The bonnet may or may not have deserved the comment; that was a matter of preference, but the young woman capable of so rude a remark should have been made to wear a penitential sheet with holes for her eyes until she had learned better manners. "You are looking very ill," if repeated often enough, will make even a well person a temporary invalid, and, where disagreeable truths will do no good, and no principal is involved in their expression, it is best not to utter them. Silence is sometimes, not always, but often, golden.—Aunt Marjorie, in Christian Intelligencer.

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#### IN PASSING.

BERTHA GARNEUX DAVIS.

If Thou but hold me close, I shall not heed  
The flowing waters and the moaning blast,  
Nor strangeness of the banks where rush and reed  
In chilly dampness blow.  
Then hold me fast,  
Christ Jesus, when I go!

If Thou but whisper low, I shall not care  
What dreary echoes in the valley be,  
What gloomy noises fill the heavy air,  
And to loud wailing grow;  
Then speak to me,  
Christ Jesus, when I go!

If Thou but smile on me, I shall not note  
The dusk enfolding me a little while,  
Nor darkness of the waves that round the boat  
With saddened murmurs flow;  
Then do Thou smile,  
Christ Jesus, when I go!

Washington, D. C.

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#### DO THAT WHICH IS HONEST.

A gentleman jumping from an omnibus in New York lost his pocket-book. In a little while he discovered his loss, and hastily returned, inquiring of every one he met if a pocket-book had been found. Meeting a little girl of ten years of age he made the same inquiry. She asked, "What kind of a pocket-book?" He described it. Then unfolding her apron, "Is this it?" "Yes, that is mine; come into this store with me." The gentleman examined the papers. "That is all right," said he; "fifteen notes of a thousand dollars each. Take this note of a thousand dollars as a reward for your honesty." "No," said the little girl, "I cannot take it. I have been taught in Sunday school not to keep what is not mine, and my parents would think I had stolen it." "Take me to your parents, then!" She took him to her humble home. The gentleman not only gave the gift, but provided work for the father. Dear children, it always pays to be honest. The Rev. Dr. Sargent states that during the days of slavery a smart, active colored boy was put up for sale. A kind master who pitied his condition went to him, and said, "If I buy you, you will be honest?" The boy with a look that baffled description, replied, "I will be honest whether you buy me or not." That is true honesty!

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#### HOW A BEE STINGS.

The sting is, of course, a bee's only weapon, says a writer in The Cosmopolitan. It is not the single spear that appears to the naked eye, but consists of three prongs each beautifully grooved into the others, thus forming a sort of tube through which flows the poison from the sac to which the sting is attached. As soon as the point of the sting enters the flesh, two of the prongs, which are barbed, begin to work forward alternately. When one has been thrust forward, its barbs catch in the flesh and hold while the other is being thrust forward; and this motion, which also pumps the poison sac, is continued until the sting has penetrated to its full length. The sting, accompanied by its appendages, is almost invariably torn from the bee, and remains in the flesh of the unfortunate victim. Unfortunate bee, too, as the loss of its sting is eventually followed by death. Hence it can be said that a bee literally defends its home with its life. It is always well to remember that a bee seldom uses its sting except in defence of its home. Out in the fields, flitting from flower to flower, a bee is the most harmless creature in existence. If one strays into a building, there is no danger that it will sting the inmates; its only thought is to again find its way out.



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A NEW YEAR'S GREETING.

The MESSENGER AND VISITOR wishes to all its subscribers and readers A VERY HAPPY NEW YEAR! We shall endeavor so far as we can to prove the sincerity of our New Year's greeting by constant efforts to promote their happiness and welfare during the year. The paper appears in this first issue of 1897 in a new form and in a new dress of type. It is unnecessary to say that the change of form implies no change of purpose or of character. It is now as always our earnest purpose to unite in active Christian fellowship with every Christian reader, with every Baptist church, with the denomination, and with every Christian community great or small, to provide the things which are true, honest and of good report; to serve the cause of Christ and humanity, and to aid heartily in the promotion of all that tends to righteous, wholesome and beneficent life in the individual, the family, the church and the nation. The work of this journal is not to serve any private or personal ends; it is not to serve exclusively any one interest smaller than that of the cause of Christ, though to that end it serves the cause of the Baptist churches in these provinces especially. The work committed to us is large and responsible, and knowing this full well, we most earnestly desire the active sympathies, co-operation and prayers of our readers, that the MESSENGER AND VISITOR may more and more fully realize its purpose to be a minister of good to the people, an efficient advocate and helper of every good cause.

It may be that the changes in the arrangement of different departments, necessitated in the adoption of the sixteen page form, will be at first a trifle confusing to some of our readers. But a little patience and consultation of the table of contents on the first page will enable one to find any of the departments, and when our readers have become accustomed to the new form we are sure that they will consider it in almost every respect more convenient than the old. They will also, we doubt not, fully appreciate the beautifully clear print from an entirely new dress of type in which the present issue appears.

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FORWARD WITH GOD.

Along with the ceaseless and resistless march of events we are being swept onward into another year. The record of Eighteen Hundred and Ninety-six has been finished. Day by day, as they have been spread before us, all have been reading with more or less attention the pages of that volume which Time has been making for us. And how great, how wonderful those pages are! By means of the pens of ready writers, the pencils and cameras of artists, the skill of engravers and all the multiform machinery and equipment of myriads of printing offices, the world has been flooded with daily, weekly and monthly literature in the attempt to reproduce something of that which is contained in the daily pages of that wonderful book of Time. How comparatively little

of life's great story can thus be produced and how distorted and inadequate the picture is, we need not say. We gather a little of what the printing press reproduces, and a little, more or less, of what no human pen writes or indeed can write, and straightway the page is turned—the volume is finished—and we pass on to another. That which we number 1896 is now complete. Already several pages of a new volume have been turned. And so we go on making as well as reading history, for each of us is a writer more or less as well as a reader in that great book of Time. The record of the year is complete. What is written is written. No power, while time shall last, can change the record written in the book. It remains a self-recorded history—a book of judgment for the world.

How little we understand the meaning of it all! It is a book no man can fully read and comprehend. Many forces, many human brains and hearts and hands are employed in the making of it, but its author and designer is God. What He is doing we can only in the vaguest and most imperfect manner know. His purpose and His work in their fulness and finality are infinitely beyond us. But of this we are sure that all His work is true and that everyone who loves the truth is a worker together with God, and no life that is united with His shall be lost, nor shall its work be in vain, however obscure or despised of men the worker and his work may be. Day by day we try to read this great book which is being made, and though we read it so blunderingly and understand it so imperfectly, it has still a never failing interest for us and we are ever trying to make out its meaning. Here, as we read, we find a paragraph which seems radiant with light from heaven. It is full of cheer and hope. But we turn the page and are confronted with sentences that seem charged with darkness and anguish of the bottomless pit. The venom and the slime of serpents is in it and upon it, and our souls turn away in bitterness that is akin to despair. This book of Time, so full of good, so full of evil, on the pages of which the lights and shadows fall so strangely, so great, so wonderful and always growing greater and more wonderful with the passing years! When the wise men seek to understand it, it is too painful for them. The book is God's and only He can unfold its meaning. The book is God's, we say—this book of the record's of Time, because the world is God's. He made it and they that dwell therein. What He has made is good, what He is doing is right, and when the great historic drama shall be complete, it shall declare His glory. What has been we can but dimly understand. What is to come we cannot know; but, knowing God, we know the end of all things shall be good. What eclipses, what cataclysmic experiences the world and its inhabitants shall yet pass through we cannot predict; but of this we are assured that no one who works in conscious fellowship with God, works in vain; no life that is in His keeping shall perish; and when this great volume shall be complete and "the riddle of the painful earth" shall stand revealed, then, in that final day and in the consummation of "that divine far-off event to which the whole creation moves," shall the eternal Providence be vindicated and all the ways of God to men be justified.

Moving forward into the unseen and untried, the christian should march, if not in the exultation of present triumph, yet with the assured confidence of final victory. The future will not be all sunshine. Life will have its discipline for us all. There will be trials and temptations, sorrows and sufferings, great troubles, it may be, and darkness like that of the valley of the shadow of death; but they who are loyal to truth and God shall not be confounded.

Oh blest is he to whom is given  
The instinct that can tell  
That God is on the field when He  
Is most invisible!

And right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty.  
To falter would be sin!

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Hon. Mr. Pendergast has resigned his seat for St. Boniface in the Manitoba Legislature. It is understood he will accept a judgeship.

POWER FROM ON HIGH.

Power is the word that characterizes Pentecost. It was the fulfilment of Christ's promise to His disciples—"Ye shall receive power when the Holy Ghost is come upon you." The symbols of the Almighty spiritual presence were a rushing sound as of a mighty wind or breath, filling all the place where they were sitting, and an appearance of fire which divided itself into tongue-like flames and sat on each of them. The symbol was accompanied by the impartation of a mighty energy, bringing to their minds wonderful illumination, thrilling their beings with heavenly ecstasy, moving their tongues to speak in languages before unknown and inspiring them with such powers of conception and utterance as they had never known before. This was shed forth by Him who had said—"All power is committed unto me, go ye therefore and teach all nations." The symbol was not of beauty or of peace or prosperity. All these are in the Gospel, but that which supremely characterizes the Word of Christ and makes it a conquering thing in the world is power—the power as of a mighty inbreathing of the spirit of God, filling the soul with an energy divine, power as of a holy fire, consuming selfishness and filling the hearts of men with love and with a passionate zeal for Christ and for humanity.

The power is of God. That is implied in what has been said, but the truth is so supremely important as to demand the strongest emphasis that can be given to it. It is not attained by a development from beneath but comes down from above. It demands indeed a proper organism for its manifestation, in believing hearts and waiting assemblies, even as the musician must have an instrument constructed and rightly attuned for his use; but the power is "from on high." It has its origin, not in the physical or the psychical or the intellectual—though all these are employed and glorified in its manifestation—but in the Spirit. It is the Divine Spirit, touching the human spirit, that gives the power, filling the receptive soul with energy from above. It was in this power, in this demonstration of the Spirit, that Paul preached the Gospel at Corinth and elsewhere. Without this divine condition there cannot be effective preaching in any place or in any age. There is indeed no faculty which God has conferred upon men, whether of body, mind or spirit, that is to be despised. He uses the whole man in all the fulness of his power in His great work of salvation. All physical force, all knowledge and learning, all powers of thought and expression,—all these, and many things of less account than they, God employs in that gracious ministry. But it is only as, and in proportion as, the human powers are inspired, sanctified and controlled by the indwelling Divine Spirit that ministry in the name of Christ and for the salvation of humanity realizes its true purpose.

The speaking with other tongues, which was one of the most remarkable results of the Pentecostal baptism, has been much discussed. What were these "other tongues"? Were they real languages? Was the gift permanent to the apostles? Was it a miraculous endowment given to enable them to preach to all the nations? Into these much debated questions it is not necessary to enter here. It is upon the face of the narrative that in the exercise of this divine gift the disciples did speak real languages, before unknown to them, and that there were many in Jerusalem who heard and understood their speech. If that great multitude, gathered from "every nation under heaven," heard in their own familiar languages from the apostles on the day of Pentecost the impassioned preaching of Christ's gospel, as they seem to have done, then certainly a great practical purpose was served in that miraculous gift of tongues. But whatever may have been the practical purpose, there is a symbolic significance in that miraculous manifestation which the divinely illuminated minds of the apostles could not fail to apprehend and which should have for us a lesson of no less significance. The Word of God is not to be bound and limited. It is not given to be shut up in libraries and universities, but to go forth, not returning without result, but making the earth beautiful and fruitful to the glory of God. The gospel is given to be declared. The Spirit prompts and inspires to the utterance of the good tidings of salvation through Christ. Every

hearer is charged with this is to become a medium people's of the earth. vation by means of all became the church's glor Pentecost. It is her gl One thought more in seems of great import reception of the Power company of believers in noticed,—who support world? But they have promise of their Lord, mind and spirit, in pr Lord, in holy purpose, answer from on high. The answer came in lieving souls waiting have or ever can wait above comes to energi ness of men. It is m of Pentecostal blessin needs today.

EDUCATION.

The educational meeting on Tuesday evening extended and was of a high order. Stewart, of Mount Acadia, and Mr. McNeill, however, Baptist ministers of the Gates and G. W. Scher exercises. Pastor Gordon of the evening, Dr. St. len address and was gratulating Pastor Gordon of their beautification of the mountainous district would sometimes be the legend "Rest and There might be a terrible circumstance its motto, but as applicable should read—"Be thou given you to do is as the opening of this facilities for work with quickening and expansion. Proceeding, Dr. Stewart was not a popular think that whatever no responsibility in the common school provision is necessary that the more we study understand our duty shall feel that we do our hands. The church because of its relation. The result of bible every Sunday school education. Our Lord educating them for man of today with his to preach the gospel mind disciplined. cated ministry is but for the country in the back settle upon the finest of quently to the sign which he was at Baptism." There He whom the wo the common Lord divine grace, the church and the wo

The training of which the church tion. There are many country thirsting Christ is calling the world. They church. They safe-guards of ed this grand young for young men positions of hot such men and w prepared to stri ideals. It is t



hearer is charged with the message. Every language is to become a medium for its declaration to all the people of the earth. To preach this gospel of salvation by means of all languages to all people, that became the church's glorious mission on the day of Pentecost. It is her glorious mission still.

One thought more in connection with this lesson seems of great importance—the conditions of the reception of the Power from on high. That little company of believers in Jerusalem (unknown and unnoticed)—who supposed that they would move the world? But they waited upon the command and promise of their Lord. They waited in harmony of mind and spirit, in prayer, in faith in their ascended Lord, in holy purpose, in trustful expectation of an answer from on high. They did not wait in vain. The answer came in power. No company of believing souls waiting under similar conditions ever have or ever can wait in vain. The power from above comes to energize and make effectual the weakness of men. It is more of Pentecostal waiting and of Pentecostal blessing above all else that the world needs today.

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**EDUCATIONAL MEETING.**

The educational meeting held in the Main Street church on Tuesday evening of last week was well attended and was of a highly interesting character. The speakers announced for the evening were Rev. Dr. Stewart, of Mount Allison University, Rev. Dr. Keirstead, of Acadia, and Rev. N. A. McNeill, of Hampton. Mr. McNeill, however, did not arrive. A number of the Baptist ministers of the city were present. Revs. G. O. Gates and G. W. Schurman took part in the opening exercises. Pastor Gordon introduced as the first speaker of the evening, Dr. Stewart, who delivered a very excellent address and was heard with much interest. Congratulating Pastor Gordon and his people on the completion of their beautiful church, Dr. S. said that in some of the mountainous districts of Scotland a summer tourist would sometimes find a rustic seat by the wayside with the legend "Rest and be thankful" written above it. There might be a temptation for a church in so comfortable circumstances, the speaker said, to adopt that as its motto, but as applied to a church of Christ the motto should read—"Be thankful, but rest never until the work given you to do is accomplished." He trusted that from the opening of this new building and with the better facilities for work which it afforded there might come a quickening and expansion of all the church's enterprises. Proceeding, Dr. Stewart said he was aware that Education was not a popular subject. Many persons seemed to think that whatever else the church is bound to do, it has no responsibility in providing education. They look to the common school system and the State to make what provision is necessary. But the speaker was persuaded that the more we study the character of christianity and understand our duty as christian people, the more we shall feel that we dare not allow education to pass out of our hands. The church is deeply interested in education because of its relation to an efficient christian ministry. The result of biblical learning which is in the hands of every Sunday school teacher is a product of christian education. Our Lord trained his disciples for three years, educating them for the work of the ministry. The young man of today with his heart full of love to Christ and of zeal to preach the gospel to the world, still needs to have his mind disciplined and informed by education. An educated ministry is needed not only for the city churches but for the country districts. He would have the people in the back settlements and along the shores fed also upon the finest of the wheat. Dr. Stewart alluded eloquently to the significant motto above the platform on which he was standing, "One Lord: One Faith: One Baptism." There was one Lord for all christians, even He whom the world hated and rejected; one Faith in the common Lord; one Baptism, the seal and pledge of divine grace, the abiding line of separation between the church and the world.

The training of the ministry, however, was not all for which the church was responsible in the matter of education. There are many young men and young women in our country thirsting for knowledge. This is evidence that Christ is calling them to take positions of influence in the world. These boys and girls have claims upon the church. They need and should have the privileges and safe-guards of education under christian influences. In this grand young country of ours there are opportunities for young men and women with an education to rise to positions of honor and influence. The country needs such men and women; educated in christian schools, and prepared to strive for the realization of high christian ideals. It is the duty of the churches with generous

hand to help these young men and women up to positions of honor and usefulness. It is sometimes urged that men who have had the advantages of a college education have turned out sad failures. Of course there are failures among college graduates but they are comparatively rare. It is the duty of the people to see that their colleges are well equipped and well manned. The men chosen for professors should be the best attainable, but above all prayer was necessary and those who were charged with the important duties connected with the educational work of a denomination needed to be upheld and encouraged by the prayers of the churches.

Dr. Keirstead being introduced congratulated the pastor and people of Main St. on the completion of their work of building and intimated that what they had accomplished in that line must be regarded as prophetic of the generous aid they would be able to render to the college and the cause of education in years to come. Since Martin Luther and his proclamation of justification by faith the individual soul and the local church have been emphasized. But, though we magnify the local church we must also recognize a grand principle of interdependence. Just as the infant child, though an independent life, is still dependent for continued existence and proper development upon an environment created for it by others, so is it with a church. It is independent. There is a promise and potency of life in it, but it is also dependent upon that complex life of which it is a part, and as the life around it becomes more complex the relations of the local church to things beyond itself become more numerous. It is on this principle that the church is interested in education. The church is interested in professional education—in the production not only of good ministers but of good physicians, lawyers, engineers, etc., because the church is interested in everything which tends to the betterment of human life. The church is interested in education because of its salutary effect upon politics and government. It is interested in the higher education, because of its relation to that of the common schools. The christian college does not exist to monopolize learning, to guard the preserves of learning for a favored few and so to create an aristocracy of letters, but rather to open every door by which light and blessing may come from God to the people. The church accordingly is interested in the higher education because the welfare of the common schools is dependent upon the colleges. The trained educationists who mould and control the common school system must be in great measure a product of the higher education. If the higher education should perish then the common school system would fall to ruin.

But the church is giving, too, on every hand, as well as receiving. It gives in this matter of education. It gives motive. Men can do little effectively unless the thing they are engaged in take strong hold upon them. In any great work for humanity, the ideal needs to be founded in religious belief and feeling. The loftiest ideals, the most powerful motives are those that centre in God and are charged with the inspiration of fellowship with Him. It is this that in the individual christian soul and in the church brings things to pass. Here is the grand motive for education. God is mind, and reason, and love, and true education which is the harmonious and reverent cultivation of the human powers is the bringing of the soul into a larger fellowship with God, as well as into relations of more helpful fellowship with humanity. This is the principle on which our churches seek to provide for the education of our young people under christian influence.

Dr. Keirstead proceeded to speak more particularly of the schools at Wolfville. The number of students in the college is now 125, which is more than double the number in attendance 14 years ago. It is hoped this number will be doubled within a much shorter time. There is room for more students, especially in the Seminary. He advised that any who desired an education should not wait until they saw clearly the means of getting through before they made an attempt, but to go over to Wolfville and take one term if they could do no more. The way was apt to open up before a persevering student as he goes along, and he finds that he has been able to reach a point far beyond what he expected at the outset.

Rev. W. C. Vincent, of Sackville, was present, and at the call of the chairman came to the platform and delivered an admirable address. Mr. Vincent said he was always ready to say a good word for Acadia, his *Alma Mater*. It was, he believed, as clearly the duty of the church to educate as to evangelize. Men needed to be loosed from the bonds of perverted imaginations and false ideals, as well as from the power of sin. We need an educated people as well as an educated ministry. The men and women of to-day should be in advance of those of fifty years ago. Some of the old fathers in the ministry were giants, but they felt in their own day the need of education, and in this day they could not, without a more generous intellectual training, occupy at all the

positions which they then filled. Mr. Vincent expressed his sympathy with the higher education of women, and believed that they should be placed on an equality with men. As Baptists, we had a very pronounced belief in the right of private judgment, but, with that doctrine, it is necessary that there go the education that fits men for the exercise of private judgment. Mr. Vincent contended that Acadia College could offer to the student advantages equal to any to be obtained in the Maritime Provinces. He also dwelt upon the excellent religious influences which pervaded the institutions at Wolfville, and the advantages to the social life of a student in a college education. Mr. Vincent stated also that the cost for a student at Acadia was \$50 per year less than at any other college in these provinces.

At the close of the public meeting a branch Alumni Society of Acadia College, for New Brunswick was formed. The society organized by appointing Rev. J. A. Gordon, president; Rev. E. E. Daley, secretary-treasurer; and Rev. G. W. Schurman, C. S. Harding, Esq. and S. McC. Black, with the officers, an executive committee. The society organized with some fifteen names, and it is expected that its membership will soon be largely increased.

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**The Meetings at Main Street.**

The meetings held last week in the new Main street church, in accordance with previous announcements, were generally well attended and were characterized by a good degree of interest. The Monday evening meeting was inter-denominational in character and was addressed by a number of the ministers of the city. That of Tuesday evening was an educational meeting, of which quite a full report is given elsewhere in this issue. Wednesday was the Young People's evening. A very interesting service was held and excellent addresses given by Revs. E. E. Daley, of St. John, and J. D. Freeman, of Fredericton. Some account of this meeting will be found in our Young People's department. Thursday evening was devoted to the very important subject of missions. A report of it will be found on our eighth page. A largely attended and very interesting evangelistic service was held on Friday evening, when Rev. Mr. Waring gave an excellent address. On Lord's Day morning, Jan. 3rd, Rev. Dr. Carey, of Brussels Street, was the preacher and his admirable discourse was listened to with great interest and profit. Dr. Carey's text was Ps. 126: 3, "The Lord has done great things for us whereof we are glad." The subject was treated under the following divisions; 1. An interesting story; 2. An inspiring song; 3. An earnest prayer; 4. A faithful promise. At the evening service there was a full house. Pastor Gordon preached and afterward welcomed three persons to the fellowship of the church.

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—The summary and somewhat mysterious removal of Mr. John March from the position of Superintendent of Schools in the City of St. John, may be capable of being supported by good and sufficient reasons, but until the School Board shall take the public a little more into its confidence, a good many people will think that the length and character of Mr. March's services in connection with the schools of the city, should have entitled him to a larger measure of consideration. Noticing Mr. March's forced resignation the Sun says:

"Whatever may be the circumstances connected with the re-organization of the staff, it is not probable that the city of St. John will ever get so much earnest, devoted and intelligent service out of any one man as Mr. March has given during his twenty-five years connection with its educational force. The first five years of his career as secretary of the board were trying times, calling for fine tact, as well as great energy and a capacity of rapid and continuous work. Perhaps no other man in the province could have done what was then required as well as Mr. March. He was then in his prime and could have made his way anywhere. The city has had the benefit of the best of his life and strength and we believe is not entirely unmindful of its obligation."

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—Noon-day services are announced to be held at Cooper Union, New York City, every day except Saturday, under the leadership of Rev. A. C. Dixon. Mr. Moody, who begins work in Boston, the first Monday in January, will go to New York and conduct two services in Carnegie Hall, every Sunday in January. In February Rev. F. B. Meyer, of London, who has been much associated with Mr. Moody in the Northfield meetings, is expected to come to New York and conduct a series of services.

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—Rev. Dr. Higgins, of Wolfville, writes in hearty support of the proposal, which has been made and seconded in our columns, that the friends of Rev. Isaiah Wallace unite in sending to him during this present month, in which he completes his 72nd year, some substantial token of regard, accompanied by a word of cheer. Dr. Higgins has known Mr. Wallace since their college days. He has much good, and nothing but good, to say of him.



## THE BRIGHT PLACE IN THE SKY.

BY EDWARD A. RAND.

"Oh, there it is!" he cried, eagerly. I can make out a black spot against that brighter place in the sky. Yes, it is there sure; just a black spot!" As he spoke, the boy crouched upon the hummock and eyed steadily that touch of black against a strip of bright sky upon the edge of the western sea. "It won't stay long", he murmured. No, it was a wonder that the brightness was there at all, for the sun had been below the horizon some time. It seemed as if the light of the sun came back in pity to show Ned Peterson where the boat of his brother Harry might be. "Going!" murmured the crouching form on the sand hummock. Yes, the light was going, and once more the heavy folds of mist were sweeping the sea. Harry Peterson's boat disappeared as if it had melted into the water. "I'll just tell Grandmother", murmured Ned.

Then he darted away, up and down the sand hummocks, and in the direction of a low, story-and-a-half house packed away amid a clump of trees behind the hummocks. He and Harry were orphans living with their grandmother, and the most of their support came from the results of Harry's fishing. Ned was younger, and he "tended store" in the little fishing village stretching back from the sand hummocks.

Harry had gone in the morning out to "Sunk Rock", and ought to have been home several hours ago; but he had complained of the unwillingness of fish to take his hook in their mouths, and had announced his intention to stay on the water until he could bring home "a decent fare." The afternoon had closed with serious threats of bad weather, and the most of the time since noon a dismal fog had shrouded the sea, while a horn-buoy off the harbor's mouth had been bellowing all kinds of disaster ahead.

"He—he—is coming, Grandmother!" called out Ned, as he stepped inside the door of the snug little room.

"Where did you see him?" asked an old lady with a placid face, knitting away at one side of the hearth piled with flaming driftwood.

"I—I—didn't see him at all. I saw his boat, though; and it was off Lower Ledge where he spoke of going. You see the sky cleared, and there was a bright place just above the water and against that bright place—don't you think, Grandmother—I saw Harry's boat! Then the fog shut down."

"God has bright places in the sky for us", murmured the old lady.

"It told me Harry was coming. Got some comfort out of it."

"I don't like that fog, Ned."

"Nor I, Grandmother."

"You see Ransom Towle, who knows our coast well if anybody does, says it is going to be a 'bad spell.' Now, Ransom don't like fog. He was off in one last year; and though he knows the coast well as his bean patch, he got all mixed up, and he rowed round half the night. It ain't just the fog, but it's the fog and suthin' else."

The "suthin' else" was the harbor's mouth in a storm. "I think Harry ought to be at home in half an hour, Grandmother."

"And we'll say he will be, and I'll just have the supper table spread. What can I get him that is good?"

"He likes your 'fried hard tack,' what father had when in the army, time of the war."

This was the army biscuit, the pilot, fried in pork.

"Oh yes! just the thing!" declared Grandmother, stepping forward energetically. "I'll look in the closet, for I know I have some biscuit."

When the half hour was up, there was an appetizing odor of supper in the low studded kitchen; but from the great misty sea beyond the hummocks nobody had come to eat the special dish. Grandmother and Ned looked at one another dismally. Then Grandmother went to a window looking along the village street.

"Can't see the lights at the store!" she exclaimed. "That's a bad sign. When we can't see those we know it's a thick fog along shore. Too thick for Harry."

"I don't suppose he knows where he is", said Ned gloomily. Then he thought in silence. Suddenly he turned toward the door, sprang out into the little vine-covered porch and said: "I'll tell you what I can do, I can build a fire on High Hummock—a good stout one. Then if the fog should thin out any it will help Harry."

"Oh, do, do!" And I will pray. I'd like to help you; but I should be sick tomorrow if I went out. I'll pray."

"Guess my bonfire will do more good than your praying," thought Ned; but he was kind enough not to do any thinking aloud. High Hummock was a short distance from the house. It was perhaps thirty feet high and the king of the hummocks. At its foot was a pile of driftwood accumulated there mostly by Harry. Fisher-

men would pick up fragments of spars of a vessel's ribs, logs drifted out of forests far inland and swept by some river out to sea, pieces of boards or joists that had strayed from lumber yards. These were represented here in Harry's heap, though a small one.

"Harry did not know what he was picking up this wood for," murmured Ned. "I can make a big fire with this, and keep it up for some time, can I? Not long; but I will have a good big beginning."

The flame flashed up into the dark, dismal fog, and brilliantly lighted the top of High Hummock.

"Hope Harry will see that!" thought Ned.

Then he went down to the house, wondering if he would find Harry there. Looking through a window, he saw the kneeling form of his grandmother, but no Harry. He stepped softly into the room.

"He hasn't come", Ned said to his grandmother, as she rose from her knees.

"Who, Ned?"

"Why, Harry?"

"Oh! Harry is not here; but when you spoke and said, 'He hasn't come', I was thinking of somebody else. I was thinking of God. He has been here. He has comforted me. I always feel stronger when He comes. I get help in prayer."

"That's all, Grandmother? Didn't you think your prayers would bring Harry right through the fog?"

I think God will take care of Harry. Whether he will bring Harry right through the fog, as you put it, I can't say. I don't know how he is going to manage this case. I know that God will do the very best thing for us all, Harry included."

"Well, well!"—a tone of surprise sounding in Ned's voice—"don't you think your prayers will be heard? What's the good of praying?"

"Prayer is going to help; that I believe. Whether my prayers will be heard the way I put them I don't know. I had rather have them answered God's way."

Ned ran his hands through his bushy locks, and he murmured.

"Well! I—I—don't see the good of praying, if—if you don't get the very thing you ask for?"

"I believe God will give us that, or something better. I put an 'or' in. That gives God a chance to do as He thinks best."

Ned was silent for a moment. Then he broke out: "However, I know one thing will do good, and that is to keep up that fire on High Hummock."

"And prayer helps us keep on. It gives us strength. Maybe God is going to answer the prayer through what we do. I wish I could help you."

"Oh! oh! you must not try it! I'll keep up the fire in good style."

Ned piled about the ruddy coals glowing on High Hummock, all the driftwood at the hummock's base. Then he went back to the house.

"She's praying still", he said, looking in the window. She arose as he entered the room.

"Any news, Grandmother?"

"I have seen nothing of Harry."

"Humph! my wood is gone. You said prayer would help us keep on; but I have nothing to keep on with."

"I thought as I was praying, if your wood gave out, there were the dead vines in the bean patch. Sometimes I think when we are praying God may help us out by telling us things. You see we may have to answer our own prayers, and it is better that we should do it than have it done for us."

Ned looked silently at his grandmother and then went out again.

"She has got her own ideas, hasn't she? I thought prayer made things sort of easy for us; but it may make them hard", was Ned's soliloquy on his way to the bean patch.

"Now, sometimes when I hear Abram White and his set praying in the schoolhouse for this and that, but seeming to do nothing about it, I say their praying seems to be a way of getting things easy. Grandma's idea is to work for your living. Well, if we get Harry ashore I won't quarrel about it. Now for the bean vines."

These combustibles made a big crimson whirr-r against the black night, and speedily there was darkness. "Did Harry see that?" wondered Ned. "Big while it lasted!"

Was the fog thinning out? Turning toward the house I saw a red light flashed from a window up under the ridgepole.

"That's brighter than it would have been ten minutes ago. Oh, if this fog will thin it out! Say! That's a light Grandmother put there. She has carried the red lantern upstairs, I know. I'll find out, and find out if, while praying, she thought of anything more to be done."

He ran down to the house, and saw Grandmother coming into the room by a door that communicated with the garret stairs."

Ho, Grandmother, did you take the red lantern upstairs?"

She smiled. "Yes; I thought if I could not go outdoors and help I might go up the garret stairs and put our red lantern in the window nearest the sea."

"You are trying everything, Grandmother."

"Yes", she replied turning away into a little room near by.

"She's going to do some more praying", thought Ned: "and I will help her."

"Oh, Ned!"

"Here I am!"

"I was wondering if you hadn't better be on the beach in case Harry comes. He may need help."

"Then you are looking for him?"

"I am doing all I can to make a good reason for looking, and God is helping us."

Ned went out again.

She—she—she has some notions, hasn't she? Well, I will stick long as she dies," thought Ned. "I will go down on the sands and give a shout or two, in case Harry should be there."

Soon there was a boy on the edge of the surf, facing the blackness that hung upon the waters and, making a trumpet of his hands, he shouted through them: "Harry!"

"Oh, its noisy! He can't hear. Hold on! What's that black thing on the water? Oh! oh! oh! it is a boat!"

Ned answered his inquiry with a "Yes," and eagerly pressed into the surf.

"Some boat, and maybe it wants me, and if this shouldn't be Harry, it will do good!" reflected Ned.

In a few minutes a boat had painfully worked its way ashore, helped by Ned's strong arms.

"Hullo, Harry, this you!" he shouted to somebody stiffly wriggling his way over the boat's rail.

"Yes, it's Harry; and I wonder how I got home. Got awfully mixed up in that fog. Had no compass you know; and I got into a current off the harbor's mouth that twisted me round and mixed me up still more. One time, I about gave up; but I said 'Grandmother will be praying, and it won't do to disappoint her,' and I stuck to it. Then you have been—been building a bonfire and burning a red light? You see a little while ago I saw a sudden flash—oh, it was sudden—did not last, but it did me good; for I knew I was somewhere near folks and the fog must be thinning; and then I caught a red light, a small one. I said: 'I wonder if that's our red lantern?' and I thought of Grandmother and her praying, and it put some life into me, and I pulled for it. Seems as if I had been pulling for a century; but I thought of Grandmother and I believe she pulled too, and you came down to help me through the surf? Well, I don't know but I would have lain off here through the night if you hadn't come, this last pull did look so awful hard. I'm glad to get here now, you may well believe."—E.T.

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## ADAM CONWAY'S PLACE.

BY MRS. S. ROSALIE BILL.

There had been a revival in Covington, and among those who had professed a hope in Christ were Julian Pierson and Adam Conway.

Both of these men were young; neither having quite attained his majority. Pierson belonged to one of the most wealthy and influential families in town. Adam Conway was the only son of a man who had died a drunkard. His mother was a devoted christian, and he had three sisters younger than himself, who as yet were too young to support themselves. People speaking of those two young men said, "what a splendid future awaits Julian Pierson! He will undoubtedly be an honor to our town. But there is Adam, poor fellow! What can he ever amount to, burdened as he is with the stigma of his drunken father and with three sisters to care for?"

Mr. Lawson, the leading merchant in Covington, kindly offered Adam a situation in his store, giving him sufficient wages to keep the wolf from the door, with the prospect of advancement if he should prove worthy. Adam found that for a very small sum he could have the use of a small house and garden, just out of town on a steep hill-side, so he took it, saying:

"The air will be fresh, and good for the girls. If I arise very early in the morning I can work in the garden and thus add not a little to our table supplies. It will be farther for me to walk; but then I am young and strong."

There were many youths lounging about the stores and saloons evenings, and Adam greatly desired to do something for them. Speaking to Mr. Lawson, who was a christian, he readily fell in with the idea, offering Adam the use of a room, and promising to have it warmed and lighted at his own expense.

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**The Young People.**

REV. E. E. DALRY  
A. H. CHIPMAN.

EDITORS.

Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

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**Prayer Meeting Topics for January 10.**

C. E. Topic.—Spiritual power: whence it comes and how to get it. Phil. 4:4-13.  
B. Y. P. U. Topic.—The door of the fold and its shepherd, John 10:1-11.

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

(Baptist Union.)

Monday, Jan. 11.—Psalm 84. A candidate for transfiguration, (vs. 10). Compare Psalm 27:4.  
Tuesday, Jan. 12.—Psalm 85. A blissful focus, (vs. 10, 11). Compare Isa. 32:17, 18.  
Wednesday, Jan. 13.—Psalm 86. The open heart and mind, (vs. 11). Compare Psalm 5:8.  
Thursday, Jan. 14.—Psalm 87. The glorious city of God, (vs. 3). Compare Psalm 46:4-5.  
Friday, Jan. 15.—Psalm 88. Hide not thy face from me, (vs. 14). Compare Psalm 4:6.  
Saturday, Jan. 16.—Psalm 89:1-26. In the light of thy countenance, (vs. 15). Compare Eph. 5:8.

**Daily Readings on the Life of Christ.**

No. XVI.—The training of the twelve.

Monday.—The types of men He chose. Peter—Active, sanguine, hopeful, a leader, Matt. 16:13-23; Luke 22:31-34. James—prompt, Matt. 4:21, 22; ambitious, Mark 10:35-40; firm, Acts 12:2. John—lovable, Jno. 21:20; faithful, Jno. 19-26; contemplative, Jno. 1:1-18.  
Tuesday.—The types of men He chose. Andrew—One thing at a time, Jno. 1:40-42; polite, Jno. 12:20-22; thoughtful, Jno. 6:8-9. Philip—Calculating, Jno. 6:5-7; investigating, Jno. 14:8-10. Bartholomew—His other name probably Nathaniel—Guileless, Jno. 1:45-47; believing, Jno. 1:48-51.  
Wednesday.—The types of men He chose. Thomas—Cautious, Jno. 14:5-7; sceptical, Jno. 20:24-29. Matthew or Levi—Business man, Luke. 5:27-29; orderly, Matt. 5 to 7 chapters; James, the son of Alphaeus—Unascertainable; Lebbeus or Jude—Enquiring, Jno. 14:22-23; loyalty to convictions, Jude 1. Simon Zelotes—A zealous man as his appendix indicates. Judas Iscariot—Covetous, Jno. 12:1-8; treacherous, Matt. 27:14-16.  
Thursday.—How He trained them. By the superb influence of a holy, humble example, Jno. 13:1-17; By revealing the Father's love, name and purposes, Jno. 17; By sharp distinctions of the true and false things in religion, Matt. 15:1-20.  
Friday.—Where He trained them. Near the sheep market, John 10; Amid the lilies and birds of the fields, Luke 12:16-32; On the sea-shore, Jno. 21:1-25.  
Saturday.—For what He trained them. To take up the work where He laid it down, Jno. 14; To preach the Gospel clearly and simply, Acts 2:14-36; To found and extend His church to the uttermost part of the earth, Acts 2:37-47; Acts 4:1-4.  
Truro. H. F. ADAMS.

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**Sacred Literature Course, B. Y. P. U.**

**THE TEACHINGS OF CHRIST**

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

**Lesson 16.—The Training of the Twelve.**

**WHO WERE THEY?**

In the outset, try to find the names of the twelve apostles. There are four lists, see Matt. 10:2 foll.; Mark 3:16 foll.; Luke 6:14 foll.; Acts 1:13 foll. Write out the four lists on paper wide enough to contain four columns. Notice the order of the names in the different lists, the varying of names, the three names that run across all four columns, the one invariably at the head of the list, and other peculiarities. You will be puzzled to get the names to harmonize. Thaddeus appears in two lists only, (Matt. and Mark); is Judas, the brother of James (of Luke and Acts) another name for Thaddeus? Simon the Zealot and Simon the Cananite are perhaps the same person. Can you make out three pairs of brothers? Judas, the brother of James, (the son of Alphaeus) indicating a third pair, but we may read "son" (as R. V. Luke 6:16) which spoils our theory. Notice two Judases. Do not try to place Nathaniel among the twelve; there are many Israelites in whom is no guile who yet are not fitted to be apostles, and there does not seem to be any way of getting a name on the list which the inspired writers did not place there. For once in your lives it is worth while trying to get a clear idea of who the twelve were.

Out of these twelve, chosen by our Lord for their special fitness for the great work, of how many do we know anything? Their efforts went into the unseen forces that make for the regeneration of the world, but we have their names only, and we are not always sure of them.

**THE TWELVE INSTRUCTED.**

These men were to lay the foundations of the kingdom of God. What was absolutely necessary for them? The Holy Ghost the one efficient helper, certainly; without Him nothing. Divine wisdom, and heaven-born zeal, doubtless. But now there is a human side to this Divine work and our Lord, who was son of man, availed Himself of this. He taught them that they might teach others. He kept them near Him, they saw all, the thousand signs that are reported; they heard all the volumes of addresses, sermons, parables, never published. They were in addition, we believe, the subjects of special instruction from the first hour of discipleship. As the students of today dwell with a glow of delight upon the hours of free intercourse in private with a revered teacher, as they learn from the intonation of his voice and the smile playing upon his

countenance, as they unconsciously imbibe his views and partake his spirit, so was it with the students in the first Christian seminary. Their receptive souls were sown with seeds that would germinate and bring forth fruit in coming years. How his tones would reverberate in the chambers of their memory! Jesus' tones! What were they like? Be sure no unnatural pulpit style, no platform speaking, not dull profundities, nor yet pretence of feeling, voices always quivering; certainly no uniformity of intonation. Listen to free, joyous, quickening speech! The dead hear and live.

**WHAT THE TEACHER TAUGHT.**

But the body of discourse? Can you gain any idea of what he taught them? Again let us come to the brief but pregnant record, John 17:14 Jesus declares to His Father that he had given these men "His Word," (verse 6) He had manifested the Father to them. He prays that they may be sanctified in the truth, which is His Word, (ver. 17). The careful, painstaking education of the disciples secured that the teacher's influence on the world should be permanent, that his kingdom should be founded on the rock of deep and indestructible convictions in the minds of the few, not on the shifting sands of superficial evanescent impressions on the minds of the many (Bruce.)

**THE MASTER'S METHOD.**

Has been compared to that of Socrates, in which the teacher is the principal speaker, while the disciples ask questions, utter exclamations, and lay down cases such as, "If this be so it is better not to marry," etc., etc. But whether in the discourse, like the sermon on the Mount, or in the dialogue, which formed His ordinary way, His end always is to convey some necessary truth to their minds. For example: He calls some of them at their occupations of fishermen, and immediately fastens on their memory the epigrammatic sentence, "I will make you fishers of men," or, "From henceforth thou shalt catch men." (Compare Matt. 4:18, 19, Luke 5:1-11) "I call you to take men alive, and to bring them to me, as your life work." In Mark 9:38 we have a lesson on *Tolerance*. Notice how it is carried along: one disciple, John, brings up the case of a free lance, some "unordained," unauthorized man actually doing good work, but not identified with the cause, as they are; they took the short way of forbidding him. If you will carefully follow Mark's account you will find Jesus taking an original, almost unique, method of dealing with such a man. "Stop him, shut his mouth," say apostles, reformers, and perhaps some others, but what a lesson does Jesus lay down? How far above us all! I think that verses 41-50 is intimately connected with this incident, and that what is said concerning these little ones being offended, and our members giving offence, and all the lesson of humility, is somehow bound up together. The argument seems to be, "Be humble (vers. 33-37) and unambitious, receive these little ones, and do not crush any one who is doing good in my name. He is really on our side. Look to yourselves and to your whole motive in my service." Thus the teacher teaches the twelve. Be careful to weigh this and ask yourselves if this is of force still? That this is probably the true interpretation, compare the last words ver. 50, "Have salt in yourselves and have peace with one another," with the starting point of ver. 33. Read this all over again, noticing the different stages of the discussion, and see if you can discover the coherence of thought here pointed out. Is this not original, extraordinary? Is it a human or a divinely human manner?

Do the same with the story of *Forgiveness*, Matt. 18:21-35, and see what you can make of it. Just try it, and you will find it to yield much new light on the truth and the way it was taught, not to children, but to apostles, ministers of the Word.

If you will examine the 14th of John, you will see a beautiful specimen of teaching by dialogue, the Teacher bringing forth the most astonishing truths, the disciples objecting, questioning, and the Master gently meeting them, answering everything, and pointing to that splendid sky of blue, here and there flecked with clouds, but calm sunset out in the West. "Peace, my peace, I leave with you," "I will come again."

In whatever manner Jesus teaches, He is always luminous. If obscure, there is a reason, as in some of the parables; and He explains to the twelve in private. Words seem adequate to express His meaning; and He tells these ministers to use words to proclaim the Messiah; to make disciples of all the nations, to announce the good news of salvation. He must have had faith in language, that it could carry His message, with all its shades of meaning, to human beings.

**AS THIS AFFECTS US.**

1. Is there, after all, real need of object-teaching for men? Does language fail at any point? If so, where does the fault lie? Can we ever forget the sayings of the master? Might we not profitably study His ways of teaching? Take a suggestion: study words, and learn how to use them. So you may be, not only a disciple, a learner, but may become a teacher of the religion of Jesus Christ.

2. Note the *examples* of Jesus' teaching: "A sower went forth to sow." What is the picture here? In his sermon on the Mount, observe the illustrations: grass, lilies, salt, lamp, etc., etc. Note how the conclusion, or application, is forced on the attention by the illustration: like a man building a house on the rock, or on the sand. The same method must be employed in all teaching, in the Culture Courses, and in the Sunday school, as well as in the pulpit. All teachers must so use language that they will be readily understood, and the first duty of a teacher is to be interesting. Illustrate every point.

3. The honor and reward should be kept before us. It is no light thing to be either scholar or teacher. You are in the goodly company of prophets, apostles and instructors of the Kingdom of God. You are a follower and imitator of Jesus Himself. It is a glorious work. Give yourself to it unstintingly. Did you ever hear of the reward?

THEY THAT BE WISE, OR THE TEACHERS, SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOREVER AND EVER.

Adam spoke to some of the youths, and found a few would gladly come to an evening school.

"If a few come others will follow," Adam said to his mother.

"But, my son, I fear so much work will overtax you." "Who was it said to me the other day, 'I can do all things through Christ who strengtheneth me?'"

"Do as you will, Adam; I dare not counsel you not to do it. If the Lord desires you to go forward He will lead you as the Israelites of old."

The school was opened; only a handful at first, yet it was owned and blessed of the Lord and increased week by week.

Before the school had been held three months the people of Covington saw its benefits to the community and gladly proffered aid, which Adam gratefully accepted, as he could do much more good with enlarged facilities.

There was a school every week-day evening, with the exception of Thursday; this was the evening for prayer-meeting, which Adam never failed of attending. Many of Adam's scholars went to the prayer-meeting with him, and it was not long before there were some conversions among those boys who had been considered the pest of the town.

At the end of the year young Conway was promoted, and he could now afford to send his eldest sister to a better school; this he had much desired to do, as his sister Edith was a bright girl, giving promise of a noble womanhood.

Young Pierson had graduated from College and had returned home. He was much sought after, as he was witty and handsome, possessing a genial disposition which rendered him a very desirable companion.

However it was soon known that the house of the Lord was not the place he most frequented. The mid-week prayer meeting was never gladdened by his testimony for Jesus.

Three years passed away; Julian Pierson had never entered upon any active work, but still lived as a pensioner upon his father's bounty.

One day a group of men in Mr. Lawson's store were discussing things, as men are wont to do, when one said: "I should think Julian Pierson would have to take up some work before long. The old gentleman's place is running down and getting very seedy."

"The splendid old estate has not changed any more than its owner," said another. "He looks old and careworn."

"Had you heard the news about young Pierson?" said a man as he entered the store.

"No. What is it?" asked Mr. Lawson.

"Why, it seems that he went to a wine and card party somewhere down the river last night. Coming home he attempted to board a train, when his head was the worse for wine, and he fell and the cars passed over him. I do not know the exact extent of his injury, but I heard that Dr. Warner said, 'If he lives he will never walk.'"

"I remember," said Judge Rawson, "how some were making comparisons between Pierson and Conway at the time of their uniting with the church. Pierson has gone steadily downward, while Conway has been persistently rising. I expect you will keep Conway with you, Mr. Lawson."

I should be glad if I could. However, Conway goes, in a few days, to a better situation than I can offer him."

"What is that?"

"Cashier of the new bank here."

"It is wonderful how Conway has risen. I do sometimes wonder at it."

I do not wonder at it. You remember Conway has always performed the nearest duty, and done it well! He has always done what he considered was for the best interest of his fellow-men—even at the cost of great exertion. You also remember how David speaks of the Lord's setting him in a large place; do you not. Well, I think the Lord has set Adam Conway in a large place because of his faithfulness.—*Exchange.*

★ ★ ★ ★

**Notice.**

The Digby County B. Y. P. U. will meet with Smith's Cove church on Jan. 12th. The first session to open at 2 o'clock with conference and social service, followed by routine business, reports from Unions, etc. There will also be a paper or two read, followed by discussions if time for them. For the evening, instead of a sermon, we have arranged for the reading of several papers, to be followed by brief discussions. There will also be music in variety. We hope that our Unions will see it that delegates are appointed. Come young people, redeem your reputation and show to the county that you are not only pledged to be loyal to Christ but that you are loyal to him. We have laid our plans for a good meeting, help us make it such. G. C. CRABBE, Sec'y.

★ ★ ★ ★

The church of the strangers is the church where the members do not get acquainted with each other.



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 JANUARY.

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

NOTICE.—The ladies Union prayer meeting of all denominations will be held in Centenary Methodist church on Thursday, Jan. 7th, at 3 o'clock.

One of the characteristics of the past year has been the number of public meetings held in connection with our mission work. These have been of great value, not only to those taking part in them, but a large amount of missionary intelligence has been brought before the people, thus increasing the interest, and by the collection a considerable sum of money has flowed into the treasury.

These meetings have been reported in the column with good results. More eyes are reading the notes given here than ever before, and we want this continued, but please make the reports brief, give the new methods and helpful things that may prove beneficial to others. Send also any short article that has been a blessing to you, or an incident from your own or another's experience in connection with our work. We want a large number of persons writing for this column, rather than have the work done by a few, because it will increase the interest. We hope to have a letter once a month from one of our missionaries, this certainly is not too much to ask.

The suggested programme for our monthly meetings will be published the last week in the month so as to give time for preparation. The financial statement will be printed every quarter so that all the sisters may see just how the money is coming in, that will render any appeals unnecessary.

What can we do more than this to make our column interesting and helpful? Any suggestions will be gratefully received.

The Hants Co. Baptist convention met in Falmouth on Dec. 1, 2. Tuesday evening was given to the W. M. A. societies. From 7.30 to 8 was devoted to a prayer and praise service, led by the societies. Meeting opened by singing "We praise Thee O God." Silent prayer followed by Rev. D. E. Hatt. 103 psalm was read and prayer offered by Miss Elder. The half hour allotted to us was fully occupied with songs of praise and testimonies of God's goodness. Those who had not time to express their gratitude to God audibly, gave an expression by rising. Prayer by Rev. A. A. Shaw. At 8 o'clock our president, Mrs. Nalder took the chair, and our public missionary meeting was opened by singing "Jesus shall reign." Bible reading by Rev. W. V. Higgins. Four very striking pictures of heathenism. 1st picture, Rom. 1: 21-32, 3; 13-19, most vivid picture of heathenism. Their hearts are a cesspool of iniquity. Feet swift to shed blood etc. 2nd picture John 1: 29, God's remedy, "Behold the Lamb of God." 3rd picture, Of what avail is it to the heathen if they never hear of Jesus, Rom. 10: 13-16. Matt. 28: 18-19, Mark 16: 15. Acts 1: 8. 4th picture, Glorious consummation. Blood washed through. So wonderful that the angels were overcome. Rev. 7: 9-17. We who listened to this bible reading had our eyes opened as never before. Prayer by Rev. W. W. Rees. Addresses by Mrs. Higgings, read a portion of Jer. 10; Her theme was thankfulness. Would be willing to make my sacrifice for Jesus. What a contrast between India and the home land, Jesus makes the difference. Address by Mr. Higgings. He commenced by saying, God sent out twelve spies, ten brought back discouraging reports. People enraged, Caleb stilled the people. He (Mr. Higgings) wanted to speak with the faith and courage of Caleb, and he wanted the people to go up and "possess the land." Then followed figures and facts, Wish every reader of the W. B. M. U. column could have heard his address, for only those who have heard him know what an earnest appeal he makes. Surely the consecrated lives and thrilling words of our missionaries who are at home, and those who have recently left our shores, will create such an interest in missions, that the cry from one hundred hearts (the number Mr. Higgings asked for) will be "Here am I O Lord send me." The excellent music rendered by the choir during the evening, added greatly to the interest of the meeting, Collection \$5.60. Benediction by Rev. D. E. Hatt, Time was given us on Wednesday, p. m., for hearing reports from societies and minutes read of our last meeting. Eight societies and

the Windsor mission band reported. Our meetings have been more interesting, also more money raised, From public missionary meetings at Windsor, \$30.00. From thankoffering meeting at Avondale, \$10.88. Our Co. secretary organized a mission band at South Rawdon. This closed another blessed quarterly meeting to meet at Hantsport on the first Tuesday and Wednesday in March.

Newport, Dec. 16.

Monies received by the treasurer of the W. B. M. U. from Dec. 16th to Dec. 29th:

Tryon, F. M. \$11; Great Village, F. M. \$4; Chester, F. M. \$5.75; Ohio reports 20 cts., Boylston, F. M. \$3, reports 5 cts.; Milton, proceeds of special Thanksgiving service, F. M. \$10, H. M. \$10; New Tusket, F. M. \$6; Westchester, result of Miss Gray's address, F. M. \$3.75; 1st Salisbury, F. M. \$5.70; Preepot, F. M. \$5, H. M. \$4; Antigonish, F. M. \$6 Christmas offering Alice A. Bigelow, F. M. \$1, H. M. \$1, Mrs. Prince new house Indian mission, \$1; Springhill, F. M. \$4, H. M. \$2; St. Stephen to constitute Mrs. Edward Price, treas. W. M. A. S., a life member F. M. \$25; Maccan, F. M. \$22.37; Doaktown, F. M. \$3; Tusket, F. M. \$1.50, H. M. \$1.50; New Annan, Tidings 25cts.; Bloomfield, F. M. \$1.62, H. M. \$1.63; Centreville, F. M. \$5.18, H. M. \$5.17, proceeds missionary concert, F. M. \$3.20, H. M. \$3.20; Falmouth Coll, missionary meeting, F. M. \$5; Baillie, F. M. \$3; Matsqui, B. C., per Mrs. Hubert Page, contents of bank savings of her three little girls, F. M. \$2.25; McKenzie Corner, F. M. \$5; Union Corner, F. M. \$10; Antigonish Mission Band, proceeds of concert held Thanksgiving eve toward Mr. Morse's salary, \$5.15.

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

Foreign Mission Board.

In the 13th chap. of Matt. our Lord gives us two parables of the Kingdom. In the first He teaches us that "the seed is the word of God," in the second that "the good seed are the children of the Kingdom." Only as we take both together do we get the whole truth. If we would sow the world-field we must scatter side by side with the seed of the Word, the seed of christian lives—the word made flesh and dwelling among men, as the Master did. The world will never be brought to the knowledge of Christ by the Bible alone, but by the Bible plus the men and women who have learned to love it themselves. Men and women are to go forth and plant christian homes amid the dark places of earth. And secondly we must look to the God of missions as never before to bless the means and methods employed. Paul must plant and Apollon water—then God gives the increase. The work is His most surely. It cannot be otherwise. The Bible makes this as clear as sunlight, Doors lie open on every hand waiting for the coming laborer to go in and possess the land. There are some 30,000,000 of evangelical christians within the territory of a nominal christendom, and the problem is how to bring in the shortest possible time this 30,000,000 into living touch with the more than 750,000,000 who have not the gospel. How can this be done? This is the perplexing question waiting solution. If it were not for the fact that the Master has commanded it not a man of us would try to solve the question, or think its solution possible. The existence of the order is our warrant for obedience and our assurance of success. To every human being our Lord's double message is—"Follow Me!" and "Preach Me!" The command is representative. What was given to one was meant for all—All are to go and to go to all. It is said that the Moravians put this question to each person who joins them, "Do you intend to be a missionary, if not what will you give to support a substitute?" Is it any wonder that these humble christians have wrought such marvels in most unpromising fields? A like zeal and devotion to Christ will always win victories for our King. The world needs all disciples to be at work, if all men are to hear the gospel. Ought not the prayer to be on all lips at this time, "Wilt Thou not revive us again?" Says Joseph Cook: "Because I do not believe in a probation for men after death, therefore do I believe in sending the gospel to all men before death. If I possess a Christ who alone can save from sin, and from the inevitable, invariable consequences of sin, my responsibility toward those men is simply immeasurable. Science teaches this, nature prompts it, common sense ratifies it. \* \* \* There is not now one ordained missionary to a 1,000,000 heathen; surely there ought to be one for every 100,000. It would be better to say one for every 50,000. It ought to be the law for every christian in the world "for every \$5.00 expended upon myself I will give \$1.00 to the spread of the gospel." Because, bear in mind if we send the heathen the gospel we are sending them also an English, German and American infidelity which is more bitterly hostile to Christ than to

heathenism. The longer we delay the harder the work to be done. In the last lines written by Longfellow he expresses the sentiment, "The day is breaking everywhere and God deliver us from dawdling at the dawn of such a day."

Main Street Missionary Meeting

At a missionary meeting, held in Main Street church on Thursday evening last, Pastor Gordon presided, and was supported on the platform by Revs. Dr. Steele of Amherst, J. W. Manning, secretary of the F. M. Board, and H. F. Waring of Truro. The Scriptures were read by Mr. Waring. Dr. Steele and Mr. Manning delivered addresses.

Dr. Steele spoke of the great importance of mission work in view of the great needs of the heathen world and the hundreds of millions who have not yet heard the Gospel, referring to the strange lack of interest that many Christians still exhibit in this great work committed by Christ to His people. The work is not without result. There is great encouragement to labor. The speaker dwelt upon the pioneer work of the Baptists in mission work in Asia; and especially to their work in translating the Scriptures into many languages. Each local church has its own home interests which must be cared for, but its sympathies should also reach out to those beyond. Mission work is not something for the Board only to be engaged in, but for all the churches and all their members to work for. In closing Dr. Steele spoke of the home mission work which every strong church could do by employing its talents to preach the gospel and carry on religious work in destitute neighborhoods within reach.

Mr. Manning followed with a well prepared address, dealing with the subject of missions at considerable length and with much ability. The topic discussed was "Missions dominant idea of the church." The spirit of missions was the spirit of Christ. The mission of Christ to the world was to save the lost. To realize this purpose He gave Himself, and this is the work which He committed to His apostles and His church. No church can ignore this commission and be true and faithful to its Lord. Mr. Manning spoke of the result of missions, not only in extending the cause of Christ abroad, but also in quickening the pulse of the churches engaged in the larger work. Paul had served the cause in Palestine by going into Asia Minor and Europe more than he could have done by remaining in Jerusalem or Damascus. The like was true of Carey, Judson and other modern apostles of the faith. The great foreign mission revival of the century was spoken of, and it was shown how large had been the results. Statistics show a present total of 8,000 missionaries on the foreign mission field with 50,000 native helpers, 12,000 mission stations and 5,000,000 communicants.

It had been arranged that Rev. Mr. Waring should also speak, but as the hour was growing late Mr. Waring thought best not to ask the congregation to listen to another address. It was announced that Mr. W. would speak at the evangelistic service on Friday evening.

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**B. Y. P. U.**

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

(Notes by W. C. Vincent.)

For the week beginning Jan. 10.—John 10: 1-16. Let the 23rd Ps. be read to open with.

In order that we may grasp the important lessons of this discourse of Jesus, let us make a study of the terms He uses:—

The first one of importance is the word *fold*.

Jesus makes use of two words in the original, both of which are translated 'fold' in King James' version, but this translation leaves a false impression on the mind of the English reader. In verse 16, our Saviour did not say "there shall be one fold," but "there shall be one flock." It is not the purpose of the Great Shepherd to have His sheep in one fold. But all the sheep constitute one flock. A "fold" is that portion of the one flock that gathers in one place for rest and refreshment. One may be a member of the flock and be in no fold; though this is unnatural, as it is the nature of sheep to seek a fold.

The second important word is "door." A door is that by which we enter into something. Jesus declares that He is the door, because through Him only can any one enter into pardon, peace and the presence of God. "I am the door, by me if any man enter in he shall be saved."

A third term is "sheep." The sheep are known by the following marks: (a) They know Jesus, the good Shepherd—verse 14.

(b) They hear His voice in His word and through His Spirit, verse 3.

(c) They follow Him, verse 4.

(d) They discern the false from the true, verse 5.

The fourth important term is "shepherd." Jesus refers to two shepherds as the revised version clearly shows. In verse 2, the proper phrase is "a shepherd." He that entereth in by the door is a shepherd of the sheep. This evidently points to leaders in the Master's folds—pastors and under-shepherds. The robbers are those who take charge of a fold without being called and ordained of Christ.

In verse 11, the Master refers to Himself as the Good Shepherd, who lays down His life for the sheep.

Let us now learn a few lessons from this discourse:—

First, on the way of salvation. If any man will be saved, he must come to God through Jesus, the Door. "I am the way; no man cometh unto the Father but by me." "Him that cometh unto me, I will in no wise cast out."—"turn away from the door," the Italian version says.

Second, on the security of the sheep. "He giveth His life for them." Thompson says he has actually seen a faithful shepherd die, fighting three Bedouin robbers. So Jesus died, fighting our enemies; but He died, victorious as His resurrection proves. And now He declares "Because I live ye shall live also," as surely as He lives we shall live; as long as He lives we shall yet live. "I give my sheep eternal life and they shall never perish, neither shall any power, oven or demons pluck them out of my hand."

Third, the blessings of the sheep. (1) Companionship with Jesus, the Good Shepherd: "Truly our fellowship is with the Father, and with His Son Jesus Christ." Thompson tells us in his book how some sheep keep close to the shepherd and enjoy his special favor. Let us keep near Him!

(2) The protection of Jesus, the Good Shepherd.

"No weapon that is formed against thee shall prosper." He will never flee from

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His sheep. "I will never leave nor forsake thee." We may boldly say with David, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and staff they comfort me."

(3) The provision of Jesus, the Good Shepherd. "And shall go in and out and find pasture." "Who giveth us all things that pertain to life and godliness." "Thou preparest a table before me in the presence of my enemies." Everything necessary to our growth, service and happiness, He has provided.

(4) The duty of the sheep. To follow the shepherd *always*. "If any man serve me, let him follow me." "These are they which follow the Lamb whithersoever he goeth." Don't ask Jesus to come with you; but do you go to Him always.

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**St. Mary's, Kent Co.**

The B. Y. P. U. of the St. Mary's Baptist church met for the annual business meeting on Monday night, Dec. 28. Rev. R. Normandey, chairman for the evening. The following officers were elected for the new year. Levi Gambel, president; Miss Flora Onlton, vice president; Miss E. H. Hicks, secretary; E. H. Hicks, treasurer; lookout com. Edith Gambel; Arlie West, Florence McConnell, Cora Geddes, Devotional committee, E. H. Hicks, George Scribner, Alfred Gallagher, Alvin Geddes.

We regret to say that our Pastor, Rev. R. N. Bynon, has resigned his pastorate of this church. We miss him very much in our Union, as well as in the pulpit. His labors have been greatly blessed during the two years that he labored with us, and we pray that God's richest blessings may rest upon him wherever his lot may be cast. We sincerely ask our sister Unions to pray for us in this corner of God's vineyard, that our young people may be brought into the fold and that we may have more earnest laborers. Mrs. E. H. Hicks, Sec.

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**Grand Mass Meeting.**

The new Main street Baptist church was well filled with people last evening at the Baptist Young People's Union mass meeting.

Rev. J. A. Gordon, M. A., the pastor of the church, occupied the chair. After the opening services a selection was rendered by the Congregational Quartette in an excellent manner. Rev. E. E. Daley followed with an able address. The hymn, The Lord's Our Rock, etc., was then sung, after which the statistical report was read with responses from the various unions. A vocal solo by Miss Kate Worden was very much enjoyed. Rev. J. D. Freeman of Fredericton then gave an excellent address.

After another choice selection by the Congregational Quartette, the collection was taken up amounting to a good sum. After a hymn had been sung a consecration service was held by Rev. J. H. King.

There was a large number of representatives from Fairville, Carleton, Brussels St. and Leinster street unions.—Telegraph.

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**Denominational Funds.**

**NOVA SCOTIA.**

From December 16th to 31st. Clements-vale church, \$15; Greenfield, \$5; Walton, \$3.50; Upper Stewiacke, \$11; New Tusket, \$3.68; Digby, 55 cts., do. special, \$8.53; Pugwash, \$10.39; Mrs. Adelia Parker, Oakland, \$2; Lower Economy, \$2.89; Josiah Soby, Esq., Lower Economy, \$2.11; Clarence S. S., \$4.35; Friend, \$5; Temple church, Yarmouth, \$13.86; Mission Band North Baptist church, Halifax, \$10; J. W. Barss, Esq., Wolfville, \$25; Mrs. D. W. Benjamin, Gaspereaux, 35 cts., James Frizzle, Esq., N. E. Margaree, \$10; Kev. J. C. Morse, D. D., Sandy Cove, \$5, and Mrs. Jane Daniels, Lawrence town, \$8—\$146.31. Before reported \$2277.41. Total, \$2423.72.

**CORRECTION.**

Instead of \$41 from Milton church in last report, had \$14. A. COHOON,

Treas. Den. Funds, N. S.

Wolfville, N. S., Jan. 1st, 1897

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THOUGHT GRANDMA NEGLECTED.

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'Twas a "comfort picture," surely! In his father's easy chair Sat our Ted, with open volume And with such a studious air. Conning, "I love, you love, he loves." He didn't notice sister Kate, As she stood, spell-bound with wonder, Close beside the open grate. Soon she gently touched his elbow, "Tell me, Ted, please tell me true, For you've given 'way your secret, So, please tell me, you loves who?" Then 'twas Ted who looked with wonder, And he couldn't help but stammer, "I love? why, you precious sister, I'm trying hard to love my grammar." Slowly turning from her brother, Grieved that it should happen so, To herself she softly whispered, "I loved grandma long ago."

—Journal of Education.

NEW YEAR'S.

The coming of the new year is no longer celebrated as it was of yore. After the Christmas festivities are once past the majority of good people are glad of a rest from holiday-making. Now that the convivial habit of "calls" is a thing of the past in society, and is celebrated only by the "servants' hall." New Year's Day has been quiet, and often reserved for family parties. It has never become as much of a family day as Thanksgiving, which is not likely to lose its popularity, because it is a distinctly American home holiday.

The vast majority of people celebrate the New Year by remaining quietly at home. Strictly fashionable people often retire to their country houses at this season and entertain house parties, invited to enjoy the rural sports of winter.

The best use we can make of New Year's Day is to make it a season of introspection and good resolutions. It is an old fashion, one of the oldest fashions of the world. Upon the most ancient Egyptian monuments are inscriptions decrying the degeneration of the times and making good resolutions for the future. As New Year's Day marks a period in the advance of time, it is quite natural that then, as now, this should have been a period when people looked forward to fresh endeavor.

The old-fashioned habit of writing a diary is seldom kept up by the young women of today. It was one of those good old practices that did a great deal to form the character of the women of the generation at the beginning of the century. These pioneer women were strong physically and mentally. They would probably have been shocked at much of the aggressive talk about "women's rights," and they were too busy with housework to need athletics to keep them in vigorous health. They possessed that strong, common-sense which enabled them to "look well to the ways of their households." The merchant or agent selling goods on the instalment plan would have found few customers among them, for they had not been pampered by luxuries, these women who paid their bills, kept their diaries, said their prayers and believed in God. Those old diaries were sometimes misspelled—even the mother of Washington made grave errors in orthography—but the spirit of honest Christian character and womanly soul speaks from their dusty covers. That modern nuisance, the masculine woman, was almost unknown in those days. These old-time women sometimes fought brave battles with adversity, and were none the less successful because these women were womanly. Let the motto of our girls be the words of the great Canon of Westminster:

Be good, sweet maid, and let who will be clever Do noble things, not dream them, all day long And so make life, death and that vast forever One grand, sweet song.

—N. Y. Tribune.

SOME APPETIZING DISHES.

SMOTHERED CHICKEN.

Select a rather large broiling chicken, singe, split down the back and clean. Spread it open, turning the tips of the wings under the shoulders and crossing the legs; it is well to use one or two skewers to keep it in position. Arrange in a roasting-pan, put on it four tablespoonfuls of butter cut in pieces, dust with salt and pepper and pour in the pan three or four tablespoonfuls of broiling water. Cover closely with a second pan (a braising pan is still better), put in a hot oven and roast for an hour; when half done turn over, and finish on the other side. When done, transfer it to a heated broiler, and put it, breast downwards, over a clear fire for four or five minutes. Lay on a heated platter, spread with butter, and sprinkle with chopped parsley.

OYSTER LOAVES.

Use one stale roll for each person and six oysters. Cut off the tops of the rolls, scoop out the crumb, brush inside and outside with a little melted butter and put in a hot oven until slightly colored. Pick over and drain the oysters and plump them in their own liquor. Season with salt, pepper, a few drops of lemon juice, a few drops of anchovy sauce, and add one tablespoonful of cream for each person. Heat the cases, fill with the oysters, put on the covers, and send to the table.

VENISON PIE OR PASTY.

For this use a large, deep pie or rather pudding dish. Cut three pounds of venison into inch pieces, and season them highly with salt, pepper, and sweet herbs, and a little ground mace and allspice. Turn into the dish and add one cupful of stock prepared by cooking very slowly all the trimmings of the meat in sufficient water to cover. Make a plain paste, using one half of a cupful of shortening to each pint of flour. Roll out a thick strip of this and place it round the edge of the dish, roll out the remainder of the crust a little more than one-quarter of an inch thick, wet the edge of the strip already on and fasten on the cover, cutting a slit in the centre for the escape of the steam. Bake in a moderate oven for two hours, covering the pie during the first hour. If the meat is not tender or has not hung long enough, it might be well to give an hour's preliminary cooking before putting on the crust. When done, take from the oven and fill it up through the centre with the remainder of the seasoned stock, in which a little gelatine has been dissolved, so that it may jelly when cold. If a very ornamental pie is desired, puff paste should be used and a raised pie mold, pressing it on so as to follow the pattern. Fill with the seasoned meat, put in only one-half of a cupful of the stock, put on the cover, and brush it with the white of an egg. When baked, take from the oven and let stand until cold. Then remove the mould, brush the sides and top with egg yolk and brown in a very quick oven.

MENDING CLOTH.

The art of mending the cloth so that the darned thread is practically invisible is one to be cultivated. When the cloth is sufficiently heavy, this is not difficult to do. Select fine sewing silk, as near the color of the cloth as possible. Insert the needle about half an inch above the tear, and run it beneath the surface of the cloth, and continue the thread to half an inch on the other side. Repeat the process in parallel stitches. Draw the edges closely together, but do not lap them. It is better to darn the cloth on the wrong side, but it can be done on the right side, if more convenient. Where it is possible lay a wet piece of cotton over the darn on the wrong side. Press a hot iron over it for an instant to allow the steam to pass through the cloth. Then remove the cotton and press the iron against the cloth. Take the care to match the grain of the cloth, and the figure and stripe, if there is any.

Sunlight Soap advertisement with logo and text: 'Being Pure Soap, it goes further, it makes softer, it is beautiful, it lathers, and is perfectly safe in every respect on the finest article of wear.'

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The Sunday School.

BIBLE LESSONS.

Adapted from Hurlbut's Notes.

First Quarter.

Lesson III.—January 17.—Acts 2: 32-47.

A MULTITUDE CONVERTED.

GOLDEN TEXT.

"The promise is unto you, and to your children, and to all that are afar off."—ACTS 2: 39.

I. EARNEST SEEKERS. VERSES 32-40.

THIS JESUS He refers back here to verse 24, which see.

BY THE RIGHT HAND OF GOD—Many scholars believe that this should be "to the right hand." HE HATH SHED FORTH THIS—Jesus is here apparently identified with God. "This" stands for this gift; not merely the light lingering on their heads, but merely the gifts of tongues, but all the manifestations of the presence of the Holy Spirit.

DAVID IS NOT ASCENDED INTO THE HEAVENS—With our modern theology we are apt to explain this to mean that David's soul was still in the intermediate state; but Peter's undertaking here is simply to contrast the human limitations of great David with the illimitable power of his greater Son. THE LORD SAID UNTO MY LORD, etc.—This passage is quoted here verbatim from the Septuagint. It is one of the statements of holy Scripture which have led to the development of the doctrine of the preexistence and divinity of Christ. I MAKE THY FEET SHINE AS OF GOLD.—A vivid and truly oriental figure of the utter subjection of all opponents.

ALL THE HOUSE OF ISRAEL—Whether home-bred or foreign-born. YE HAVE CRUCIFIED—The crucifixion has been planned and accomplished by the Sanhedrin, the chief priests and rulers of the people, but seems to have been indorsed by the multitudes, and therefore might fairly be regarded as a national act.

WHENTHEY HEARD THIS—A sense of the iniquity of the murder of Jesus, and possibly a suspicion that he was indeed the Messiah, was spreading in Jerusalem. And this argument of Peter was conclusive. The only possible conclusion was that he whom the Jews had crucified six weeks before was the Messiah—but not dead; a living Lord seated in the heavens. THEY WERE PRICKED IN THEIR HEART—Rather, "pierced to the heart," filled with remorse and alarm. They saw the atrociousness of their crime; and if the murdered Messiah were now indeed enthroned on high they had reason to fear his wrath. Peter's eloquent words were used as an instrument by the Holy Spirit (John 16: 8, 9). The phrase PETER AND THE REST is a striking evidence of the commanding personality of this headlong Galilean. MEN AND BRETHREN—No longer were they contemptuously referred to as drunken (verses 7, 13). The original is one epithet, and might stand midway between the "Fellow-citizens" of our modern political gathering and "Brethren" of our modern prayer meeting. WHAT SHALL WE DO—Their humility and readiness for guidance evidence the thoroughness of their conviction.

FIVE STEPS INTO THE KINGDOM OF GOD. "What shall we do?" This question is asked of us at every revival service, and may be asked on any Sabbath of any teacher. To it only one answer can be given—that of our next verse, which details "five steps" of salvation: 1. Repentance to God. 2. Faith toward our Lord Jesus Christ. 3. Forgiveness of sin. 4. Public profession. 5. An endowment of spiritual power.

REPENT—"Turn!" Peter urged these inquirers to "an act of the soul," radically different from the Romish precept, "Do penance," which is an external act. What is repentance? It is the turning of the heart from all that is wrong to all that is right. It is the stopping short, with all the force of soul, mind, and body, of everything that is sinful, and the heartiest embracing of all that is godlike. Now, it is possible that some scholars, on their first reading, may not see any mention of faith in this verse, but it is all wrapped up in the little word FOR. No one can repent and be baptized in the name of Jesus, and expect the remission of sins, and wait for the gift of the Holy Ghost, without the largest measure of "saving faith." Faith is dependence. Then, after penitence and faith, they must be BAPTIZED EVERY ONE OF YOU. "This duty of baptism was also enjoined by Christ (Matt. 28: 19); and while there the baptism is to be 'in the name of the Father and of the Son and of the Holy Ghost,' and here it is only said to be IN THE NAME OF JESUS CHRIST, we are not to

suppose any change made from the first ordinance, but only that as the Church was to be called Christ's, so in mentioning the sacrament for the admission of its members his name was specially made prominent." Baptism is the outward token of an inward change of relation—a sign of full submission to Christ. "Baptism does not wash away sin—it only pictures the cleansing with which God blesses us. THE GIFT OF THE HOLY GHOST is a phrase which has been often loosely read, and made to convey false impressions. The gift of the Holy Ghost is simply the Holy Ghost's gift, and is varied according to the need of the recipients. The gift of the Holy Ghost to Paul and Peter at times was that of healing power; that was needed by the emergency. Whenever God has seen that that power was needful for his Church he has granted it. But yet, says Paul, when considering these variations of gifts, while all may be desirable, and while it may be a fine thing to talk in foreign languages, and to cure sick men by a touch or word, "I show unto you a more excellent way." The gift that we need is likeness to God. It is purity, gentleness, Christlikeness.

FOR—Ye shall receive the gift, because the promise of the Holy Spirit, as quoted in verse 17 from Joel, is UNTO YOU, the Jews. "To Abraham and his seed were the promises made," but not to them only. Already the universality of the kingdom of God was dawning upon the apostles' vision. THE PROMISE IS UNTO YOU—All the blessed prophecies of antiquity were promises, and you live at the time of fulfillment. ALL THAT ARE AFAR OFF—Peter knew from the first that the Gentiles were to be admitted to the same privilege as Israel; but the apostles readily supposed that the Gentiles were to be saved by first becoming Jews, and then disciples. [The promise is not to one generation merely but to all. It is always to you and to your children. Christ is with his people always].

WITH MANY OTHER WORDS—Hence we learn that there is no attempt made by the writer of the Acts to produce more than the substance and the character of what was here said. We share Peter's responsibility to TESTIFY AND EXHORT. We are really heralds of Christ as he. Though the average of morality now is much higher than that of the first century, the heart of "the world" is as hostile to Christ today as it was then. For "testify" read "charge." SAVE YOURSELVES FROM THIS UNTOWARD GENERATION—"Untoward" is literally "perverse," "crooked," that is, unrighteous. "Come out from among them, and be ye separate" (2 Cor. 6: 17), is the constant cry of the gospel. It is as if Christ had drawn a line—repentance and baptism—and was bidding us to come over from the crowd of the worldly and the wicked and stand on God's side.

II. GLAD BELIEVERS. VERSES 41-43.

THEY THAT GLADLY RECEIVED HIS WORD—Better, "having received his word." The earliest Christians, aside from the witnesses to the life, death, and resurrection of Christ, were people who accepted the oral testimony of the apostles and other preachers. The personal witnessing was regularly accompanied by the exposition of the Old Testament, the only Bible which the Church of those first days possessed. BAPTISMD.—[The baptism of the 3000 persons is not beset, as some have contended, with difficulties such as to render it impossible].

The Baptist Mission at Ongole, India, on June 16, 1876, baptized in one day two thousand two hundred and twenty-two heathen converts.

Here is a synopsis, or outline, of the manner of worship of the primitive Church. We see nothing of ritual or formality in the four points mentioned: 1. "Apostles' doctrine;" 2. "Fellowship;" 3. "Breaking of bread;" 4. "Prayers." See note on DAILY LIFE OF THE CHURCH IN BACKGROUND. Probably the "doctrine," or teachings, of the apostles consisted mainly in the repetition of the story of the life and teaching of the Lord Jesus and of the correspondence of his life and death with the prophecies of the Messiah in the Old Testament. But the apostles had themselves much to learn.

It is a great deal to "continue steadfastly." It is he that endureth to the end that shall be saved. Your hammer may not be swung with as great force as your neighbor's, but let it come down with constant repetition. Your intellect may not be the equal of your brother's, but let it be bent to the performance of one task; and let that task, engrossing all the energies of soul, mind, and body, be to glorify your God and find your way to heaven. Love of God gilds the most commonplace life with heroism.

This verse gives the effect produced upon the public, which effect would be deep

ened by the WONDERS AND SIGNS wrought by the apostles.

III. UNITED CHRISTIANS. VERSES 44-47.

These two verses and Acts 4: 32, seem, at first sight, to describe an absolute community of goods in the apostolic Church at Jerusalem. Further investigation, however, proves that this was not a compulsory or universal practice even in Jerusalem. The right of Ananias to retain his property is distinctly acknowledged (Acts 5: 3), and Mary, the mother of John Mark, still owns her house (Acts 12: 12), though it is a special rendezvous for believers. Outside of the holy city there is no hint of such a community of goods. PARTED THEM—it would appear that they were not placed in a common fund from which all were to draw, but distributed to those who were in need. When heaven is near earth loses its value.

IN THE TEMPLE—"The Christians did not forsake the services of the temple, for, although Christians, they were still Jews, and performed all the rites and ceremonies of the Jewish religion." FROM HOUSE TO HOUSE—For they had not yet erected any great church, and there was probably no room at their command sufficiently large to accommodate their increased congregations. DID RAT THEIR MEAT WITH GLADNESS—So thoroughly infused were their common lives with the Spirit of God that their most ordinary actions, their very meals, were changed into religious exercises. Joy and pity go together. The truly Christian man is always joyful; and there is no permanent joy apart from spiritual experiences. SINGLENESS OF HEART is a great talent. He who does forty things does less than one fortieth of the work done by him who does one thing and brings forty forces to bear to make that one task successful. THE CHURCH—The word afterward developed its meaning; here it refers simply to the assembly of Christians. SUCH AS SHOULD BE SAVED—Rather, "Those who were being saved." "Salvation is not something entirely future; it is a blessing which has begun, a process which is going on in the souls of believers.

HINTS TO THE TEACHER.

On the day of Pentecost it was the custom to lay on the altar in Jerusalem a ripe sheaf of wheat, as an offering to God, and as the first fruits of a coming harvest. So the earliest church was a foretoken and promise of the kingdom of Christ. Notice, then, the TRAITS OF THE PENTECOSTAL CHURCH. I. ITS CONFESSION. Verses 32-37. Here was the earliest "Apostles' Creed," that Jesus was crucified, dead, and buried; that he rose from the dead; that he ascended into heaven, and sits at the right hand of God; that he sends the Holy Spirit; that he is the Lord of all.

II. ITS MEMBERS. Verses 37-40. They are people touched and transformed through the power of the Gospel. Trace in these verses a genuine conversion: 1. Conviction of sin. 2. Seeking after God. 3. Repentance from sin. 4. Forgiveness of sin. These members of the earliest church were saved men and women, possessing a genuine spiritual life.

III. ITS SACRAMENTS. Verses 41, 42. Both are named, baptism as the door of entrance, and the Lord's Supper as the token of allegiance to Christ. The latter seems to have been partaken at home, every meal being a remembrance of Christ's broken body and shed blood.

IV. ITS SERVICES. Verse 42. What would we give to look on one of their meetings? Evidently its forms of worship were simple and totally unlike the stately ceremonies of some churches in our time. There was: 1. Instruction, verse 42. 2. Prayer, verse 42. 3. Praise, verse 47; Acts 4: 24. These three elements should enter into every public service.

V. ITS SPIRITUAL LIFE. Verse 43. The abounding power of the church was shown in the devotion of its members and in "signs and wonders" wrought. Such signs are still seen in the salvation of sinners, in the renewal of character, in the casting out of evil spirits of sin.

VI. ITS FELLOWSHIP. Verses 44-47. There was a strong love for one another among the members of this church. They met together often; they visited each other at home; they enjoyed the true communion of saints.

VII. ITS LIBERALITY. Verses 44, 45. They established a communion on the divine pattern, not by those who were poor demanding the goods of the rich, but by those who had given of their own accord to those who had not. Each felt his brother's need as his own.

VIII. ITS INFLUENCE. Verse 47. Such a church as this will surely have power with God and with man, and will grow rapidly in numbers.

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Suffer More or Less From That Most Offensive of Diseases, Catarrh—That Dr. Agnew's Catarrhal Powder is a Wonderful Remedy is Testified by Thousands Who Have Been Cured Outright—Mr. Alex. Edmondson of Rosemuth, Ont., Says:

"I have been troubled with catarrh for a great many years. Have snuffered greatly from it. I had tried all the so-called cures, but never received any relief from them. Seeing Dr. Agnew's Catarrhal Powder largely advertised, I determined to try it, although very sceptical about any relief, but I was greatly and agreeably disappointed, for from the first dose I received very great relief, and today I can honestly say that it has cured. I keep it constantly in the house, as we find it a quick cure for cold in the head. It gives almost instant relief. I have no hesitancy in proclaiming it the best cure for catarrh; and I heartily recommend it to all sufferers from this malady."

Try cleaning the hands with ground mustard and warm water, instead of soap, after having handled any strong smelling substances.

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Dr. Agnew's Ointment relieves in one day and cures Tetter, Salt Rheum, Scald Head, Eczema, Barbers' Itch, Ulcers, blotches and all eruptions of the skin. It is soothing and quieting and acts like magic on the cure of all baby humors; 35 cents.

It is positively asserted that to drink a half pint of hot milk or hot water will have the effect of producing sleep in eight cases out of ten.

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The Merits of the Great South American Nerve Withstand All the Assaults of the Incredulous and Sceptical—When They are Converted to Its Use in Their Personal Ailments They Become Its Best Friend—For it Never Fails Them.

Mr. Dinwoodie of Cambellford Ont., says: "I recommend South American Nerve to everybody. I consider it would be truant to the best interests of humanity were I not to do so. In one instance I convinced an avowed sceptic to all remedies of its curative powers; he procured a bottle, and it has been such a benefit to him that he continues to purchase and use it, and has proved its great worth as a stomach and nerve tonic. It has done wonders for me and I keep it constantly in my house. An occasional dose acts as a preventive and keeps me well and strong. It is wonderful medicine."

Curry sauce is made by allowing one pint of milk to the tablespoonful each of flour and butter, and to these adding one teaspoonful chopped onion, one teaspoonful of curry powder and the same amount of salt

LIKE SUFFERERS ONLY KNOW.

R. Scriber, Carpenter, at Hastings, Was a Great Sufferer from Kidney Disease—South American Kidney Cure Effectuated a Quick Cure—It is a Specific Remedy for a Specific Disease—It Dissolves and Eradicates all Solid Matter From the System—Is Safe and Permanent.

For many years I have been troubled with kidney disease, necessitating the taking of much in the way of remedies. Two years ago they become so bad that I had to seek the aid of a physician. My urine was more like blood than anything else, and was very painful. Just at that time I began using South American Kidney Cure. It gave me immediate relief, and from that time till now I have had no difficulty. I can safely and honestly recommend this great remedy to all persons suffering from kidney trouble.

Meat and fowls may be made more tender if, when they are boiling, a teaspoonful of vinegar be added to the water.

AN INSURANCE MAN'S STORY.

J. J. Henratty, Inspector For the Standard Life Association Co. at Peterborough, Cured of Muscular Rheumatism by the Great South American Rheumatic Cure—It Turns the Midnight of Suffering Into Midday Brightness of Good Health—These Are His Words.

I was a great sufferer from muscular rheumatism in my arm; so much so that for days at a time I could not sleep. I walked the floor in pain the greater part of the night. I procured a bottle of South American Rheumatic Cure and found great relief after a few doses. It's a sure cure, and I heartily recommend it.



From the Churches.

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

SYDNEY, C. B., Dec. 29.—Since reporting in the "MESSENGER AND VISITOR" last week, we have had three more additions by baptism, two of them being heads of families. This makes three heads of families who have united with the church. We expect others to be baptized ere long. I am holding some special meetings at South Bar this week with the hope that some, from this section of the field, will be gathered in. H. B. SMITH.

ST. MARYS, N. B.—The Master's smile still rests on his little band of faithful workers in this place. Here Bro. Normandy faithfully labors in the S. S. His labor is not in vain in the Lord. Several have recently trusted Christ. My health compels me to leave this kind people. As in Buctouche so here I have been the recipient of a handsome donation. The many kind words and deeds make it hard to say good-by. We are thankful to a loving Father for the peace and prosperity that has crowned our united efforts. May his blessing still rest on St. Mary's group until we meet again. R. M. BYNON.

NEW GERMANY.—A few extra services held at Foster Settlement, New Germany, have resulted in the quickening of God's people, in removing difficulties, and in leading some to seek a home in the Kingdom of God. J. L. READ.

BAY VIEW, LAKE GEORGE, YAR. CO., N. S.—A year ago I settled as pastor over the above churches. During the year we have been richly blessed in both churches, and in all our work. Lake George church has been strengthened by the addition of 30 to its membership. Quite a number of these are young people so that the difference financially is not as great as might be supposed, and yet the church is strengthened somewhat in all its work. At Norwood, a branch of Lake George church, there was, until last spring nothing apart from the occasional preaching service to indicate church life; but now we have the weekly prayer meetings, a Sabbath school, and a good few to take hold of the work. The friends here have nicely furnished the little church with an organ, on which they now owe only about ten dollars. The arrangement between the Lake George and Bay View churches ended last Sabbath, so that I might give my whole time to the latter. The relation between pastor and people has been exceedingly harmonious, not a ripple of discord having appeared during the year. Last Sabbath we had a grand day together. The people here are intelligent, sound in doctrine and have an inspiring appreciation for the grand old doctrines of the New Testament. They now unite with the Deerfield church in securing Rev. T. A. Blackadar as pastor. All the older members of these churches have grateful recollections of former days, when with pastors Stubbert and Cogswell, they were greatly and richly blessed; and they look forward with the hope that similar blessings may attend them now that they are united in the work as in former years.

In the Bay View church also, we have

much to inspire hope and thankfulness. We have had an addition of 50 to our membership, and apart from current expenses we have raised over \$500 for improvements and reduction of debt on church property. Our young people have en hold of this department of the work in a creditable manner. As pastor and people we get along pleasantly. A houseful of cheerful visitors, a beautiful china tea set from the church, accompanied by a sum of money, a silver berry spoon from her Sabbath school class, Xmas gifts from Mrs. McQuarrie, and the gift of a handsome rattan rocker to our organist, Mrs. George Gundy; these were recent forms in which the kindness and thoughtfulness of our people found expression. D. H. MCQUARRIE.

BUCTOUCHE, KENT CO.—The S. S. organized year and half ago a grand success Christmas entertainment in charge of Misses Bell and Campbell enjoyed by a full house. A great advance over any entertainment before held here, school numbers nearly double last year. Mr. Hicks, who presided for Supt. Ayer, presented pastor with a donation of \$38. A few words of thanks and our work here is done. Here a largely attended prayer meeting, a good B. Y. P. U. and flourishing S. S. awaits coming pastor. Two years ago none of these existed. May He who has begun the good work here carry it on to His glory. R. M. BYNON.

BERWICK, N. S.—The good people of Berwick, always thoughtful of their pastor, have just been adding to their former favors by presenting him with an excellent fur coat, valued at forty dollars. On the last evening of the old year, at the close of prayer meeting, Bro. A. F. Chipman requested the people to remain, and surprised the pastor by producing the coat and with kind and appropriate words presenting it to him. The pastor briefly expressed his gratitude to the donors for their thoughtful kindness. Such favors cannot but make him feel as he begins his third year in the pastorate that the "lines have fallen to him in pleasant places." Signs of revival are seen in two of the out stations and the outlook is bright. D. H. SIMPSON.

SOUTH RAWDON.—Nine more were baptized here yesterday, others have professed conversion. Bro. A. R. Merritt of Acadia is spending his vacation with us, our young brother is not afraid of work, he seems to have a great desire to see souls saved. J. A. MARPLE.

CANNING, N. S.—On Sunday, Dec. 27th, I baptized five believers in Jesus Christ. In the last six weeks I have baptized fifty-seven, thirty-four uniting with the church at Canning and twenty-three with the church at Pereguse. We are expecting that others will obey the command of their Lord. W. N. HUTCHINS.

JEMSEG, N. B.—On Sunday morning, Dec. 6th, I closed my ministry here having accepted a call to the church at the Narrows. A large congregation assembled to listen to the farewell sermon. On that occasion I presented prizes to four young friends for keeping records of the discourses preached by me during the year. They all did excellently, and gave evidence of having attended the services regularly, and having paid good heed to the word spoken. On the evening of the same day I finished my labors at Lower Cambridge. At the conclusion of the

sermon Deacon S. L. Colwell and Mr. Fred MacDonald (church clerk) on behalf of the congregation spoke words expressive of the people's regard for the pastor, and their regret at his departure. I would here acknowledge the kindness of Mr. and Mrs. Charles Colwell of that place for their generous gifts to myself and Mrs. Townsend. On the following Thursday evening a large representation of the Jemseg church gathered at my house for a farewell tea. A most enjoyable evening was spent, and the proceedings terminated with reading of an address by Mr. C. D. Dykeman. It was worded in most felicitous terms and professed high appreciation of the efforts of the pastor during his year's ministry, and also much esteem and affection for himself and wife. I would desire to place on record my sense of the kindness of the good friends at Jemseg, especially during the very serious sickness of Mrs. Townsend last winter. Our sojourn among them was very pleasant and we bear toward them the most hearty good will. All the kind things said of us we sincerely reciprocate. I always enjoyed preaching at Jemseg, and wish to say here that no preacher need desire a more intelligently appreciative audience than is here to be found. I still retain the pastorate of Mill Cove, and have also pastoral oversight of the MacDonald Corner church in conjunction with the Narrows. C. W. TOWNSEND.

SPRINGFIELD, P. E. I.—Very soon after Convention I was laid aside by affliction to learn many precious lessons that can be only learned in the sick room alone with God. "He whom the Lord loveth" etc., to me it's an evidence of sonship. I am satisfied God has no other way by which He would teach us than the way he does. No one could influence us, humble us, prepare us for use like Him. Oh that we see to our vessels that they are clean for we carry the Word of God. It rejoices my heart that during this time the prayer and conference meetings in this part of the field have been sustained by the brethren. For 14 weeks I have been, as you may say, doing nothing for my people, but I know God is with them. I am glad to say I am improving, although not enough to enable me to preach. During this time of sickness Mrs. Carter has attended to her Mission Band work and was able to hold a concert on Christmas night to a very large crowd of people. The children deserve great praise for the able manner in which they took their parts. The proceeds of the concert was \$9.71, and in their mite boxes \$14.73. Total for Home and Foreign Missions \$24.44. Sisters what is to hinder you from having a Mission Band in your church? PASTOR.

MELVERN SQUARE, N. S.—Friends may be interested to hear a word from Melvern Square. It is hard to find time even to write a few words while getting settled and trying to become acquainted with a new field. I am now beginning to feel quite at home. In fact it would be hard to feel otherwise under the circumstances. I have never had a warmer or more kindly reception from any people since I have been a pastor. When I arrived here I found my household effects had been taken from the car and placed in the parsonage. There were many willing hands also to help unpack and put in order. After we had got fairly settled, the friends old and young came in for a welcome party. A very pleasant evening was spent. Not only were words of welcome and christian greeting spoken to pastor and family but after their departure it was found that pantry and cellar and cabin had all received substantial increase. The other sections of the field have not been behind in their efforts to make the pastor and family feel at home. On my first visit to Margaretsville, I found that through the efforts principally of the sisters a fine new bell had been placed in our neat house of worship there, which was rung for the first time, it was said, in honor of the new pastor. After the Sabbath School and before the preaching an

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address of welcome was read to the pastor, expressing their joy that God had again sent them an undershepherd, and their determination to be loyal and helpful to him in his work. The same hearty welcome has been extended in the other sections—Prince Albert and Evergreen. Surrounded as I am by a band of christian workers, whom any pastor might envy, I am looking forward to a happy and I trust successful pastorate. H. N. PARRY.

UPPER GAGTOWN.—Doubtless many of my friends of my earlier pastorates will be pleased to hear that the sunlight of friendship shone very bright on Xmas night at the Upper Gagetown Baptist church parsonage. About ninety smiling faces could be seen with good-will glistening in their eyes toward the pastor and his daughter. After enjoying a very pleasant evening, the chairman, Mr. Steeves, in behalf of the company, presented us with a donation of fifty dollars, thirty-four of which was cash. I tender my sincere thanks, and may the Lord bless the donors with the privilege of enjoying many such happy seasons. Wishing you a "Happy New Year," I remain yours truly. CHAS. HENDERSON.

COLLINA, N. B.—Bro. O. P. Brown, licentiate of Windsor, N. S. church, is in charge of the Studholm, Cole's Island, Thornton and Bellisle Creek churches. He has seven preaching stations. He is doing faithful work. The Mission Band at Collina gave a good concert on 25th inst. Miss Iola Northrup is the leader of the Band. The church here has suffered much from loss of members by death and removal to other communities, but a good interest is kept up in the Sabbath School under the leadership of Dea. Francis Keirstead. Rev. Elias Keirstead, who is widely known in this province is nearing the completion of ninety years of life. His health is, of course, somewhat feeble, but his faith is firm. He says that he is almost weary of life but is willing to wait the Lord's time. He is tenderly cared for by his son Jacob I. Keirstead and his granddaughters Laura and Annie Keirstead. He is now one of the

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Readers.

We regret that many papers failed to reach you last week. Conditions then existing have been changed and each subscriber should now be sure of his paper, each week, in good order, and promptly delivered. The new form is before you. Look it over carefully, compare it with previous issues of the MESSENGER AND VISITOR. We hope it may please you and receive your cordial support.

Typographically this is a new paper from page one to sixteen. It pleases a great many printers who should know what good printing is. In fact it pleases the people in this office. Our printers have worked hard to get things in order for this first issue. We think they have done remarkably well, and we appreciate their efforts to give us an A 1 service. Their names appear elsewhere in the paper. You will hear more about them after we get "under way."

May we rely upon your help during 1897? Can't please everybody. Don't expect to. But will do the best we know to supply to our readers a model paper. Progress has kindly noticed our intended change of form. The Telegraph has done likewise. Thanks.

Northwest Mission Funds.

All pledges due to Northwest Missions can be forwarded to H. H. Hall, Penobscot, N. B., until 15th inst.; after that to Portage la Prairie, Manitoba. I have arranged with Rev. A. Cohoon to have all sums credited to the churches on convention plan. They will also be acknowledged in MESSENGER AND VISITOR.

H. H. Hall.

TAKE ONE.

Of Dr. Agnew's Liver Pills after dinner, it will promote digestion and overcome any evil effects of too hearty eating.

ENTIRELY VEGETABLE—DO NOT DISTURB THE SYSTEM.

SAFE, PROMPT, ACTIVE, PAINLESS AND PLEASANT—100 a vial.

This effective little pill is supplanting all the old school nauseous purgatives. The demand is hard to keep up with since placing it on the Canadian market. Take no substitute. 40 doses 10c., at all druggists.

A BEAR CHANGED.

A Montreal lady writes—"K. D. C. has changed my husband from a bear to a kind and loving husband and father." The sufferer whom Dyspepsia renders miserable, peevish, cross-grained and often despondent, is not only tortured in himself, but the cause of sorrow and trial to others. Companionship with a dyspeptic, is rarely a dream of bliss, and well might the Montreal lady be grateful to K. D. C., which as she stated, changed her husband from a bear into a kind and loving husband. K. D. C. for the stomach, and K. D. C. Pills for the liver and bowels.

Sample mailed for the asking. K. D. C. Co. Ltd. New Glasgow, N. S. and 127 State St. Boston, Mass.

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oldest men to be found in the ministry of any denomination. He was ordained in 1849.

LUNenburg, N. S.—The union services are prospering greatly. In less than three weeks 270 having given in their names as seeking, or as having obtained salvation. Last night about 50 came forward. More than half of them were young men. The evangelist will remain with us ten days longer, and we expect these remaining meetings to yield by far the largest returns. How blessed to be a sharer in such grace as our God is now shedding forth upon so many hundred hearts. The Baptist church, according to its numbers, are getting their full share of converts. I had the unspeakable pleasure of baptizing last night in our beautiful new Baptistery; our two youngest sons.

L. N. ARCHIBALD.

LUDLOW, ME.—Rev. A. E. Ingram writes of a gracious revival experienced in Oakfield, a section of his field of labor, which had enjoyed few religious privileges. A Sabbath School has been organized and flourished finely, and in the autumn special evangelistic services were held. As a result 74 have been baptised and 11 others have renewed their vows of consecration to the Lord's service. The day of the baptism, Mr. Ingram writes, was one long to be remembered. The work is in Oakfield of peculiar interest because many of the people came originally from the maritime provinces. Among the converts are three grandchildren of the late Rev. Joseph Crandall. Other maritime families are represented. Provision has been made for sustaining weekly prayer meetings among the converts. It is expected that a church will be organized in the spring when it is hoped others will confess Christ. The work has been assisted by Mr. Blau, an evangelist. As many of the people of that region are at the present season in the lumber woods, Mr. Ingram has visited the camps and found attentive hearers when he preached the gospel to them. Mr. Ingram may tell the readers of the MESSENGER AND VISITOR more about this. He is now about making a visit to the Margaret Bay Churches, Halifax Co. N. S., expecting to be there the first Lord's Day in January.

KEMPT, QUEBENS CO., N. S.—Bro. Simon de Long, for 30 years Superintendent of the S. S. at Kempt was very pleasantly surprised on the evening of Dec. 30 by a gathering at his residence, a large number of friends, who presented Bro. de Long with a handsome easy chair as a token of the esteem in which he, and his labors of love are held. The ladies had provided refreshments and the evening was spent in pleasant social intercourse.

CARLETON COUNTY, N. B.—The Albert Street church Woodstock is doing finely under the leadership of Bro. Rutledge. The congregation are well pleased with their energetic young pastor, and beyond doubt a grand future awaits this church. Bro. Blakney is still serving the Wakefield church and is held in high repute by his brethren. For years his estimable wife has been an invalid and in consequence of this sore affliction our brother has been somewhat cramped and hindered in his work. Rev. Thos. Todd is still holding the fort at Benton and notwithstanding his

years, preaches with his old time vigor and eloquence. The Centreville field is cared for by Bro. Cahill and is in a prosperous condition. They have lately erected a handsome parsonage which is a credit to the church. No need to speak of Bro. Cahill as his praise is in all the churches. Rev. A. H. Hayward of Florenceville is one of our noblest and truest spirits. He is in deed and in truth a "man of God" seeking not his own but the welfare of others. During the last year if the writer has not been misinformed, over 100 additions have been made to the churches on his field. Our H. M. B. should look to it that such a workman receive the necessary support. There are other pastors who are toiling away at the post of duty, but space will not permit me to mention them all. As for the writer he has been on the sick and disabled list for the last two years, being obliged to vacate his field (Jacksonstown) over two years ago on account of lung trouble. Nevertheless, by the blessing of God, he hopes to take tip the work again as soon as health permits. W. G. C.

FOURTEEN YEARS IN TERROR.

But Dr. Agnew's Cure for the Heart Gave Relief in 30 Minutes and Three Bottles Effected a Cure Which Baffled the Best Physicians.

This is what Mrs. J. Cockburn of Warkworth, Ont., says: "For fourteen years I have suffered from heart disease; troubled very much with sharp shooting pains constantly passing through my heart. Very often the spasms were so severe that I would become unconscious. My limbs would swell and become quite cold. For these fourteen years I doctored with best physicians without relief. I felt the beneficial effects inside of thirty minutes. I have taken three bottles and it has done me more good than any medicine or any physician ever did. I can conscientiously recommend it to all sufferers from heart trouble."

A reconciliation between King Alexander, of Serbia, and his father, ex-King Milan, has been effected. Ex-King Milan will shortly return to Belgrade to reside. The coming of Milan to Belgrade will cause ex-Queen Natalie, the wife of the ex-king and mother of King Alexander, to depart from the capital, the relations of the royal couple not being of a friendly nature.

Walter Baker & Co., of Dorchester, Mass., U. S. A., have given years of study to the skillful preparation of cocoa and chocolate, and have devised machinery and systems peculiar to their methods of treatment, whereby the purity, palatability, and highest nutrient characteristics are retained. Their preparations are known the world over and have received the highest endorsements from the medical practitioner, the nurse, and the intelligent housekeeper and caterer. There is hardly any food product which may be so exclusively used in the household in combination with other foods as cocoa and chocolate; but here again we urge the importance of purity and nutrient value, and these important points, we feel sure, may be relied upon in Baker's Cocoa and Chocolate. Dietetic and Hygienic Gazette.

WANTED GOOD, ACTIVE agents in unrepresented districts to sell on commission the leading lines of Farm Machinery, Buggies, Carts, Harness, Sleighs, Robes, etc., etc. Reply stating full particulars to

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## Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1895. MESSRS. C. DATES & Co., Middleton, N. B. 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 Lagrippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement.

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

## Notice of Sale.

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

NOTICE is hereby given that under and by virtue of a power of Sale contained in a certain Indenture of Mortgage, bearing date the ninth day of June, A. D. 1879, and made between said Patrick McCarten and Grace his wife of the one part, and one Sarah G. Wagner, of Boston, in the State of Massachusetts, Sister, of the other part, registered in the Queens County Records in Book H. No. 2, pages 445, 446 and 447, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by Indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Records in Book L. No. 2, pages 580 and 581, there will, for the purpose of satisfying the moneys secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold Public Auction, at Phoenix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday, the sixth day of February next, at twelve o'clock noon, the lands and premises mentioned and described in the said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land and premises, situate, lying and being in the Parish of Georgetown, in the County of Queens and Province of New Brunswick, bounded and described as follows: Commencing at a boundary on the Southerly angle of Lot letter B, now occupied by Owen McCosker, on the west side of the Ottagab Road until it comes to a stake put up by Surveyor Carr, and the fence made by Cameron and Bowl in a westerly direction until it comes to the rear line of said lot; thence North until it strikes the North line of Gan- nol Road, so called the Road above mentioned; thence along said road in a Northeasterly direction to the place of beginning, containing two hundred acres more or less; together with all and singular the buildings and improvements thereon.

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

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Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three of hand at present: one of two manuals and 23 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 (sold at very low prices). Factory—Mill Brook, Warerooms—Webster St., Kentville, N. S.

## MARRIAGES.

ROBINSON-BRENNAN.—At Rotheray, on December 25th, by Pastor Shaw, John W. Robinson of Rawdon, and Ellen Brennan of Ardole.

JONES-SMITH.—At the residence of the bride's father, Hay Settlement, West. Co., Dec. 23, by Rev. H. H. Saunders, John A. Jones, of Allison, West. Co., to Mina L. Smith.

THURBER-MORRELL.—At the home of the bride's mother, Dec. 22, by Pastor L. J. Tingley, Capt. George Alfred Thurber, to Laura Conisus Morrell, all of Freeport, N. S.

WILBUR-SMITH.—At the residence of the bride's parents, Buctouche, N. B., Dec. 24th, by Rev. R. M. Bynon, Samuel Wilbur to Annie Smith. All of Buctouche.

THOMPSON-MORAN.—At Freeport, N. S., Dec. 28, by Pastor L. G. Tingley, Albert R. Thompson, of Westport, N. S., to Catherine Moran, of Freeport.

PORTER-SPICER.—At Spencer's Island on Dec. 24th, inst., by Rev. L. A. Coney, Robert D. Porter, of Spencer's Island, and Mary Spicer, daughter of the late Nelson Spicer of Chelsea, Mass.

GOULD-MOODY.—At Waterville, N. S., Dec. 24th by Rev. E. O. Read, Mr. Edward Gould, to Nancy, daughter of James Moody. All of Harborville, N. S.

HICKS-ESTABROOKS.—On Dec. 30th at the home of Allison Estabrooks, Midgie, by Pastor H. G. Estabrooks, of Petticoediac, N. B., Frank L. Hicks to Lillie Estabrooks, Both of Midgie, West. Co.

HETHERINGTON-WATSON.—At Hartland, Carleton Co., Dec. 21st., in the Methodist church, by the Rev. H. D. Worden, Luther R. Hetherington, B. A., of Queens county, to A. Laura Watson of Hartland. (Weekly Telegraph please copy.)

DOW-WRIGHT.—At the residence of Clarence Dow, Woodstock, on Dec. 24th, by Rev. W. J. Rutledge, Manzer Dow to Julia A. Wright, both of Canterbury, York Co., N. B.

STEVES-GODFREY.—At the residence of the bride's father, Lower Hillsborough, on the 30th Dec., by Rev. M. Gross, Edward A. Steves to Luzetta M. Godfrey, all of Hillsborough, Albert Co., N. B.

MASON-PRALL.—At Hubbard's Cove Dec. 27th, 1896, by Rev. M. W. Brown, Archibald Mason to Bridget Grace Pearl. All of Tancook, Lunenburg Co.

HUME-FRALL.—At Chester, Nov. 13th, 1896, by the Rev. H. N. Parry, Ephraim Hume, of East Chester, to Ida Frail, of Chester.

VANBUSKIRK-GATES.—At the Baptist Church, Melvern Square, Dec. 23rd, by the Rev. H. N. Parry, John L. Vanbuskirk, to Emma C., daughter of Daniel Gates, Esq., all of Melvern Square.

MARSHALL-WEST.—At the home of the bride, Dec. 30th, by the Rev. H. N. Parry, James E. Marshall, Esq., of Greenwood, to Mrs. Julia West, of South Kingdon.

PATILLO-TREFFRY.—At Bridgewater, N. S., Dec. 30th, 1896, by Rev. A. H. C. Morse, A. B. Heber Munroe Patillo, of the firm of Patillo Bros., to Jessie Goodwin, youngest daughter of Captain R. P. Treffry, All of Bridgewater, N. S.

BEARDSLEY-ANTHONY.—At the home of the bride, Port Lorne, Annapolis Co., N. S., Dec. 30th, by Rev. E. P. Coldwell, Capt. Samuel M. Beardsley, of Port Lorne, to Amy E., daughter of James Anthony.

BARRS-McNEIL.—Dec. 30, in the Methodist church, Melvern Square, N. S., by J. S. Coffin, assisted by Revs. H. N. Parry and James Taylor, J. Nathaniel Barrs to Jessie M. McNeil, both of Melvern Square.

## DEATHS.

WADE.—At Alma, Dec. 3rd, Jacob Wade, aged 26 years.

HARRIS.—At Windsor, Dec. 25th, of bronchitis, Clara Jean, infant daughter of Fenton and Lizzie Harris, aged 10 months.

WHYNAUGHT.—At Riverside, New Germany, Dec. 24th, Benjamin Whyngaught, aged 93 years and 11 months, leaving two sons and one daughter.

DOWLING.—At the residence of her son, Caleb Dowling, Alma, Nov. 1st, Lois, relict of the late Edward Dowling, of Hopewell Cape, aged 86 years. Her trust was in Christ.

REED.—At Chipman, N. B., after a long illness, on the 23rd inst., Louisa, relict of the late James Reed, aged 65 years. She deceased was a native of Massachusetts.

PRATT.—At Highland Village, Dec. 19th, Samuel Pratt, aged twenty-nine years. For fifteen months Bro. Pratt has lain upon

his bed, a sufferer from paralysis, having been first stricken in Sept. 1896. His weakness and sufferings were borne however, with christian patience, and with a marked degree of cheerfulness. Six sons, three daughters and their widowed mother survive.

GRANT.—At Arlington, Annapolis Co., N. S., Dec. 16, Sarah beloved wife of Pro. Christopher Grant, aged 69 years. Our sister lived a quiet consistent christian life. Her death was not looked for so soon, but her preparation for the great event had been well made long before it took place. Her sorrowing husband, sons and daughter have much consolation in their great bereavement.

COLLONPY.—At Lockport, Dec. 23rd, Wm. J. Collonpy, aged 25 years. Brother Collonpy was a member of the Lockport church, having been baptized by Pastor Parry some 15 years ago. He passed to the better land after a long and very painful illness. During his greatest suffering he declared that his anguish was as nothing when compared with what Jesus underwent for him. He leaves a wife and one child. His widow and his widowed mother with his only well brother, have to carry a heavy load of sorrow. Within a few months father and the oldest son have been taken, and one brother is now very sick. May the love of God console and comfort.

HUBLEY.—At Dundas, P. E. I., Dec. 20, of consumption, Delia, beloved daughter of Captain and Sister Garrit Hubley, in the 18th year of her age. Although our sister never publicly professed Christ, she had for some time before her death enjoyed the blessed assurance of her acceptance with God. She lived a pure life and died a most triumphant death. For her to live was Christ, to die was gain. She leaves a sorrowing mother and father, two sisters and one brother to mourn their sad loss.

GLENN.—Catharine, the beloved wife of William Glenn, Esq., of Cheverie, died Dec. 11th. Her death deprives the Baptist church of Kempt, Hants Co., of a valuable member and her sorrowing husband of a faithful and loving wife. A kind husband and attentive friends did their utmost to ease her sufferings, which were very great. It remained for death (while it does not end all) to end her sufferings. Trifles were not allowed to keep her from her place in the house of God on the Lord's Day. She took a deep interest in all that pertains to the welfare of the denomination. A drone in the hive she could not be. She was a woman of refined taste, greatly admiring the beautiful in nature. Nothing gave her more earthly pleasure than to watch the opening flowers so carefully tended by her. These are left to the care of other hands, but she has gone to the land of fadeless flowers. The good Lord bless the partner of her joys and sorrows left to mourn his loss and kindly lead the many friends she left to follow on.

Ottawa and Hull, Que., have been connected by electric railway, a bridge having been built across the river.

George B. Anderson, a Winnipeg horseman, is on trial charged with inciting and soliciting deputy returning officers in the Winnipeg Dominion election to stuff the ballot boxes.

## 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:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7:00
Express for Halifax.....	12:10
Express for Sussex.....	14:05
Express for Quebec and Montreal.....	17:10

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8:30
Express from Montreal and Quebec (Monday excepted).....	10:30
Express from Moncton daily.....	10:30
Express from Halifax.....	10:30
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. POTTINGER, General Manager.  
Railway Office, Moncton, N. B. 3th October, 1896.



## PARLOR SUITES...

OUR OWN MAKE  
Choice Patterns. \$20 to \$150, but \$40 brings a beauty!

F. A. JONES,  
16 and 18 King Street.  
Credit given good parties on easy payments.

## Good Words From Old Students.

The Mathematical Training alone I consider to be worth more than the cost of the whole course—E. B. JONES, Head Book-keeper for Messrs. Manchester, Robertson & Allison.

NOW is the time to enter. Time lost Christmas week is made up to the students. Send for our New Catalogue, containing terms, course of study, etc.; also for circulars of the Isaac Pitman shorthand.

S. KERR & SON.  
ODDFELLOWS' HALL.

## WHISTON & FRAZEE'S,

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

## Mortgages' Sale.

To EDWARD M. ROBERTS and ANNIE JANE ROBERTS his wife (in her own name) and all others whom it may concern: NOTICE is hereby given that under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage, bearing date the first day of August, in the year of our Lord One Thousand Eight Hundred and Eighty-seven, and made between the said Edward M. Roberts and Annie Jane his wife (in her own name) of the first part, and Sophia Frances wife of George C. Coster, of the City of Saint John, in the Province of New Brunswick, Barrister-at-Law, Marlon Arbutnot Hasen, Lillian Hasen and Ethel Hasen, all of the same place, Spinners, of the second part: That there will be sold at PUBLIC AUCTION, at Chubb's Corner (so called) in the City of Saint John, on MONDAY, the eleventh day of JANUARY next, at twelve o'clock, noon, for the purpose of satisfying the moneys secured and made payable under and by virtue of the said Indenture of Mortgage, default having been made in payment thereof, the lands and premises mentioned and comprised in the said Indenture of Mortgage and therefore described as follows: "All those certain lots, pieces and parcels of land situate, lying and being in the Parish of Simonds, in the County of Saint John and Province of New Brunswick, known and marked out, and described upon the map or plan of Joseph Grosch's land, on file in the Registrar's office, in the City and County of Saint John, by the number [5] thirty-five, [6] thirty-six, [7] thirty-seven, [8] thirty-eight, [9] thirty-nine, [10] forty, the said lots having a front of forty feet each on a Street or way known and marked out on the said plan or map and designated Mount Pleasant street, and each and every of them extending back (preserving the same width) one hundred feet; the said lots numbered 35 and 36, and the lots 37 and 38 having been conveyed by Mary E. Crouch to one William E. Lester, by two several deeds of bargain and sale, respectively dated the 11th day of September, A. D. 1895, and the seventeenth day of October, A. D. 1895, both registered in the Office of the Registrar of Deeds in and for the said City and County respectively, in Book M, No. 4, page 167, and Book P, No. 1, page 166 of Records, and the said lots 39 and 40 having been conveyed by said Mary E. Crouch to one William Ferris by deed of bargain and sale, dated the 11th day of May, A. D. 1895 and registered in the same office of the said Registrar of Deeds, in Book Q, No. 4, page 41; together with buildings, erections, and improvements thereon being, and the rights, members, privileges, and appurtenances thereunto belonging.

Dated this third day of December, A. D. 1896.  
SOPHIA FRANCES COSTER,  
GEORGE C. COSTER,  
MARLON ARBUTNOT HASEN,  
LILLIAN HASEN,  
ETHEL HASEN,  
by G. C. Coster, her Attorney.



The Farm.

DENDROLENE AS AN INSECTICIDE.

Among other things which have been sent to us for trial the past season was a package of Dendrolete, sent by the Bowker Fertilizer Company, of Boston, Mass. They asked that it be given a thorough trial on various kinds of fruit and shade trees, for the purpose of determining its effectiveness in keeping out borers and other noxious insects, and also as a protection against mice and rabbits.

The material was applied to a number of young, healthy stock trees of Champion, Crosby and other varieties of peach; and also to a number of the same varieties bearing their first crop of fruit. A number of young apple trees, just transplanted, were also coated. The material was applied in May, according to directions, by coating the trunks of some trees from the ground to the lower branches, and others only about half-way up. On examination, about the middle of August, it was found that several of the young peach trees were beginning to drop their leaves and to show signs of general debility. A little later the older trees began to show signs of trouble, and on making a careful examination of the trees about September it was found that the material had been absorbed by the bark to such an extent as to shut off the circulation of sap completely, and that the inner bark, or cambium, had turned black and apparently dead. The same was true to a somewhat less extent in the case of the young apple trees, so that a month later every peach tree and most of the apple trees to which the material was applied were dead.

As it is not always safe to draw conclusions from a single experiment, it was not deemed advisable to publish these results until the material had been given a further trial, inasmuch as it had been carefully tested in New Jersey under the direction of Professor J. B. Smith, one of the most careful and competent entomologists in this country, and found to work very successfully. (see "New Jersey Experiment Station bulletin 111," also "Garden and Forest," Vol. viii, p. 470). But in the September number of "The Wisconsin Horticulturist" I find an article by Professor E. S. Goff on the same subject and giving similar results, except that his losses were much greater than ours, as he "had it applied to the trunks of nearly 100 trees." And he adds: "Many of the trees to which it was applied are already dead, and the indications are that few, if any, of them, will ever leaf out again." It seems a little remarkable that the results obtained in Wisconsin and Indiana should be so different from those obtained in New Jersey, but these are the facts, which I am at present unable to explain. It would seem, however, that we are safe in saying this much, that the material in its present form is not safe to use on young peach trees in this section, and I would not recommend its use on any tree until further trial.—J. Troop, Experiment Station, Lafayette, Ind., in Garden and Forest.

MILKING MACHINES.

In the Semi-Weekly Tribune of the 27th inst. "Practical Farmer" says that the tubes of milking machines cannot be kept clean. The machine I was familiar with could be fitted up to milk the 200-cow dairy in five minutes instead of over six hours, and there is no difficulty in keeping everything about it sweet. It is also a complete manipulator. The calf's bunting is thoroughly imitated. It is so simple that a boy or girl of fifteen could work it. It is manufactured in Scotland and is a decided success. Every large dairy should have one, as it saves the cost of itself in a short time. The milk keeps longer, as it does not get contaminated with bacteria, being in an air tight bucket. It can be carried and cooled over the refrigerator ready for shipment inside of an hour for the whole performance.—Charles Broadfoot, jr.

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PURE, HIGH GRADE Cocoas and Chocolates

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

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

BAPTIST BOOK AND TRACT SOCIETY

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1897

WE wish to thank all our patrons for past favors, and assure them that will continue to do our best on all occasions. We wish you one and all a

VERY HAPPY NEW YEAR

P. S.—For the encouragement of all we wish to say that our Christmas sales are the largest in our history. Thanks! THANKS!! THANKS!

Yours very truly,

GEO. A. McDONALD,

Secretary-Treasurer Baptist Book Room.



Invented in 1810 by the late Dr. A. Johnson, Family Physician. Its extraordinary worth, merit, excellence have satisfied everybody for nearly a century. It is marvelous how many different complaints and diseases it will cure

Johnson's Anodyne Liniment

It is used and recommended by many physicians everywhere. It is the best, the oldest, the original. It is unlike any other. It is superior to all others. It is not merely a Liniment, it is the Universal Household Remedy. For Internal as much as External Use.

STRICTLY For FAMILY Use.

It prevents and cures asthma, bronchitis, colds, coughs, croup, catarrh, colic, cramps, chills, dyspeptic pain, diphtheria, gout, hacking, hoarseness, headache, hooping cough, influenza, neuralgia, rheumatism, sciatica, sore lips, sore throat or lungs, St. Grippes, chest pains, bowel pains and kidney pains. It is the sovereign cure for bites, burns, bruises, cuts, chaps, cracks, chilblains, lame back, lame side, mumps, ringworm, stings, scalds, strains, sprains, soreness, stiffness and swellings.

The Doctor's Signature and directions are on every bottle.

If you can't get it send us. Price 35 cents; six \$2.00. Sold by Druggists. Pamphlet free. I. B. JOHNSON & Co., 22 Custom House St., Boston, Mass., Sole Proprietors.

Arthur H. Darling, aged 35, one of the largest builders in Mount Vernon, N. Y., disappeared from his home on Dec. 21, and nothing has been heard of him since. He had many heavy contracts under way and his liabilities may reach a million dollars. Darling went to Mount Vernon from Boston about a year ago.

The Legislature of Bermuda has granted £1,000 for a celebration in honor of Queen Victoria.

The railroad commissioners have announced their approval of lease of the Boston Subway to the West End Street Railway Co.

THACKERAY'S TWO DRAGONS.

One of Thackeray's charming little sketches represents him endeavoring to escape from his room, while a printer's boy leans against the door to keep him in.

One day he was visiting the studio of Baron Macrochetti, when their host took down a small engraving from the wall and presented it to him. The subject was "Saint George and the Dragon."

Thackeray inspected it with great delight for a few minutes, until suddenly, becoming grave, he turned to one of his friends, and said—

"I shall hang it near the head of my bed, where I can see it every morning. We all have our dragons to fight. Do you know yours? I know mine. I have not one but two."

"What are they?"

"Indolence and luxury."

"I could not help smiling," says his friend, "as I thought of the prodigious amount of literary labour he had performed, and at the same time remembered the simple comfort of his dwelling next door."

"I am serious," Thackeray continued.

"I never take up the pen without effort! I work only from necessity. I never walk out without seeing some pretty, useless thing which I want to buy. Sometimes I pass the same shop window every day for months, and resist the temptation, and think I'm safe. Then comes the day of weakness, and I yield. I shall look at this picture, and think of my dragons, though I never expect to overcome them."—Exchange.

The New Year.

How You May Feel Happier and Better Than in the Past.

Paine's Celery Compound Will Enable You to Thoroughly Enjoy Life.

Act Promptly and Your Fondest desires Will Be Realized.

Many of our readers can truthfully confess that the year just gone by was to them a period of pain, suffering, anxiety, disappointment and wretchedness. Some were laid on beds of sickness, weak and helpless; others, ailing and almost broken down, were just able to move about to imperfectly attend to daily duty and work. The sick and ailing ones met with many failures and disappointments in their efforts to regain health. Doctors failed to cure them, and the very ordinary medicines of our times failed to bring back the blush of health to the pale and wan face.

Those of our readers who were unhappy last year may this year throw off their burdens and shackles, if they use that marvelous source of health-giving—Paine's Celery Compound that contributed to the happiness of so many thousands in past years.

There is no necessity here to enlarge on what Paine's Celery Compound has done or is doing at the present time. Every day it is making well rheumatic, neuralgic, dyspeptic and sleepless mortals, and giving a new life to those afflicted with kidney, liver and blood diseases.

All classes unite in praising and recommending Paine's Celery Compound as the most effective of medicines. The more physicians know of it, the more do they earnestly recommend it for the sick. If you would be well, happy and vigorous all this year, begin at once with nature's healer and life-giver.

An old woman named McIntosh, living in the poorhouse at Woodstock, was badly burned Wednesday night trying to light a pipe.



News Summary.

CANADA.

Hon. Mr. Blair returned to Ottawa from his British Columbia trip. He is greatly impressed with the mineral resources of the province.

Archbishop Langevin publishes an appeal in Paris for funds to assist him in maintaining the Catholic schools of Manitoba.

The establishment of David MacFarlane, paper maker and wholesale stationer, Montreal, was gutted by fire Saturday night. Loss \$40,000.

Halifax estimates for 1897 are \$370,798. The city is getting estimates on a street lighting plant and will ask the Legislature for permission to sell private lights.

The Sydney, C. B., Reporter pleasantly suggests to its subscribers that a good way to observe the New Year is to pay up their subscriptions. This will make them happy, and the publisher, too.

Hung up in a cool place on board the Beaver Line steamer which sailed yesterday morning for Liverpool, were five beautiful deer which were being shipped to private parties in Liverpool.—Telegraph.

Herring are abundant in Placentia Bay Nfld. and along the west coast. American schooners are loading at Placentia, and eleven have sailed for Gloucester with full loads. The cold weather the past fortnight aids greatly in freezing the herring.

Ex-Mayor H. Beaugrand, editor of La Patrie, Montreal, announces that he has taken up the challenge thrown down by the hierarchy of Quebec and that he will run for St. Louis division of Montreal for the Local Legislature as anti-clerical candidate.

Another Bear River N. S., boy is heard from. Mr. Arthur Potter, of that place, went to Australia twelve years ago and has met with a large measure of success. He is now manager of a \$1,500,000 company which controls one of the largest gold mines on the island continent.

At a meeting at Moncton, Tuesday, it was decided to form a Maritime Stock Breeders' Association, and to recognize as the standard of registration the highest recognized by the American and Canadian herd books. A committee was appointed to draft a constitution and by-laws. The membership fee was fixed at one dollar. Forty-three members enrolled, and the following officers were elected: E. B. Elderkin, Amherst, N. S., Pres.; D. S. Smith, Petitcodiac, Vice-Pres. for New Brunswick; C. A. Archibald, Truro, Vice-Pres. for Nova Scotia; F. G. Boyer, Vice-Pres. for Prince Edward Island; W. W. Black, Amherst, James McDonald, New Glasgow, F. L. Fuller, Truro, directors for Nova Scotia; H. M. Parlee, Sussex, T. A. Peters, Hampton, John Donovan, St. John, directors for New Brunswick; E. R. Browe, Charlottetown, John Tweedie, Gallas Point, Wm. Clarke, North Wiltshire, directors for Prince Edward Island; B. W. Chipman, Halifax, James Manchester, Apohaqui, auditors.

UNITED STATES.

The condition of Mrs. Henry Ward Beecher, who fell and fractured her hip at Stamford, Conn., recently, remains critical. She sustained a severe shock. Her recovery is considered doubtful.

Fire, probably due to spontaneous combustion, is burning an immense pile of coal in the yards of New Haven road at New Haven, Conn. Some officials of the road say 10,000 to 20,000 tons have so far been destroyed.

A cyclone from the southwest struck and almost literally demolished the town of Morningsport, La., on Saturday. Over 20 dwellings were blown down. Four persons were killed and three others will probably die from injuries.

Washington Bank of Minneapolis has closed its doors. The last statement shows loans and discounts of \$500,000; deposits, \$540,000, capital, \$100,000. The Columbia Bank of Minneapolis has also closed its doors. The capital on December 18 was said to be \$200,000.

Bram was found guilty at Boston of murder on the Herbert Fuller. The verdict came as a surprise to almost everybody and Bram, who was confident of acquittal, or at least disagreement of the jury, broke down. The counsel for the prisoner has two weeks in which to file exceptions, which will be made.

Assistant District Attorney McIntyre, of New York, has resigned his position, and sailed for England in order to defend Edward S. Ivory, the American, now awaiting trial in London on a charge of being a dynamiter, and whose trial will probably come up in London on January 11. Six Americans who expect to testify to the case were fellow passengers of McIntyre.

BRITISH AND FOREIGN.

A paper at Cape Town publishes details of an alleged plot on the part of German residents of the Transvaal to wreck a train on which Cecil Rhodes recently travelled to the coast on his way to England.

The Queen's speech opening the coming session of parliament will, it is generally believed, refer to closer union between Great Britain and the colonies, and will indicate the news of the government in the matter.

Among those who sent messages of birthday congratulations to Mr. Gladstone were the Prince and Princess of Wales, Sir William Vernon Harcourt, and Baroness de Rothschild. Mr. Gladstone is enjoying good health. In the afternoon he went for a walk.

The trial of Tufekchieff, Atzoff and Georgieff, the alleged assassins of ex-Premier Stambulet, ended at Sofia on Wednesday by the conviction of Atzoff and Tufekchieff and the acquittal of Georgieff. The convicted men were sentenced to three years imprisonment each.

There is official confirmation of the statement that the Venezuelan arbitration treaty is not only acceptable to President Crespo and his constitutional advisers, but will be equally acceptable to the Venezuelan Congress when it convenes in February. The weight of public opinion is all in favor of the treaty and it has encountered little opposition from leading Venezuelans.

Among the New Year's honors conceded by the Queen, is the appointment of Senor Juiz Pinto DeSoveral, Portuguese Minister of Foreign affairs, as Knight Grand Cross of the Order of St. Michael and St. George in recognition of his assistance in the settlement of the Anglo-Brazilian dispute regarding the ownership of the island of Trinidad, off the coast of Brazil.

Among those upon whom the Queen will confer New Year's honors are Sir Joseph Lister, surgeon extraordinary to Her Majesty, and Alexander Smith Kinnear (Lord Kinnear), Judge of the Court of Sessions of Scotland, both of whom will be raised to the peerage. Mr. J. M. Lemonie, of Quebec, ex-president of the Royal Society of Canada, will be knighted, and George Turner, premier and treasurer of Victoria, Australia, will be made a knight commander of the Order of St. Michael and St. George.

Acknowledgement.

On Xmas eve, we were very agreeably surprised by the assembling at the parsonage, of a large number of my congregation, who came with smiling faces and happy greetings. But the full purpose of their advent was not realized by us until Deacon Doty in a few well chosen remarks in behalf of the donors, presented us with a beautiful china dinner set, money, a dozen silver spoons and other articles. These tokens of good will we most heartily appreciate, while we trust that the Lord may abundantly reward the donors.

J. W. TINGLEY.

Hebron, N. S., Jan. 1st.

The Half Rate Dollar.

Sterling Value and Full Strength in Diamond Dyes.

Sixteen ounces of silver, for the coining of \$18.60 in silver dollars, can be bought to-day for \$9.94!

Think well of the true value of the silver dollar if its coinage were made free and unlimited.

Just another important thought for the ladies. It takes from two to three packages of the common imitation dyes to do the work that one single package of the Diamond Dyes will do. If you wish to know why, we will tell you. It is simply because the ingredients of the common dyes do not possess the strength, purity and penetrating powers of the Diamond Dyes.

Just think of having to spend thirty cents for adulterated dyes for your work, that can be better done by the Diamond Dyes at a cost of ten cents. You will always be on the wrong side as long as you allow profit-loving merchants to supply you with their poor, weak dyes; it is certainly to their pecuniary benefit, but you are the loser in every way. The all-important question is: "Will you work with dyes of full strength, or will you blindly risk your goods with the kind that have only one-third the coloring power, and that cost as much as the "Diamond?"

Rothsay College Suits...

Our Stock of College Suits is now Complete. We have them in the Plain Knee Pants, and in the Bloomer Style. Coats and Pants are made with the Regulation Braid. Our prices are lower at Cheapside than you will find elsewhere.

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in stock now than we ought to have this time of year, so if you will send us 50cts. in stamps or P. O. Order, we will select

THREE PRETTY SILK 25 CENT TIES

and mail them to you post paid.

If you are not satisfied with them we will gladly return the money you send us.

When ordering mention whether you want Four-in-hand or Made-up Knots.

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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.

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