

# Messenger and Visitor.

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The full text of the Papal Encyclical on the School Question has been for a week now in the hands of the public, having been promulgated on Sunday, the ninth instant, by Archbishop Begin, from the pulpit of the Basilica, Quebec. A perusal of the full text shows that the cabled abstract of the encyclical gave a fairly correct idea of its contents. A considerable part of the document is taken up with declaring the interest of the papal government in Canada, and especially in its Roman Catholic population, in praising the bishops for their fidelity and in setting forth the Roman Catholic doctrine as to education in the schools. A comparatively small portion of the manifesto is devoted directly to the discussion of the Manitoba question. Leo upholds the bishops in their contention that the Manitoba law of 1890 deprived the Roman Catholics of the province of a right guaranteed to them in the Act of Confederation, but he does not say that it is the duty of the bishops, backed by the whole political strength of Roman Catholicism in Canada, to demand of the Dominion Parliament, and to agitate for the enactment of, a remedial law restoring to the minority in Manitoba these alleged lost constitutional rights. He alludes to the measures taken by the men at the head of the Federal Government and of the Province of Manitoba with a view to decreasing the difficulties of which the Catholics complain, and does not doubt that "these measures were taken from a laudable motive." But it is held that these measures are "defective, unsuitable and insufficient." Justice, it is held, demands the realization of the Catholic idea as to separate schools, and "this should be the aim, this the end to be zealously and prudently sought for." But as to the means by which this end is to be sought, whether by further agitation for a remedial bill or by seeking concessions from the Provincial Legislature, the Encyclical maintains a diplomatic silence. The result would therefore appear to be to leave the question, as to its political aspects, just about as it was. French Catholic papers, both those that contend for remedial legislation and those that oppose it, are applauding the Pope's deliverance and interpreting it in accordance with their own points of view. But if a juncture of affairs should occur in which it seemed possible to the bishops so to marshal their forces on the political battlefield as to procure the enactment of a remedial law, there would be nothing in the present encyclical to prevent them seeking in that way to attain that object of their ambition.

A matter of great interest in connection with the approaching session of the Dominion Parliament will be the submission by the Government of a Plebiscite Bill in the matter of a prohibitory liquor law. There is, we suppose, no doubt whatever that such a bill will be submitted and passed. What is to be the character of the bill and whether its provision will be such that the plebiscite shall be taken under conditions satisfactory to those who desire the enactment of a prohibitory

law, is a matter of more uncertainty. It has been contended in some quarters that the question of taxation should be united with the question of prohibition, and that the Plebiscite Bill should be so framed that the electors shall be required not only to say yes or no to prohibition, but also to say whether they are willing to accept direct taxation, which, it is contended, would necessarily be involved in the enactment of a prohibitory law. It will be somewhat reassuring to those who have feared that the interests of the prohibition cause would be imperilled in this way, to observe the position taken on the subject by the Toronto Globe, a paper which is supposed to be in close touch with the Dominion Government, and, in a general way, to reflect its policy and opinions. The Globe advocates the taking of a simple yes or no vote on the subject. Whatever may be the individual opinion of members of Parliament as to the merits of a prohibitory law, their present duty is to see that the vote is fairly taken. The opponents of prohibition will of course put forth their strongest endeavors and present the best argument they can to secure from the country a verdict adverse to prohibition, and the Globe holds that it is the fairer way "to allow the opponents of prohibition to present argument in the ordinary way, on the platform and in the press, and not to have it placed upon the ballot paper."

Continuing its discussion of the subject, the Globe says: "It is contended that the man who votes upon prohibition ought to vote with a full knowledge of the consequences, that he ought to know that prohibition will lead to direct taxation, if that be the case. There is some force in this, but the flaw in the argument is that direct taxation is not the only consequence that prohibition might involve. The prohibitionist will say that direct taxation, paint it as black as you may, is not as bad as the ruin of an intellect or of a home. His argument may be assailed, but why should it not be printed on the ballot paper or on an accompanying paper as well as that of his opponent? Or why should it not be officially explained to the voter that direct taxation takes no more money out of his pocket than indirect taxation? It seems to us that the ballot ought to be simply prohibition, yes or no. If one argument is to be presented in an official way, both sides ought to have an opportunity to say a last word to the voter as he stands within the polling booth. Under the latter circumstances, if we can seriously imagine them taking place, the ballot paper would say that direct taxation might follow prohibition, but that direct taxation meant no addition to the expenses of governing the country, and that it had advantages as well as drawbacks; that great industries would be abolished by prohibition, but that on the other hand, people would have more money to spend on food, clothing and shelter. A more important question, in our opinion, than 'Are you prepared to vote for direct taxation?' is 'Are you prepared to assist in the enforcement of the law if enacted?' But the safest and fairest way is to allow the people to vote squarely on prohibition and nothing else, leaving the advocates and opponents of the measure to make out their case elsewhere. It is hardly fair that after both sides have done their best, and the voter goes into the booth to mark his ballot, he shall be confronted with one argument on one side of the case, printed on the ballot paper, and thereby invested with a sort of official sanction."

The United States Government is about sending to the Klondike a relief expedition, which will be under the escort of a body of fifty Canadian Mounted Police. This action of the U. S. Government seems only reasonable in view of the uncertainty as to the sufficiency of the food supply in the Klondike country, and the fact that, although the Klondike gold fields are in Canada, the large majority of the miners now in that region belong to the United States. It is possible that there is food enough at Dawson and there-

abouts to bring the men there through until the reopening of navigation, and all recent reports appear to agree in stating this to be the fact, but in view of the terrible things that might take place if the thousands of men at Dawson discovered, as time went on, that there was not enough for all, it seems only in accordance with the dictates of humanity to send supplies to the Klondike if possible. It is expected that the expedition will take in twenty-five or thirty tons of provisions. This is not a large quantity to distribute among five or six thousand men, but it would suffice for a few weeks and might prove the means of averting a terrible calamity. The date of the latest news from Dawson City is Dec. 12. It was brought by a party which made the trip from Dawson to salt water, by dog team, in eighteen and a half days, the fastest time on record. It is stated that the reassuring reports as to the sufficiency of the food supply in the Klondike country may cause some change in the arrangements of the United States Government in respect to its relief expedition.

—It is as bad or worse sometimes to be too smart as not to be clever at all. A number of very much "up to date" people, writing letters destined for places within the newly constituted city of New York, have been causing the post-office officials much unnecessary work, besides seriously delaying their own letters, by their over-smartness. Some of these people, says The Outlook, "were foolish enough to address their letters to 'Greater New York'; others thought it showed wisdom to omit the direction 'Brooklyn' or 'Staten Island' or 'Jamaica,' writing merely 'New York' in each case. When we remember that there are no less than five Broadways (to take a single instance of duplicate street names) in the different boroughs, it is easy to see how much trouble was made by the oversmart attempt to do the right thing. A moment's thought would have shown that the safe and correct thing was to address letters precisely as before the consolidation. There has been no change whatever in the names of the United States post offices."

## Book Notice.

Christian Institutions. By Alexander V. G. Allen, D. D., Author of The Continuity of Christian Thought, Life of Jonathan Edwards, etc. New York; Charles Scribner's Sons. Price \$2.50 net.

The volume recently issued under the above title is the sixth in the International Library Series. It is evidently a product of profound scholarship and of prolonged and honest study, and forms a highly valuable addition to the religious literature of the age. The aim of the author has been to present a summary of the church's history from the point of view of its institutions. The word "church" is of course here employed in its widest sense, to indicate the whole development of Christianity in the world, and the author has endeavored to show how organization, creeds and cultus are related to the spiritual life and to the growth of Christian civilization. The work is divided into three books or main divisions, in the first of which the author discusses The Organization of the Church; in the second, The Catholic Creeds and the Development of Doctrine; and in the third, Christian Worship. About half the book is devoted to the first subject—The Organization of the Church. This discussion is one of very great interest and value. After a brief historic survey of his subject from the standpoint of modern developments and a discussion of the beginnings of church organizations found in apostolic times, the author proceeds to indicate the emergence of episcopacy as the dominant church organization, the relations of the different offices and functions of bishops, presbyters, deacons, prophets, teachers, etc., in the early church and to trace the development of episcopacy in connection with the local church and its officers, the diocesan bishop, the metropolitan, the papacy, the monastic movement, the patriarchate of Constantinople, and finally to discuss the church organization of the reformation period in relation to and in contrast with that of the preceding centuries. The other divisions of the volume pursue a similar course of discussion in reference to the creeds and the forms of worship which have found place in the Christian world. The students of church history will appreciate very highly Dr. Allen's historic-philosophical discussion of these most interesting subjects, and the busy pastor who has never been able to devote much time to ecclesiastical history, reading this book, will feel himself greatly helped by the path which it blazes for him through this intricate and important subject.

## Memorial Sermon.

Having Reference to the Death of the Late Mrs. Charles Spurden, which occurred at Fredericton, N. B., Dec. 29th, 1897. Preached in the Fredericton Baptist Church Sunday Morning, Jan. 2nd, 1898, by the Pastor, Rev. J. D. Freeman.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season," Job 5: 26.

On the 20th day of February, 1817, a little blue eyed baby girl was born into the world to gladden the hearts of Robert Giles Marten and his wife Eliza. It was through the mists and fogs of the great city of old London that those eyes, which retained their blue undimmed for more than eighty years, first saw the light of earth. George the Fourth was then upon the throne of England, and Europe was still resounding with the echoes of Waterloo. This child, to whom her parents gave the name Emma Maria, was the second born of a family of eight. One of her favorite play grounds in early years was the garden of the historic Tower of London, and we do not wonder that throughout a long life she cherished a feeling of affectionate loyalty to the British crown. Robert and Eliza Marten were people of earnest piety and withal of solid culture and refinement. In her own home, therefore, the daughter breathed a Christian atmosphere and learned to appreciate whatsoever things are lovely and true. While Emma was still a child her parents removed to the Camberwell district of London, and there, at the age of thirteen years, she made public profession of faith in Christ and was baptized by Rev. Edward Steen, D.D., into the fellowship of the Baptist church. To the end of life she cherished the memory of "the dear Camberwell days." She retained a vivid recollection of the ministrations of her pastor, Dr. Steen, especially valuing the great help she had received from his Bible class. At Camberwell life rippled smoothly and pleasantly along until Emma grew from girlhood into womanhood. Her spiritual development during these days was steady and symmetrical. Her intellectual powers were also in careful training. She possessed a receptive and retentive mind and was gifted with the power of expression in an unusual degree. Shortly after completing her course at boarding school she published a little book entitled, "Faithful sketches," a story of school life, which was well received. As a testimony to her literary qualifications it may be mentioned that she was selected to serve for a time as governess in the family of Isaac Taylor, a distinguished scholar and author.

While at Camberwell, Miss Marten formed the acquaintance and friendship of a young man named Charles Spurden. The Spurden's were not Baptists by tradition but Episcopalians. Charles Spurden, when sixteen years of age, had been confirmed at Westminster by the Bishop of London. A few years later, however, he awoke to the fact that the ordinances of the church, even when administered by such an eminent ecclesiastic as the Lord Bishop of London, were powerless in themselves to communicate the saving grace of God to the human soul. He had been taught to believe that his soul was regenerated in infancy by baptism and that he had been sealed unto salvation by the laying on of the Bishop's hands; but the facts of his consciousness bore convincing testimony to the falsity of that teaching. He had the proof within himself that the doctrine was delusive. Though he tried to live in strict compliance with the rules of the church, he was dismayed to find that his heart was still in an unregenerate state and that he must reckon himself as a lost sinner before God. Turning then, as an earnest seeker, to the Word of God he soon discovered the simple way of salvation by grace through faith. He yielded himself unreservedly to the saving mercy of Jesus Christ and entered at once into the peace of the justified. His next step was into the fellowship of the Camberwell Baptist church, and quickly following that came his determination to consecrate his life to the spread of the truth which he had found so precious in his own experience.

Young Mr. Spurden was now swayed by a two-fold ambition. One ambition was, if God so willed it, to spend his life teaching and preaching in one of the colonies of the British Empire; the other was to marry Miss Emma Marten. Both of these desires were destined to fulfillment. In 1842 Mr. Spurden was appointed to the principality of the Baptist Seminary in this city. A congenial life work now opened out before him. He hastened to make an offer of marriage to the woman of his choice, and was made happy in knowing that she returned his affection and was willing to blend her interests with his. Shortly after his appointment Mr. Spurden bade his affianced good-by for a season, while he should look over his new field of labor and prepare the way for her coming. He remained here upwards of a year and then returned to England for his bride. They were married on the 25th day of July, 1843, and immediately set sail for Canada. In February, '44, they transferred their membership by letter from Camberwell to the Fredericton church. Here they lived and loved and labored, Mr. (afterwards Dr.) Spurden for more than thirty years and Mrs. Spurden for more than half a century. What a blessing they proved to this church and the cause of Christ in this province! Dr. Spurden was one of the builders of our denomination, and as often happens in

the case of men who render distinguished public service, he owed no small part of his usefulness to the little, quiet, gentle woman who was the joy and light of his home. But not only indirectly, through her husband, was Mrs. Spurden's influence felt. She presented a clearly defined, strongly marked individuality. God made her to be something more than the dim reflection or faint echo of her husband, however great he might be.

She was a woman of brains and culture and character and quiet power. Her judgment was singularly sound and she was ever a valued adviser. Her enthusiasm was not of the sort that flares, but it glowed with steady flame. She was abundant in labors. She trained her children wisely. She mothered the church. For many years her class was a chief attraction in the Sunday School. She organized the Women's Missionary Aid Society and was its president for 25 years. She served for many years as secretary of the women's branch of the Bible Society, and by her intelligent sympathy with the work kept the interest alive. For a time she taught French in the Seminary. The poor and the sick were her constant care; she was frugal that she might be liberal, and many a dollar of her money found its way into the homes of the needy, even the strolling Italian organ-grinder carried away a pleasant memory of the sweet faced lady who gave him smiles as well as pennies and cherished as a "a memorial of her" a gospel tract in his native language.

Dr. Spurden died in 1876, honored and beloved by all who knew him. Mrs. Spurden has continued for 10 of these 21 years in widowhood; but her widowed years did not prove gloomy years. "Her's was a spirit steeped in sunshine; down to the last moment when the finger of the death angel closed her eyes and made the silence golden, she was serene, happy, hopeful. And now, having lived eighty years and ten months, she has come to her grave." In a full age, like as a shock of corn cometh in its season."

I am very certain that all who have known Mrs. Spurden will agree with me that the sweet promise of the text never found truer fulfillment than in her experience. In this connection I wish to dwell upon three most comforting and inspiring thoughts.

I. Our sister presented to this church and community an illustrious example of a soul ripened by time. The text implies that Time is a factor in bringing the soul to maturity. It takes time for the tasselled corn to gather its hoard of golden grain; it takes time for the vine to bring its purple clusters to perfection, and it takes time to round and ripen Christian character. It is not a mushroom growth, not a gourd which growth up in a night. It is the slow product of patient years. The most heavenly virtues do not belong to life's May days. Spring has a freshness and fragrance all its own; it has its buds and blossoms, but the ripened wheat that feeds the world is found on autumn fields. As October "crowns the year," so does old age when fashioned into comeliness and loaded with the fruits of righteousness crown the life. And her's was a comely and fruitful old age. We may say of her,

"Softly, oh softly, the years have swept by thee,  
Touching thee lightly with tenderest care;  
Sorrow and care did they often bring nigh thee,  
Yet did they leave thee but beauty to wear."

Though Mrs. Spurden outlived her activity a little while, she did not outlive her usefulness. She was a blessing to this church unto the last. She was never a greater blessing than in her latest years. Her powers were so toned to delicacy and sweetness, she carried about with her such serenity of temper, such elevation and purity of thought, that her very presence was a benediction. Her going in and out among us, her feathery movements, her words of sympathy were like the odours of rare perfumes. She was a king's daughter dressed in brodered work and gold of Ophir. It was an inspiration simply to see her sleeping in her chair, with the peace of heaven pictured on her face. My friends, it is of greater importance that some of these fine old saints should live on, than that some of us younger and coarser ones should labour. Because of the ripening sunshine that lay upon her spirit, life tasted sweet to Mrs. Spurden unto the end. She could say with Browning's Rabbi Ben Ezra:

"Grow old along with me!  
The best is yet to be,  
The last of life for which the first was made:  
Our times are in His hand -  
Who saith, 'A whole I planned'  
Youth shows but half; trust God, see all, nor be afraid!"

Youth ended, I shall try  
My gain or loss thereby;  
Leave the fire ashes, what survives is Gold:  
And I shall weigh the same,  
Give life its praise or blame -  
Young, all lay in dispute; I shall know, being old."

The closing days of our sister's life were particularly touching and beautiful. Memory failed her toward the last, for everything except the indelible impressions of youth. But if her thoughts wandered in a haze, it was always a golden haze. The girdle of her mind was loosened just a little, but it only enabled us to look the deeper down into her soul and to see that it was gentleness, purity, goodness clear through. The jewel-case was slightly sprung at the last, but we who looked

thanked God for the clearer view it gave us of the gleaming pearl within.

Yes, time wrought in her a gracious work and left us in the memory of her ripeness, a priceless heritage.

II. The second thought I wish to touch upon is this, that such ripeness in old age is the result of wise planting in youth and patient culture through the years. This beauty and maturity did not come by chance. It was not accidental. It was as far from being an accident as the poles are asunder. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." "He that soweth to the flesh, shall of the flesh reap corruption." "He that soweth to the spirit, shall of the spirit reap life everlasting." "Light is sown for the righteous and gladness for the upright in heart." Alas! Alas! It is not always light at evening time. Instead of laying broad bars of golden light upon the soul, age often flings naught but the deep dark shadow of eternal night. Instead of shocks of ripened grain, age may bind nothing but a handful of withered and decaying weeds. For ripeness old age may bring rottenness, whose doom is to be cast into Hell, the garbage heap of the universe. Our sister came to the end of life a ripened sheaf of grain, because in youth she planted in her heart the good seed of truth, grace came early into possession of the soil. Learn the lesson, girls! Lay it well to heart! The finest types of Christian character are formed in those converted young. If you would grow into beauty, you must open your heart to Jesus now, there is no time to lose. Each day the weeds of evil are striking their roots deeper in your heart. If you would reap wheat, sow it now!

The life just ended presents a fine example for young Christians. Emma Marten made her soul her care, Jesus had clothed her in white raiment; she was careful to keep it unspotted from the world. He committed to her a white stone with a new name inscribed upon it; she would keep it where it would not tarnish. He showed her a pattern after which she was to fashion her life; she wrought with fear and trembling lest she spoil the grand design, she resolutely put everything out of her life that was calculated to stain her. Though fond of pleasure, she indulged in nothing that was questionable in influence or tendency, possessing a keen relish for imaginative literature, she denied herself whatever would sully her soul. She sought first God's kingdom and righteousness and all things kindly and good were bountifully added unto her.

III. And now our last thought of this beautiful life is the sweetest thought of all. This sheaf of ripened grain has been gathered in. The harvest time has come and the Husbandman who waited long for the fruit of his field has gathered the wheat into his garner. "Like as a shock of corn cometh in its season." "Cometh in," a more literal rendering would be "cometh up." The oriental threshing-floors were elevated and the picture is that of golden sheaves carried to a threshing floor on high. She has been gathered in and up, the grain has been threshed. It took but a gentle stroke of the flail of disease to strike away the husk of flesh and liberate the soul for the garner in the skies.

And this is the consummation, she who was born a little blue-eyed baby, nearly eighty-one years ago, in the dingy capital of the British Empire, has been re-born into the New Jerusalem, the capital and mother city of the Empire of God. She who as a little child played in the garden of London Tower, now walks in the gardens of Paradise. Instead of the muddy Thames, she now beholds the river of water of Life, clear as crystal proceeding out of the throne of God and of the Lamb. In the city to which she has gone, no mists obscure her sight, the light does not come struggling to her now through fogs or clouds. The air is ever clear, the skies are ever blue and the Lord God giveth her light forever more, and can we doubt but that already in some apartment of the many mansioned city, she has found that servant of God, whom she loved long since on earth and lost a while, and that they stand together now, before the Throne, praising Him who redeemed them by His blood?

My friends, there is much about this beautiful life that I must leave unsaid. But it will not go unuttered. If you and I to-day will but keep quiet and bend a listening ear, we shall hear the whole sweet story for she, "Being dead yet speaketh."

## A Plastic World.

BY PROF. S. C. MICHELL.

Great men are intensely individual and differ from one another in most respects; but all of them seem to agree in looking at the world as plastic. To the eye of the child, as it opens upon life, society and government seem as fixed and unalterable as the forms of nature. This spell continues, unbroken it seems, with most of us as we advance into the continent of life. Now the point of departure of men of the first order appears to be in their accepting society, art and literature as effects, and as effects that are simply transitional to nobler types. For them the world presents not a finally wrought out system; but it is so much raw material out of which they

can mould ideas them the soul sh... principle. They na! come, but th... the stability of t... upon; by men e... foremost. Hence... the great God... thought, as a... volcanic force ru... forms of life in... value attaching... creative force... draw the image... versal law, Word... organize an em... light.

The revealing... Kant's chief cla... it was generally... mind is like th... objects imprint... clearly showed... and - the outer... mind, like the s... is good only so... cause, substance... ngly, is not a m... nal image, but... sense-perception... "What we see is... seen to be not p... expressive.

Likewise the t... ceptions that a... happiness is the... be too low for... science. On the... be conformity t... Neither of these... nature of man, t... ingredients in t... now held by som... opposing camps... theories in a larg... to have full play... find the sought... complex being... acteristic life... nor is he "pure s... life is that acti... sensibility are... most subtle ch... Accordingly, m... since virtue just... out by man's act... It is singular... Heraclitus, gra... science, when h... flux." How ut... think of the lat... are not surpris... the stability of... works in that... every student of... all else, was sub... Cicero could h... own mother ton... In studying r... Light passes in... into chemical a... netism, and thus... unceasingly. A... dures save ener... it."

The spiral line... found to be the... once saw on Lun... Niagara, this str... huge rock:

Obedience on... mand of a univer... It seems to me t... constitutes the... did not hesitate... new lines of deve... art was condem... been laid down... became rigid and... truth and beauty... them. Their cul... born from within... and life-like, bec... tion. Their phil... one has remark... their laws on sto... life fluid.

Whenever the... an algebraic form... pretation on relig...

can mould ideas to suit their own purposes, since for them the soul stands over against nature as its formative principle. They are not to fit themselves to the external course, but this is to fit itself to them. By most men the stability of the present order is grasped and insisted upon; by men of genius the activity of the self is put foremost. Hence the saying of Emerson, "Beware when the great God lets loose a thinker on this planet," for thought, as a powerful solvent, liquifies things, or as a volcanic force rumbling beneath us breaks up the crusted forms of life into new and beautiful formations. The value attaching to man consists in the fact that he is a creative force. Out of the world about him Raffelle will draw the image of beauty, Newton will formulate a universal law, Wordsworth will build an ode, Napoleon will organize an empire, and Edison will flash an electric light.

The revealing of this truth in its philosophic aspect is Kant's chief claim to our gratitude. Previous to his time it was generally believed that the act of knowing the mind is like the photographer's plate on which outer objects imprint themselves. On the contrary, Kant clearly showed that the mind itself makes the picture and the outer world forms the plate on which the mind, like the sun's ray, draws the picture. This picture is good only so far as we put into it the relations of cause, substance, space and time. Knowledge, accordingly, is not a mere copy, as Locke taught, of an external image, but is a synthesis wrought out of isolated sense-perceptions by the constructive act of thought. "What we see is our soul in things." The mind is thus seen to be not passive, but active; not impressive, but expressive.

Likewise the two opposing schools in morals offer conceptions that are alike inadequate. The theory that happiness is the end of life yields an ideal that is felt to be too low for a being endowed with reason and conscience. On the other hand, to make the end of life to be conformity to a law, or duty, is too mechanical. Neither of these phases of morals has included the whole nature of man, though each has laid stress on essential ingredients in the ideal of virtue. A view of morals is now held by some thinkers that seems to reconcile these opposing camps by including whatsoever is true in their theories in a larger ideal that permits the activity of man to have full play. "In will," says Professor Seth, "we find the sought for unity, the focal point of all man's complex being, which gives us the clue to his characteristic life. Man is not a merely sentiment being, nor is he 'pure reason energizing.' He is will—and his life is that activity of will in which both reason and sensibility are, as elements, contained, and by whose most subtle chemistry they are inextricably interfused." Accordingly, man's supreme duty is self-fulfillment, since virtue just as knowledge, is a synthesis wrought out by man's active powers directed by will.

It is singular how clearly the old Greek thinker, Heraclitus, grasped the truth that is put forth in modern science, when he said, "All things are in a constant flux." How universally applicable this law is! We think of the Latin language as rigidly fixed, and hence are not surprised that even Francis Bacon, distrusting the stability of the English language, put his valuable works in that supposed unchanging speech. Yet as every student of Latin knows, that formal language, like all else, was subject to constant change, so much so that Cicero could hardly make out the early records in his own mother tongue.

In studying nature we marvel at her protean forms. Light passes into heat, heat into electricity, electricity into chemical affinity, and chemical affinity into magnetism, and thus the chase for the ultimate force goes on unceasingly. At last we come to see that "nothing endures save energy and the rational order that pervades it."

The spiral line of ascent, Goethe's type of beauty, is found to be the symbol of events in human history. I once saw on Luna Island, which overhangs the falls of Niagara, this striking inscription engraved roughly on a huge rock:

"All is Change  
Eternal Progress  
No Death."

Obedience on our part to this truth is at once the demand of a universal law and the condition of all progress. It seems to me that the clear perception of this principle constitutes the distinctive merit of the Greeks. They did not hesitate, with life as a guide, to strike out upon new lines of development. While among the Egyptians art was condemned to follow certain canons that had been laid down by the priestly class and consequently became rigid and linear, the Greeks, with no canon save truth and beauty, distilled their art from the life about them. Their culture unfolded, like the rose, by forces born from within. Hence it was spontaneous, popular and life-like, because it was a growth and not an imitation. Their philosophy was made up of dialogues, some one has remarked, and they were chary about putting their laws on stone-tablets, so anxious were they to keep life fluid.

Whenever the doctrinaire tries to compress society into an algebraic formula or the dogmatic to put a final interpretation on religion by an inflexible creed, they so far

stultify the very principle that gives value to both society and religion. For the social organism is as varied as the conditions of men from age to age composing it, and the import of religion is as exhaustless as the experience of the soul. When any change occurs as to the form in which truth is embodied, many hands are nervously outstretched to support the tottering ark of God. These good men forget Jean Paul's conviction that truth like the ancient statue of Venus, may be broken into thirty pieces and scattered abroad, but after ages will gather the fragments and rebuild them into the image of beauty and divinity. When shall we come to look upon religion not as a book nor a miracle, nor an institution, however useful and conventional these may be, but as a state of the soul? "Religion," said Amiel, "is not a method. It is a life, a higher and supernatural life, mystical in its roots and practical in its fruits, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows."

Jesus hit upon an age that was grounded in reverence for authority almost to the point of fanaticism: The scribes could appeal only to what was written in the law or to the comments, often widely fanciful, based on it. How revolutionary was the manner of Jesus in treating the same questions of duty and destiny. While he wrested from a dead past whatsoever grains of gold it had treasured up, he testified the truth of his words by their perfect accord with the hearts and consciences of those who crowded about him. As a proof of God's concern for them he pointed to His care for the sparrow and to the garment of beauty which he wove for the lilies of the field. Life, life was the all sacred thing with the Divine Man. Traditional morality he set aside, while he enforced the eternal principles of right and holiness which this weight of unmeaning cant had obscured. For him anger was incipient murder; and for him the motive can be as guilty of adultery as the man. It was thus that he hewed to the line of life. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." Need we wonder that the two characteristic comments on this teacher were: "They were astonished at his teaching," and, "The common people heard him gladly."

The mob that dragged Paul with his companion Silas before the rulers at Thessalonica expressed with rare insight a leading truth when they cried, "These that have turned the world upside down have come hither." It took a man with no less genius and grasp than Paul to see that the new wine of the gospel was not to be put into old wine skins. In his teaming thought the most exclusive creed became a universal religion.

Many from Huss to Erasmus had felt that the time was fast approaching when insincere penance and rites mumbled in a dead language could no longer smother the spiritual fires that were kindling in Northern Europe, but it required the hardihood of Luther to heed when the hour struck, sounding forth that spiritual Christianity must take the place of the lifeless system whose away was until then unquestioned.

The history of science reveals the same toilsome ascent. Thus in every sphere life is a series of readjustments consciously wrought out under God's guidance in the larger light which is struck out by experience. The measure of truth, like the manna of old, is found to be good for but the one day. Each generation, spider-like, must draw from within its resources from combat as a means for a stronger hold on life. This ceaseless striving on the part of man to find adequate expression for his untested capabilities and longings that "wander through eternity" suggests that perhaps the chief end of nature and experience is to afford limitless activity for the soul of man in reaching its divine stature.

"Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of thee,  
And thou, O Lord, art more than they."

Richmond College, Va. Texas Standard.

### The Ministry of Sympathy.

There never was such a life. The lonely man of Nazareth found sweet friendship. He was welcome to the home of Mary and Martha and Lazarus. Hearts bled when he suffered. Souls were thrilled with strange joy when he triumphed. So has it ever been with his followers. There are hearts whose devotion to you has never wavered. Adversity has bound them closer to you and their joy has ever been to rejoice in your joy. Why murmur, if you have not a hundred tountains where you may drink when you can ever come to the one rock in Lebanon? But the full answer can be found if you refer to Ezekiel's vision of the holy waters rising by the altar of sacrifice, widening and deepening in their beneficent way to the sea. You may not expect humanity, like echoing hills; to give back groan for groan and song for song, but every life of sympathetic service will be enlarged and ennobled while there will be Bethanys in some great hearts wherein to rest.

"Is the heart a well left empty? None but God the void can fill.  
Nothing but a ceaseless fountain can its ceaseless long-  
ing fill.  
Is the heart a living power? Self-entwined its strength  
sinks low.  
It can only live in loving and by serving love will grow."  
The world may be ungrateful. Weak men may betray

you as they did the Master, yet know that true Christian "friendship is a garden watered by self-denials and tears, and flooded with love for all humanity; it bears a wondrous foliage and blossoms with hearts-ease and lotus bloom. Deck but mine undeserving brow from such a paradise, and I will reign where kings have never had a sceptre, liege or thrall."

As the closest relations are formed, the longing for sympathy will grow. Its bestowal will be more generous and its withholding more cruel. In a beautiful, silent city near the great lake, whose waters cool the air of summer, sleeps the body of a minister of Christ. He gave heart treasures to a people who had sworn to love him. Truth fell from his lips, but faithfulness gave offense. For months he suffered, and found but one home where he might go and weep. His self-respect forbade publicity. He suffered in silence, save in this home, where two generous natures offered him love and sympathy. "They bore him on their hearts as one would carry a wounded bird." There, with rainy eyes and quivering lips, he told his grief. He died—the papers said of fever. But others read the secret and whispered, "He died for lack of sympathy." No human skill could save. He died like Jesus, of a broken heart, because the people who had sworn to love him had not kept their vows. It was not an enemy that reproached him or he could have borne it, but it was one with whom he had taken sweet counsel and in whose company he had gone to the house of God. Young men and women of the convention, warn your companions! Tell them that there is a ministry so cruel that it ends in death! Encourage your fellows, and teach to them that there is a ministry so sacred that it issues in life and peace and everlasting bliss; this is the ministry of sympathy. —United Presbyterian.

### In the Desert With God.

In these days of hurry and bustle we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as many may call it, is of an importance that cannot be overvalued; and as if with a trumpet we would sound it in the ears of brethren. Let us turn to the pages of God's book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has well been called; and His school was simply this: "In the desert along with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God, for the battle had been won already in the desert alone with Him.—London Christian.

### The Humility of True Faith.

Our experience may tell us that faith and humility do not always go hand in hand. Faith is sometimes looked upon as a distinction which entitles its possessor to take liberties with God. No doubt our Lord, in His loving condescension, does invite the confidence and affection of those who really take Him at His word; but this invitation can never safely dispense with a sense of our unworthiness, or of the distance that separates the Creator from the creature. We sometimes hear language about our Lord, prayers and hymns addressed to Him, which no doubt proceed from an earnest faith in Him, or, at least, in certain truths about him, but which are conspicuously wanting in reverence. When the centurion made up his mind to approach on behalf of his paralyzed servant, he was so conscious of his unworthiness to venture into such a presence that he applied—so Luke tells us—to the elders of the synagogue to intercede for him: "When he heard of Jesus he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." When our Lord offered to come and heal the patient, the centurion replied: "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed." True faith is not insensible to the nearness and tenderness of God, but it is also alive to his awful majesty.—Watchman.

Choice and service—these were demanded of the Israelites, these are demanded of you, these only.

## Messenger and Visitor

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### Sliding and Climbing.

Sliding down hill on a hand-sled is fine sport for boys and girls, and the necessity of pulling the sled up the hill again after every ride is not really a bad thing. It breaks the monotony of the down-hill movement, which would grow wearisome after a little if there were no change, and it gives a zest to the pleasure, a sense of having in a way earned the ride. Better still,—it develops heart and lungs and muscles, and, still more important, it develops character by accustoming the climbers to overcome difficulties and teaching them—though it be a lesson unconsciously learned—that life is not a mere sliding down hill, but that if one wants to enjoy pleasant things, he must earn the right to do so, and that this earning the right to enjoy is quite as essential a part of human happiness as the pleasure itself. Perpetual motion may work out in some other world perhaps, but not in this. This world is not built on that plan. Here a slide down, generally speaking, involves a climb up. Here are forces of which we may avail ourselves by paying the price, and, having one force, we may give it in exchange for another. But this is no fairy world, forces cannot be ignored, prudent and honest people take account of them. Man has indeed been given a certain lordship over the forces, and by the manifestation of them in the physical world, according to their law, men have done wonderful things and have reaped great results. The commerce in them is profitable. And it is really a commerce—a matter of barter or exchange. We must give one force for another. The electricity that lights our streets and dwellings and drives our street cars does not come by the waving of a magician's wand, but has to be purchased by the sacrifice of other forces. So it is everywhere in the physical realm; there is no getting without giving; no sliding down hill which does not involve a climbing up hill. And as it is in the physical, so also is it in regard to the intellectual and moral interests of men. Almost any boy may, if he will, have an education. If it is not possible for him to go to a college or a seminary, he may still, by a diligent use of his opportunities, obtain, by reading and by converse with intelligent people, a good degree of mental culture and an intimate acquaintance with the best literature. But such an end is not attained merely by sliding down. He must climb the hill. The young man who spends all his leisure hours in walking the streets, smoking cigarettes, attending places of amusement and other forms of recreation or dissipation will never know the happiness and advantage of having a cultivated mind, but will rather succeed in giving people the impression that he has not much mind to cultivate. In the same way the young man who is willing to do some climbing may attain to a solid worth of character which will be recognized by the whole community in which he lives. He will gain a reputation for sobriety of thought and speech, for integrity of conduct and nobility of purpose, which will be worth more than gold to him. But, needless to say, he will not attain to such a position by merely sliding down hill, by going with the thoughtless multitude whose controlling force is that of gravitation, and who lack the moral courage and stamina to follow resolutely any other way than that of the least resistance. It is a good thing for a young man or a young woman to recognize clearly the fact that the law of success in this world involves a very considerable amount of climbing, and that the world is not a worse world, but a great deal better and happier, because of the climbing that has to be done.

### Christ's Idea of Happiness.

The Bible lesson for next Sunday is full of seed thoughts, every verse in it might be the text of a sermon and some of them would afford a fruitful theme for many discourses. It is significant that the Master and his disciples are found in the solitude of the mountain. Jesus had withdrawn Himself for a little from the great multitude. His sympathy went out to the crowds who followed him, and especially to those suffering from disease and all who had need of healing. Freely and gladly his gracious power had been exerted on their behalf, and he spoke to them of the kingdom of heaven in parables and as they were able to receive his word. But because of their unbelief and lack of sympathy with spiritual truth and their thirst for the marvelous and sensational, they could not come very near to him or he to them. The gaping crowd, seeking after signs and wonders, and feeling little hunger for the true bread which came down from heaven, is a phenomenon of our own time as well as that of which the lesson tells. Still it is necessary that those who would come near to the Master, receive his profoundest teachings and be filled with his spirit, should leave the multitude and follow him to the mountain top. They must draw near to him in the place of prayer where the few meet in his name, in the privacy of the closet, in the patient reverent study of his word, and, most of all, in following him day by day according to his teaching.

It is significant that the word of the Lord to his disciples is a word of blessing. It is in harmony with the Scripture which teaches that God made man in his own image and likeness, and gave him dominion over the works of his hands; it is in harmony with the word of promise to Abraham, that in him and in his seed should all the families of the earth be blessed; it is in harmony with the New Testament teaching, that Christ is the gift of God's love to sinful men, and that this gift of divine love means the world's redemption; it is in harmony with the declarations of the Apostles as to the triumphs and glories of the people of God. These words of Jesus stand forever opposed to the blasphemous pessimism of those who deny God's love and his purpose of grace unto salvation; they stand also as a perpetual rebuke to all faintheartedness on the part of believers who waver at God's promises and distrust the eternal love and infinite grace of God. There is blessing for mankind. The race was created not for evil but for good. There is blessing inexhaustible, and happiness above all human conception, for all who will seek and receive according to God's gracious will as expressed in the gospel of Jesus Christ.

A little study of the lesson shows that Jesus does not make happiness to consist in the things which are for the most part the great objects of human desire and endeavor. He does not say—Blessed are those who are possessed of the freshness and grace of youth, blessed are those endowed with physical strength and beauty. He does not say—Blessed are those who have large intellectual endowments, whose minds are cultivated,—the men of talent, learning, genius. He says nothing of wealth, of worldly honors, power, authority, fame, as conditions of human happiness. He says rather that, lacking all these things, men may still be supremely happy, that those who suffer poverty, hardship and pain, those who are defamed and reviled by their fellowmen, and are persecuted even to death, may experience the highest happiness and be exceedingly filled with joy, because of their fellowship with God and his saints and because of their inheritance in the kingdom of heaven.

It is to be observed that our Lord lays stress upon what men *are*, rather than upon what they *have*, as the condition of happiness. Here, as everywhere, he recognizes and teaches that a man's life consists not in the abundance of his possessions. Not in anything adventitious, of which he may be dispossessed in a moment, but in the man himself, consists his real wealth and the conditions of his happiness. Further, it is not upon physical and intellectual qualities and endowments, but upon spiritual qualities, upon what is most divine in man, that our Lord places emphasis when considering the conditions of happiness. They who are really blessed are those who are poor in spirit, humble, child-like; whose hearts cry out for God, as the little child for parental love and guidance; whose spirits are lowly; whose souls hunger not

for earthly pleasures and honors, but for righteousness; who are—merciful, as becomes those who have obtained mercy; whose lives grow purer by converse with God, and whose growing purity of heart enables them to understand more and more of their Father in Heaven. They who hear these sayings of his and do them, our Lord assures his disciples, are building upon an eternal rock from which no storm that can ever rise shall be able to sweep them away. The kingdom of heaven is theirs; they shall be comforted and helped of God; they shall obtain mercy; they shall inherit the earth; they shall be satisfied; they shall see God; they shall be called the sons of God. And their birth-right and inheritance in God no power of man or Satan can take from them. Through all experiences of life and death their blessedness abides. Our Lord's idea of happiness stands in marked contrast to the world's idea. But in our deepest hearts is there not to these words of Jesus a response which says—"They are true?" And if human life on earth were fashioned according to the principle expressed in these teachings of Jesus, would it not be an incomparably happier world than it is?

### Editorial Notes.

—The memorial sermon, which appears upon our second page, is a fitting tribute to a useful and beautiful Christian life which has lately closed. Many who knew Mrs. Spurden personally, and many who only knew of her through others, will be deeply interested in reading the briefly told story of her life of unassuming, faithful service to the Master whom she loved, and the valuable lessons which the preacher draws therefrom.

—A man with a specialty, says the Youth's Companion, is never at a loss for a subject of conversation, and illustrates its remark by a reference to Neal Dow while in Libby prison during the Civil war. The General was accustomed to stir up his fellow-prisoners by patriotic addresses. But if, in the midst of his eloquence, any of the guards appeared, he would quickly switch off onto the prohibition track, and the guards would only hear the familiar remark: "Yes, gentlemen, we must put down the groghops with a strong hand."

—"General" William Booth, the head of the Salvation Army, is now in America, having arrived in New York on the 15th inst. His first visit, after leaving New York, will be to St. John, where he is expected to arrive on Tuesday. General Booth is announced to speak three times here during the week, on Tuesday, Wednesday and Thursday evenings. He will no doubt meet with an enthusiastic reception from the representatives of the army, and their friends in St. John. When the General was in the city a few years ago, he addressed very large audiences, and no doubt will do so on the present occasion. It is stated that he will spend about three weeks in Canada, and will then return to the United States and visit a number of the principal cities before returning to England.

—It is not always to be regarded as an impertinence or offensive egotism, if a man in talking to his friends speaks somewhat of himself and his own work. He may legitimately suppose that they are to some extent interested in himself and his work, and even disposed to be rather tolerant toward his hobbies. But the man who makes us feel that himself, his work and his hobbies are the only topics worth discussing, speedily makes himself a bore. It is always refreshing to find a man who recognizes that there are other things besides those which he is particularly engaged in, which are worth thinking and talking about, and that, however important a person he may be, it is still not without significance that there are others. Of Charles Dickens, Sir Arthur Sullivan is quoted as saying, that he was a most delightful companion, never obtruding his own work upon you. "I have never yielded to anyone in my admiration of Dickens' work; but speaking of him as a companion, I can safely say that no one would ever have known that Dickens was an author from his conversation. I mean that he never discussed himself with you; while, on the other hand, I have often since wondered at the wonderful interest he would apparently take in the conversation of us younger men. He would treat our feeblest banalities as if they were the choicest of witticisms or the ripe meditation of a matured judgment."

### The St. Ma

EDITOR OF MESS

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**The St. Martins Seminary Indebtedness.**

EDITOR OF MESSENGER AND VISITOR.

I append to this note some few amounts that have been received on the "Indebtedness" account since my last report. And now with your permission, will place before your readers, a plan that has commended itself to members of the committee and which if acted upon will easily complete what has been begun. We have no trouble in plans; but what disappoints are results. It has been suggested that each church in New Brunswick, note the number of members reported last year. From this deduct one-third the number, for absentees and from the remaining two-thirds, seek to obtain on an average, fifty cents each. This will do it. To this end let a committee of the church be appointed to make the canvass. The committee should be larger or smaller, as is the membership. For example, a church with 300 members should have about 10 canvassers. Let the districts be allotted to these so that all may have an opportunity to contribute. On the Lord's day preceding the committee's going forth to the work, let the pastor call special attention to the fact—place the case before his people in a telling way and with a prayer for the success of the effort. Brethren of the churches, will you attempt this? If not, will you try some other plan of your own devising? Will some of you refuse? Surely not. The Baptists of N. B. are not so cold blooded. What you do, do at once. For the Com.

G. O. GATES, Sec'y.

Received towards the St. Martin's Seminary indebtedness fund, since last reported: Mrs. J. B. Fulton, Truro, \$3; Keswick church, \$3; Petocodiac church, \$3; G. O. GATES, per Com.

**Sights and Sounds in India for Boys and Girls in Canada.**

DEAR GIRLS AND BOYS.—You have heard of Gurriah. He is about 18 years old. The other day he came to the mission house laughing. He had a small, black umbrella in his hand. Holding up this umbrella, he said, "Behold, Sir! what a fine umbrella I have, a new one. It cost me only a kahny, (half a cent.)

"Why, that is cheap," I replied. "How did you get it?"

"I got it in a lottery, sir. I gave a kahny for a ticket. Each of the school boys gave a kahny for a ticket. My ticket got it, sir. When the merchant drew out the tickets, out came the ticket that had my number on it. Then he gave me the umbrella. I got it, sir. Here it is.

"Well," I answered, you look very happy.

"Yes, sir," he responded quickly, "I am almost bursting with joy." At my request, he sat down on the mat, holding his prize triumphantly in his hand.

"No doubt," I said, "the other boys are very happy too. The boys who gave their kahny and got no umbrella, of course they also are rejoicing."

"No, sir, they feel sad. Their kahnies are gone and they got nothing in return.

"Oh! I see!" I answered, "They gave the coppers and you got the umbrellas. Your umbrella was paid for with their money. While they are sorrowing over their loss, you are rejoicing over your gain. You are laughing over their tears. If you really need an umbrella and you are God's child, don't you think your Father could help you to get one honestly?"

During this conversation Gurriah's countenance fell. He came into the house, the picture of joy. Now he is the picture of distress. So great and sudden was the change that I burst out laughing. I would not have laughed for a dollar, but did not know it was coming. Therefore I begged his pardon for laughing.

Another Christian boy named Muddery was present. I told Gurriah to take Muddery with him to his room. There they could talk over it and pray over it together, and do whatever they were convinced would be most pleasing to God.

When we met again, the next day, the first question was, "Well, Gurriah, what about the umbrella?" He said, "I took it back to the merchant, sir. I told him that I did not want it. I told him to take the umbrella and give me back the kahny. I gave him the umbrella and he gave me the kahny. Then I took the kahny to the bazaar and bought something to put into my curry."

Not long after the umbrella incident, Veeracharyulu came with a lantern and said that Gurriah had been stung by a scorpion. He was walking across the compound in the dark, and when passing under the banyan trees, he stepped on a scorpion and it stung him on the foot. He was in his bare feet. Snatching a bottle of ammonia I hastened to the room where he was, and found him lying on the floor. They had tied a string around his leg in two places to keep the poison from ascending; for it goes up the veins like a flame of fire. We gave him a few drops of ammonia in water to drink. Then we bathed the spot, where the sting struck him, with ammonia. Mrs. Morse, Miss Newcombe and Marion all came over. When Marion's mother took her home to put her to rest for the night, she prayed that God would take away the sting from Gurriah's foot. The sting of a scorpion generally lasts for about twenty-four hours. They say it is exceedingly keen. Gurriah had good mettle in him and he lay on the floor with his lips set, and with hardly a

groan. When asked about how it happened, he said, that as he was coming under the banyan trees, he felt something on his foot like a red-hot coal. He reached down his hand quickly and brushed it off and it felt scraggy like a scorpion. Veeracharyulu and Eavararow were present and we took turns rubbing his foot with ammonia. In spite of all we could do the pain kept mounting higher and his leg was a flame of agony up to his knee.

I was wishing that we had some ipecacuanha powder. While this thought was going through my mind, I looked down at a little bottle of medicine in my hand. It was there for another purpose. It was a medicine called "Dover Powder," in tabloids. But there on the label were also the words ("Ipecac Comp.") Why here is what we want? We put a tabloid on a block; let a drop of water fall on it, crushed it with the blade of a jack-knife, made a paste and put it on Gurriah's foot, over the spot where the scorpion had stung him. In a minute he said "O! It feels cold down there where you put the medicine on. In another minute he sat up and began to laugh. Then we all burst out laughing with him. The pain was all gone. He sprang to his feet and came over to the mission house to show himself to Mrs. Morse and Miss Newcombe. He was so astonished and relieved to be rid of the agony so suddenly, that he could not help laughing. We all laughed with him and praised God for such a remedy.

It was only a day or two after this, that Somalingam's two year old son, Krooparow, stepped on a scorpion and got stung on his foot. His mother caught him up and ran with him to Mrs. Morse, she made a salve quickly of one of these tabloids and put it on his foot. He stopped crying at once, went to sleep, slept an hour or so, then got up and played and laughed as if he never saw a scorpion. There may be many others, who knew long ago about this remedy, but it is a discovery to us. We have had these tabloids in the house ever since coming to India. Yet we have seen people suffer terribly from scorpion sting and have been unable to cure them, although much has been done to relieve them. They agonized for hours, when the remedy was in the house that would cure them in one minute! How many people go down to hell, when all the time that holy book is in the house, which shows the way to heaven.

We thank God for the discovery of this scorpion cure in a form so handy to keep near you. I have some of it with me on tour and Mrs. Morse has some at home. We are not half as much afraid of scorpions as we used to be. "The sting of death is sin." Thank God there is a remedy for this sting also. Although it is free to us, it cost our Saviour His life. This scorpion cure was a discovery indeed to Gurriah. The remedy for sin has been a discovery indeed to many. As Gurriah's groaning was turned to laughter, so many a sinner's tears are turned to rejoicing. As we all laughed with Gurriah when he was cured, so there is joy in the presence of the angels of God and joy in the presence of the children of God on earth over one sinner that is saved from the sting of death. Pray that this divine remedy may become a discovery indeed to many thousands of Telugus on our mission field.

Yours sincerely,

L. D. MORSE.

On tour, Vemalavalaga, near Bimlipatam, India, December 1, 1897.

**From Halifax.**

The week beginning January 30 will be "Jubilee Week" in the North Baptist church. It was in January, 1848, that this church was organized with a membership of thirteen. Mr. J. W. Bars, of Wolfville, is the only survivor of that band. Now the church has a membership of four hundred, and the Tabernacle, which is an off-shoot, has about the same number. A Roll Call will be conducted at one of the services and some response is hoped for from all yet living who have ever been connected with the church. Former pastors, and ministers of the gospel whose names have been on the church roll, are expected to assist in the Jubilee exercises. A special effort will at this time be made to free the present commodious place of worship on Gottingen St. of all debt, so that there may be a setting out for the Centennial without financial burden. Greater interest will be given to this occasion from the fact that it comes so near the opening of a new pastorate. Starting upon the second half century with a vigorous and devoted under-shepherd, this earnest body of Christians may well set themselves, in view of the Divine favor as shown to them hitherto, with fresh zeal and devotion to the great work committed to them. May the blessing of God come abundantly upon Rev. Z. L. Fash and his loyal people.

On Friday evening of the week of prayer, Bro. Fash received an introduction beyond the Baptist circle in a meeting of the British and Foreign Bible Society, held in the Brunswick Street Methodist church. Three speakers preceded him, but though he was called upon to speak when the evening was far advanced, he secured and held the close attention of the audience. His address was well conceived and well delivered. His sympathies have a breadth that will ensure him a wide usefulness.

Rev. G. A. Lawson, pastor of the West End Baptist church, was taken suddenly ill before the close of the evening service the first Lord's day of January. He was in bed for more than a week thereafter. Bro. Hall preached for him the next Sunday morning after the coming of the sickness. It is expected that he will be able to resume his work on Sunday the 16th. His many friends will be glad if he is able to do so.

To the Tabernacle came Rev. W. E. Bates, of Haverhill, Mass., to supply for four Sundays, and he needed but two in which to capture the hearts of the people. They have given him a unanimous call to become their pastor. We do not know his own mind upon the matter, but presume that he will accept. If he comes, he will

bring to the work years of experience in the pastorate. His decision will be looked for with interest.

It now looks as if we might soon have the County missionary about whom we have been talking of late. The Home Mission Board has made a grant of \$300.00 toward his salary. The two city churches which have been asked to contribute the largest amounts toward the same have agreed thereto, and the others, doubtless, will fall into line, so that \$200 will remain to be raised upon missionary ground if the amount of salary which has been suggested is paid. Where now is the right man for this inviting field? If he is secured, then the Baptist cause in Halifax County will be greatly helped. Where is the right man?

At present there is considerable destitution along the shore in this county owing to the failure of the fisheries. Something is being done by our Baptist churches in the city to relieve the want of worthy families. Contributions of clothing, especially clothing for children, are asked for. Offerings of any sort can be sent to Baptist Book Room. It is hard that people so near us should be suffering for the necessities of life when with a little effort very substantial assistance might be afforded them. This brief and general reference to the matter may elicit aid from some whose attention is caught by it. Any of our Baptist pastors in the city will be glad to receive gifts and to see that they are forwarded to the needy.

REPORTER.

**Church Dedication at Midgic, N. B.**

Perhaps many readers of the MESSENGER AND VISITOR are unacquainted with that portion of Upper Sackville which bears the not very euphonious name of Midgic, which by the way is likely to be changed to a better one before long, but after all "what's in a name," for Midgic despite its name is one of the richest and fairest portions of the fine wealthy county of Westmorland. Here you find thousands of acres of the most productive of marsh lands, stretching for mile and miles in continuous richness and beauty, no less than sixteen thousand acres being found in one block. The uplands are above the average and for the most part well tilled, and all capable of a high state of cultivation. Within easy distance there are hundreds of acres of the most valuable timber lands and the manufacture of deals, shingles, lathes, etc., etc., is extensively carried on by such firms as Messrs. Odgen & Hicks, David Wheaton & Sons, John M. Hicks, Silas Hicks. John M. Hicks, a leading manufacturer, is an active deacon in the Midgic church and a generous giver to the cause of Christ; David Wheaton, Esq., is also a public spirited and generous man, and with his sons contribute largely; Silas Hicks is also active and contributes to the full extent of his means; Mrs. Mariner Hicks, one of the surviving members of the firm of Odgen & Hicks, is also a good supporter, and there are many others, who, though not carrying on business operations on so large a scale, show their interest by giving both their time and their money to the Master's work. So then of the place it may be said that there is a good deal of material wealth, active business enterprise and a generous and healthy public sentiment. As a consequence there is a good degree of prosperity both material and spiritual which is evidenced on every hand.

Some of us were called to this place last Sabbath to participate in the dedication of a beautiful house of worship recently erected to replace one that was built some forty years ago. Work was begun on this new structure in mid-summer; the corner stone was laid on the 18th of August, Mrs. D. A. Steele, of Amherst, performing that ceremony. Under the stone were placed valuable documents, including a History of the Old Church, list of its members, copies of MESSENGER AND VISITOR, County and Provincial papers, names of contributors up to that date, names of trustees, deacons, etc., etc. Able addresses were delivered by Rev. D. A. Steele, D. D., of Amherst; Rev. J. B. Connell, of Brooklyn, N. Y., then on a visit to the place; H. A. Powell, member of Parliament; J. L. Black, Esq., and Senator Wood, of Sackville; Sheriff McQueen, of Point de Bute; Mayor Read, of Amherst, N. S., and others. The day was very fine, a large number was present, collections were good and the corner stone laying a success in every way.

The opening of this church took place the second Sabbath in January. The day was bright and the first sleighing of the season good, so that large numbers gathered at each of the three services. We quote from the Sackville Post: "Rev. Dr. Steele, of Amherst, preached Sunday morning. Before selecting his text he referred to the building which was that day to be dedicated to the Lord—it occupied a good site in the first place and had been well and substantially built, it was an ornament to the neighborhood and he congratulated the people upon the result of their work. Rev. E. E. Daley, the new pastor at Sackville, preached in the afternoon. He pointed out that the people of Midgic had already accomplished a great and good work, one he was sure they all felt proud of; but there was more work to be done and he hoped they would go forward and accomplish even greater things for their Master. Rev. A. H. Lavers, of St. George, Charlotte County, occupied the pulpit in the evening. Mr. Lavers is an old pastor in the county and many people were glad to greet him again. It has been two years since his last visit. During his remarks he referred to the amount of material prosperity

CONTINUED ON PAGE EIGHT.

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

### Dwelling in Unity.

BY LEANDER S. KEYSER.

Such feuds as the one between the Clores and the Bradleys will sometimes arise in a neighborhood. The causes are various: A dispute may occur over a line fence, a question of politics, a business transaction or even a wrangle among the children at school.

But the Clore-Bradley feud had a very different origin, and on that account it seemed to be all the more bitter and harmful. In fact, it was a church quarrel.

The Clores and Bradleys were near neighbors, and for many years had been members of the country church not far from their homes, and had always dwelt together in unity. But one spring a difference of opinion occurred between Mr. Clore and Mr. Bradley in regard to the minister, and in the exciting contest that followed the Bradleys had come forth with banners flying. Being human, they could not wholly repress a desire to gloat a little over their opponents, and this so embittered the Clores that they withdrew from the church and went browsing elsewhere for spiritual pasture.

"I could have stood everything if it hadn't been for their crowing after the thing was settled," remarked Mr. Clore resentfully.

Of course the quarrel caused a great deal of talk in the neighborhood, and skeptics and worldlings made the most of it, rolling it under their tongues as if it were a rare tid-bit. It gave them at least a pretext to remain in their state of carnal security.

However, the injurious effects of the unhappy church difficulty came nearer home to the chief participants in it as the years went by. Mr. Clore and Mr. Bradley each had a son just growing up into manhood. While they were boys they had been faithful attendants at the Sunday-school and preaching services. They were "regular chums," as they styled themselves.

But as they grew up into young manhood they heard so much in their home life about the bitter church quarrel that they almost lost faith in religious people, if not in religion itself. Yet their friendship for each other continued, and could not be broken.

"I don't want to go to that old church," declared Warren Bradley, querulously, one Sunday morning.

"Why not? What's wrong with the church?" demanded his father, frowning.

"Oh—well—the church folks don't do anything but quarrel, any way," Warren blurted. "I don't want to go where people are wrangling."

Mr. Bradley's face became crimson at this unexpected rebuke, but he did not feel the thrust keenly enough to cause him to mend his ways.

"If Bro. Clore comes to me and apologizes I'll make up the quarrel, but not till then," he repeated to himself.

So the two young men, Warren Bradley and Howard Clore, gradually drifted away from the church and its influence.

"I've had all the church I want," sneered Howard. "Look how bitter father feels toward Mr. Bradley. He hasn't the forgiving spirit of a Christian, not he! Pah! pah! What good does church do?"

But it often happens that young men who stray from church influences, even if they are not of the highest character, put themselves under far more baleful influences. Soon vague reports began to be whispered through the neighborhood by the retailers of news.

"They say that Howard Clore and Warren Bradley are getting quite wild," said Mrs. Trexel to her friend, Melinda Ann Widenour.

"My goodness sakes!" exclaimed Melinda Ann, suddenly on the qui vive for a rich morsel of news. "What in the world have they been doing?"

"Well, mind, I don't say it's so, but folks say it's so—that them two boys are going into saloons and—"

"Why, gracious me! Can it be? And their folks are leading church people, too! It's ridiculous."

By-and-by these rumors began to assume a more definite character. Some one had actually seen the young men inside of a saloon, and still later some one had seen them both a little tipsy.

Of all this their fathers, nursing their petty resentment against each other, were almost criminally unconscious. Anxious, no doubt, that their sons should be Christians, they yet were more anxious to show each other that neither would "cringe" to the other.

One fair summer day several of the churches of the township held a picnic in a grove not far from the homes of the discordant neighbors, and it was natural that both families should desire to attend such a gathering.

"Are you going to the picnic, Howard?" asked Mr. Clore, when the family were ready to go.

"Oh, yes, I guess so; I'll be along by-and-by," replied Howard evasively.

"He couldn't go without Warren Bradley," observed Mrs. Clore. "I never saw two such cronies."

"It's not with my consent that you go with that Bradley youngster," said Mr. Clore, angrily.

"I guess Warren Bradley's about as much of a Christian as some old-time church members I know are wrangling all the time," the young man flung at his father, as he turned on his heel and hurried toward the barn.

"He getting terribly impudent, Howard is!" muttered Mr. Clore.

But the arrow had struck home and spoiled much of his enjoyment at the picnic, until he met several old friends with whom he beguiled the time in pleasant conversation. The noon hour, with its feasting, had passed, and almost half of the afternoon had worn away, and yet Mr. Clore had seen nothing of his son, nor had Warren Bradley put in an appearance.

What strange things occur!

Mr. Clore and his rival had studiously avoided each other during the day. It seemed simply to be an accident that at about 3 o'clock both of them approached one end of the picnic grounds, neither conscious of the proximity of the other. Each was surrounded by a coterie of his friends.

Suddenly the lively talk and laughter of the picnickers were interrupted. A deep silence fell upon the groups. What was the cause of this sudden hush? The sound of boisterous yelling and guffawing rang down the road leading from the grounds. Soon it was followed by the clatter of a horse's hoofs and the rumble of carriage wheels, and presently the authors of those vociferous outbursts swept in plain sight around the curve. The picnickers could do nothing but gaze in silent wonder at the spectacle that suddenly met their eyes—the spectacle of two young men swinging their hats and canes about their heads, lashing their foaming horse with a whip, and laughing and hallooing at the top of their voices as if they were in a state of hilarious frenzy.

"Look! look! it's—it's Howard Clore and Warren Bradley," shouted a youngster from the crowd of picnickers.

"That's who 'tis," answered another.

"Good gracious, I do believe they're drunk!" called a third.

The young men came sweeping into the grove with loud laughter, causing the crowd to rush to the right and left to avoid being run over. Drawing rein, they scrambled and tumbled out of the carriage and staggered limply about on the ground, scarcely able to keep their feet under them, filling the air with their silly talk and maudlin merriment. It was a pitiful sight, and the humiliated parents felt that they should sink into the ground for very shame and contrition.

"What does this mean?"

It was Mr. Clore who spoke. He had stepped forward and laid his hand on his son's shoulder.

"Hello! pap," simpered Howard. "That you old man?" Then seeing that Mr. Bradley was stalking toward his own son, Howard added with a leer: "Pap, there's your old crony, Mr. Bradley the man you love with such a Christian affection, te! he! Maybe you'd better kneel down and hold a prayer-meeting together."

"That's what they ought to do," laughed Warren, who had overheard the remark. "They need converting if anybody does. And I s'pose you an' I need converting too, Howard, eh?" he added, laughing, foolishly.

The faces of the two men changed color a half dozen times while these remarks were being interchanged. A struggle was evidently going on in Mr. Clore's mind. His breast heaved, his breath came quickly and his lips grew visibly pale. At length he seemed to conquer himself. He stepped over to where his old opponent stood.

"Bro. Bradley," he said, "I feel that this disgraceful scene is, in a large measure at least, the result of our shameful church quarrel. We have driven these boys from Christ and the church by our unchristian conduct."

"That's so, pap, that's so, as sure as your a living man," interjected Howard, the liquor in him making him uncommonly frank.

"And so," pursued Mr. Clore, "I apologize before all our neighbors and fellow-members for my part in this quarrel, and—and—I hope we may be friends and brothers."

"With all my heart, Bro. Clore," replied Mr. Bradley, his voice almost breaking. "I beg to be forgiven." But he could say no more.

The two men shook hands warmly, and more than one solemnly spoken "Amen" came from the crowd, and it must also be confessed that more than one tear was silently brushed away.

Yes, the common shame of the two families created a common bond of suffering between them, and that brought them together in the valley of humiliation. It was a thrilling experience to see the Clore family come to church the next Sabbath morning and shake hands heartily with the Bradleys before they entered the building. The congregation was deeply moved when the minister read his text:

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Oh! you wish to know something more about the young men whose debauch had brought matters to so swift a crisis. Well here is a dialogue that took place between them when they had come to their senses a few days later.

"Now, that our folks have made up, church seems a little different," admitted Howard. "I believe I'll attend the services regularly now."

"Just what I've decided to do," said Warren, positively. "And God helping me, I'll never disgrace myself and my folks again."

"Here's my hand."

The compact was faithfully kept.—W. Recorder.

### \* \* \* "Only Passing." \* \* \*

BY JULIA R. HUGHES.

The parlors of the elegantly furnished hotel were brilliantly lighted and filled with guests moving to and fro, or sitting in groups. In a corner, made by one of the large openings between the rooms, sat two men, one young and restless, the other silver-haired and quiet. From their point of view they had the range of all the parlors, and especially the room in which wines were freely passing.

"No," the elder man was saying, "I would not care for a glass; I never drink. Not so much from principle," he added with a smile, as he caught the swift look of scorn on his companion's face, "as from observation."

The young man did not reply, and they sat for a few moments watching the movements of the guests. Then the elderly man spoke again:

"I know nearly every man here tonight—met them at different conclaves and elsewhere. Some I have known from boyhood. That large, fleshy man—yes, the one with a glass in his hand—I remember when he was the most brilliant lawyer in the State. He married a lovely girl, delicately reared. Their home was a beautiful one. The other day I learned that his wife had died in a cheap boarding house in the lower part of the city, and that he was now worth nothing. He could not leave the cup alone."

The young man darted a quick, half angry glance into the speaker's face, but he saw nothing that made him think the words concealed advice. So he settled back into his seat and listened.

"That man in grey over there," went on the calm voice that seemed to have almost an indifferent note in it, "was a classmate of mine in college. We considered him a genius, and predicted a great future for him. He is simply an employe now in one of the large mercantile houses of this city. Another classmate, a noble young man, studied for the ministry. We all loved him. But he inherited an appetite, and it came upon him suddenly with three-fold power. He is not here tonight. He is dead."

"Well, Brown, glad to see you. Had a drink? No? Come, then, and I'll stand treat."

Young Brown rose hastily, evidently glad of the interruption, for he had been growing decidedly embarrassed. But just as his lips parted to voice his pleasure at the invitation, he glanced down into the face of the old gentleman and met his gaze, calm, serene, trustful. Surprising even himself, he turned to the newcomer with a quiet:

"No, thank you, Gardner. Mr. Westley has been telling me some interesting incidents. I want to hear the rest," and he resumed his seat.

"Do not let me tire you," said Mr. Westley with a smile. "I am in a reverie tonight. It is pleasant to have so good a listener. I have been thinking of my own boyhood as I sit here. I was a poor boy—a country lad and an orphan. There was no one to help me. I had nothing but my own resources. I worked my way through college, and it was in those days that I drank occasionally. In fact, I grew to love wine. Then, one day, I began watching the lives of others. I saw that those who drank invariably went down, while those who abstained went up. I saw there was only one way to gain wealth and position—my greatest ambition then, you see—and that was through a clear mind and healthy body. A large majority of the wealthy men in these parlors on the right were poor boys once, and you notice they are not drinking tonight."

Mr. Westley paused and let his gaze wander around the rooms thoughtfully. He seemed almost to have forgotten the young man's presence at his side.

Alton Brown looked searchingly into his companion's face. Still he saw nothing personal in that calm, serene countenance. He would have been angry had he found the least suspicion of advice written there. He glanced downward at himself, and saw that his clothing looked actually shabby compared with the soft, costly dress of the man beside him. He thought of the downward steps he himself had taken through the allurements of the cup. He thought of his mother and her tears, of his own unfulfilled desires in the line of riches and honor, of the future more plainly pictured to him by those cool,

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practical, business-like tones than he had ever seen it before—and then the power of a sudden, definite purpose filled his face.

"There comes your friend again. I will not detain you longer," Mr. Westley was saying, but the young man had risen with a resolute look in his eyes, and revealed in the firm lines about his mouth.

"You must excuse me tonight, Gardner; I do not care to drink," and a moment later he moved away with firm step, head erect and shoulders squared.

Mr. Westley smiled, arose and joined the ladies in another parlor, still with that peculiar smile lighting up his face as of a skilled workman rejoicing over some delicate work.

"What have you been doing, dear?" asked his lovely wife, laying her hand on his arm.

"Only dropping a few seeds by the way," he replied, "which had to be done so carefully that the soil was not conscious of being disturbed."

"Sowing by all waters!" said his wife gently, and the light of his face seemed reflected on hers. "You never forget, do you?"—Herald and Presbyter.

Sensitive Children.

It is sorrowfully true, as some one has written, that "the unknown suffering of sensitive children is one of the cruel facts of life. They are not understood, and they learn, after a time, not to express their feelings."

Abnormal timidity in children is something that should be regarded with loving solicitude, and much should be conceded to a child thus afflicted. This sensitiveness is sometimes mistaken for stupidity or cowardice, and the suffering little victim is scolded or ridiculed when its heart is aching for sympathy, and its eyes are full of a dumb and pathetic plea for help.

"I never saw such a child as Harold is," said a not-over-wise mother, speaking to some callers of her boy of ten years, when he was present. "He is so shy and reserved. He will never have anything to do with other boys, and he blushes and grows confused if any one speaks to him. You couldn't get him to say a word to you if you tried. It makes him appear so stupid, and it is a great annoyance to his father and me. I get real out of patience with him sometimes." Meanwhile the little victim of this unjust and indiscreet criticism stood with downcast eyes and crimson face. Once or twice his little figure quivered with positive agony. No one can ever know what he suffered or what he will suffer in the future from what is purely a constitutional weakness. This extreme sensitiveness is generally due to a highly organized nature, and scolding and ridicule are alike powerless to lessen it. It is downright cruelty to ridicule a sensitive child. Indeed, ridicule has no place or value in the rearing of children. It angers or humiliates children toward whom it is directed, and both of these sensations are harmful to the child.

The writer knows a gentleman, forty years of age, who was one of those extremely shy and sensitive children, and who says that to this day he cannot enter a drawing-room or parlor to be presented to strangers without coloring and feeling as if he would like to run. It embarrasses him to go through the ceremony of an introduction, and it would be impossible for him to get up before an audience and say ten words. His position in life is such that he is often placed at a great disadvantage because of this diffidence, which it might have been possible for wise and tender parents to have helped him to overcome, at least in part, when he was a child. "But," he says, "I was constantly ridiculed and scolded, and told that I was stupid and silly. I have cried myself to sleep a thousand times because of the actual abuse I endured. My schoolmates, and even my teachers, held me up to ridicule, and no hunted animal with the hounds in full cry behind it ever suffered as I suffered sometimes when I fled homeward after school, with a pack of boys at my heels jeering at me and even reviling me, because it was impossible for me to join in their sports and be one of them."

It is possible for parents to do much toward lessening this extreme sensitiveness in children and making them more self-confident. A peculiar tie of comradeship and companionship should exist between the sensitive child and its parents. The child should find its parents sympathetic instead of scornful when its diffidence is most marked. Few parents think of consulting a physician in regard to extreme sensitiveness in their children when a doctor can often be most helpful in aiding the child to become more self-confident.—Harper's Bazar.

Simon Peter way worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrumental in bringing him to Jesus. You may be deficient in talent and yet be the means of drawing to Christ one who will become eminent in grace and service.—Purton.

In all Europe there are 6,274 professors in the colleges and universities.

The Young People

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

Prayer Meeting Topic for January.

C. E. Topic.—Practical applications of the Beatitudes, Matt. 5: 1-12. B. Y. P. U. Topic.—The Supreme Motive, 2 Cor. 5: 14, 15; 8: 9.

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

(Baptist Union.)

Monday, Jan. 24.—2 Cor. 11. Endurance for God, (vs. 24-27). Compare Acts 21: 13. Tuesday, Jan. 25.—2 Cor. 12. For Christ's sake, (vs. 10). Compare Phil. 1: 29. Wednesday, Jan. 26.—2 Cor. 13. In the faith of a righteous God, (vs. 5). Compare 1 Cor. 16: 13. Thursday, Jan. 27.—Acts 20: 2, 3.—Rom. 1: 11-17. The salvation of a righteous God, (vs. 16). Compare 1 Cor. 15: 2. Friday, Jan. 28.—Rom. 1: 18-32. The permissive Providence of God, (vs. 24). Compare Acts 7: 42. Saturday, Jan. 29.—Rom. 2. Justice according to deeds, (vs. 6). Compare Jer. 17: 10.

B. Y. P. U. Prayer Meeting Topic—January 23.

The Supreme Motive. 2 Cor. 5: 14, 15; 8: 9.

Motive is that which moves or incites to action. Edwards says, "I mean the whole of that which moves, incites, or invites the mind to volition, whether that be one thing singly, or many things conjunctively." All men do not act from the same motive. There are almost as many motives as there are men, some are good, some bad; some are gathered from the standard of men, others are derived from the "golden rule." But what is the supreme motive? That which is highest in authority, or that which holds the highest place? The text says, "Love," yes it is "love," the "love of God," and no motive can fill a higher place than this, for "God is love." Did not this "supreme motive" move God in all His dealings with His church, and people, in the old Dispensation? Love was the motive which led God to give "His only begotten Son," that men through Him might be saved. It was love which prompted the Son to say, "Here am I, send me." And Paul says, "The love of Christ constraineth us," that is, it urges with irresistible force. The great earnestness of the Apostle, his lively affections, and his excessive unrecompensed labors, amid sufferings and danger in behalf of the Corinthians, gave occasion to his enemies to represent him as "beside himself." The supreme motive which prompted Christ, was manifested towards sinners in the great work of redemption, and to all believers in calling them to be partakers, and possessors of "love," the great moving power, so that it excites in them adoring love, and adoring gratitude, and carries them forward with invincible energy in every service, by which they glorify His name, and promote His cause: nor could any fears, hopes, affections, or interests stop their progress.

In 2 Cor. 8: 9 it says, "That though He was rich," in all the glory, authority, sufficiency and felicity of the Godhead, yet "love," unbounded, unfathomable, beyond measure, "love which passeth all understanding," led Him to become poor, living in poverty and affliction, and in the end impoverished Himself, as it were, to pay the debt, and ransom us by His death on the cross, that "ye through His poverty might be rich," with all these blessings of salvation. Love is "the bond of perfectness, it binds together, as nothing else can. I pray not only as Paul prayed for the Ephesians in chapter 3: 14-21. But that the love of God, "the supreme motive," may actuate us, in all our duties, both towards our Heavenly Father, and each other. W. J. HALSBURY.

"I Will Endeavor."

So said Peter the aged, Peter belonged to an early Endeavor Society. He had not already attained. He would do more. This word "Endeavor" is full of charm and interest. It is a word for youth and old age. "I will endeavor," I will be in the line of duty until the last—"en" is and "devoir" duty. I will do more and better for Christ. It is told of Leonardo da Vinci, that while a pupil, before his genius had burst into flame, his old master, because of old age and weakness, had to leave a painting half finished, and one day he bade da Vinci finish it. The young man shrank from the task; but the old artist insisted, saying, "do your best." The young artist seized the brush, and kneeling before the easel prayed: "It is for my master's sake that I implore power and skill." He then proceeded, his hand grew steady, his eyes woke with slumbering genius, he forgot himself, and was filled with enthusiasm for the work. When it was finished the old master was carried into the studio to pass judgment on the result. His eye rested

on a triumph of art, and throwing his arms about the young Vinci he exclaimed, "My son, I paint no more!" Let us kneel reverently with Peter before our divine Master and say, "I will endeavor to make this year the best in love and obedience to my Lord and Saviour. G. R. W.

Lower Canard.

The B. Y. P. U. of Lower Canard, Kings County, held a Praise Service on Sunday evening, December 26. The service conducted by the president, Mrs. L. S. Eaton, was a very enjoyable one, consisting of music, readings and Scripture quotations. A silver collection was taken at close of service. Such meetings cannot fail to advance and increase the interest in the kingdom of our Lord and his Christ. The praise service was followed by a business meeting of the Union, at which the following officers were elected: President, Florence Magee; Vice-Pres., Nelly Eaton; Sec'y, May Messenger; Treas., Lawrence Eaton; Cor.-Sec'y, B. M. Bingav.

With New Year's wishes and greetings to you and your paper, I remain—

Yours very truly, BESSIE M. BINGAV.

Upper Queensbury.

At the semi-annual business meeting of the Queensbury Union the following officers were elected: President, Charles Hagerman; Vice President, Mrs. Jas. Hallett; Secretary-Treasurer, Edith Hagerman; Cor.-Secretary, Alice L. Parent. Our Union is in a prosperous condition and is steadily marching on, even though many of our young people have gone away and our ranks are considerably thinned in consequence. Since our last report three of our Associate members have professed faith in Christ. They have not followed their Lord in baptism yet, but we are looking forward to the time when they will, and thereby adding to our list of Active members. At every Conquest meeting we read the pledge, and the Roll-call is responded to by a text of Scripture. At our last Conquest meeting our membership was increased by one Active member. We have not taken up a course of study as many of our sister Unions have, and we feel we are not living up to all our privileges. We want to grow not only in members but in the knowledge of the truth as it is in Jesus Christ. We thank God for what he has accomplished through us, and with his help look forward to yet greater results. ALICE L. PARENT, Cor.-Sec'y.

Interesting Young Children in Missions.

Interest and success in missionary work may be largely a matter of child-training. A Kansas primary teacher has been training her class by preparing a box for a mission school in the South. Incidental, but not least important, were two receptions to which the parents were invited. At the first, the children gave the songs and other parts of an arranged program, and afterwards served refreshments to the older people. The parents made a silver offering. This money was used for purchasing dolls and materials for candy-bags. Each little girl was given a doll to dress or a bag to make at home. The boys made kites and other toys, and contributed marbles. Other things were purchased to supply needs indicated by the mission teacher. After two months of such preparation, when the box was ready to be packed, children and parents assembled again, to see the presents and share in "sending off the box." The whole primary class had an absorbing interest, during these weeks, in the planning, progress and completion of their own work.—S. S. Times.

Idle Aiming.

A goal should be kept in view, but one should not spend too much time gazing at it. A great many people who have chosen worthy aims in life have made no progress toward them because their minds have been too much taken up with the end to be concerned about the means. Every man should hitch his "wagon to a star," but he should not indulge in star-gazing to the extent of neglecting to keep his wagon in running order. Life is a journey toward a goal, not a mere point from which to view it.

In the Scotch Highland districts the attendance at church during unpropitious weather is but scanty. One minister, finding himself, on a boisterous Sunday, confronted with but one solitary auditor, who happened to be a gruff, outspoken character, took him into his confidence, with a view to propitiate him. "Will I go on with the sermon, John?" John, gruffly: "Of course." Getting into the pulpit, and leaning over it, he asked: "Will I give you the Gaelic sermon or the English one?" John, more gruffly still: "Gie's baith; ye're weel paid for't."—Good Words.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

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

Although 2500 miles from the friends so recently left, yet how often do my thoughts recur to the old scenes and with what genuine affection to those who vied with each other in bestowing kindly deeds during our stay amongst them. But sentiment rejects transmission to paper, so let it remain in the heart.

The last week in North Sydney, in addition to several individual gifts and to much valuable assistance rendered by several ladies, I was twice remembered in a tangible way by organizations. The first was an At Home and farewell by the W. C. T. U. of the town. Mrs. A. C. Ross' home was opened for this and a delightful evening we spent, even if for me it had a tinge of sadness. At the close the Vice-President, Mrs. W. Ingraham, read me an address on behalf of the society and presented a valuable purse of gold. Please do not be misled in thinking this the sad part.

The W. M. A. B. at Little Bras d'Or, a day or two later, also presented an address, accompanied by a beautiful gold pen and silver paper cutter, each with pearl handle. Not long before the W. M. A. B. at North Sydney had given me a purse and an address.

May blessings attend all those organizations, of which I have had the honor to be president, not merely because of their generosity, but because of the good they may do in the town, and perhaps to earth's remotest bounds. If the addresses are too flattering to be standard for the column they are at least a comfort to the receiver.

The W. M. A. B. of North Sydney has made continual progress. The average attendance has considerably more than doubled, while in the last two years it has contributed more money for missions than in all its previous history, so far as I can learn, and I have seen all the minutes and have most of the reports. The material and earnestness are there for still greater things.

The Society at Little Bras d'Or is not two years old. Of all the societies of which I know anything, this child of my love, my Benjamin in age, is also my Joseph in preference. In some ways it is unique. First—Every Baptist woman in the place—thirteen in all—belongs; secondly—As a rule, to which there is rarely an exception, every one attends the meetings; Thirdly—So much is prepared by the various members for those meetings that the hour is never half long enough; Fourthly—Attention is paid to sending in money quarterly and every woman has all her money paid in by the end of the third quarter, and this without any solicitation. "Go thou and do likewise."

I am brimful of news from this country to tell all my friends, but for this time must condense it into this: that I have just returned from a Woman's Board meeting in Winnipeg, where I have learned much that will never be seen in print, and where I am more than ever convinced that the Baptist women out here have never been praised too much. M. S. MACDONALD.

Portage la Prairie, Manitoba.

A Tribute to the Memory of Mrs. Spurden from Federation Aid Society.

Over twenty-seven years ago, when Miss Morris organized our Aid Society, Mrs. Spurden was unanimously chosen president. For a quarter of a century she filled the office most acceptably. She was rarely absent from a meeting. Sometimes very few were present, but if there were only the "two or three" she would propose a season of prayer. Mrs. Spurden possessed excellent mental ability and a great fund of missionary information; which contributed to the interest of the monthly meetings. Her comments upon Scripture passages and addresses at the annual meetings of our Aid were characterized by originality and vigor of thought, and proved an intimate acquaintance with God's Word and a close companionship with Christ. When two and a half years ago Mrs. Spurden, because of the weakness of age, resigned her office, it was reluctantly accepted, but she was at once made honorary president, and thus continued our leader until death. Perhaps the most marked trait of our dear sister's character was her unflinching kindness hand. When we noticed a grey haired, tottering man wiping away the tears at the funeral, to whom and whose family Mrs. Spurden had ever been most kind, we felt that he had lost his best earthly friend. To the last she manifested tender solicitude for the comfort and well-being of loved ones, and greeted all with a sweet, bright

smile. The fragrance of our beloved leader's pure, unselfish, consistent life will linger long with us as an inspiration to better living. Of a truth she "walked with God" and for her "to live was Christ and to die was gain." To the bereaved daughter, upon whom the mother's mantle seems to have fallen, we tender our heartfelt sympathy, and commend her and all the loved ones to the care of our Heavenly Father.

The design of the floral tribute from members of our society, "Gates Ajar," with the words "entered into rest," was most appropriate, as was also another from devoted friends in the form of a crown,—typical of the "crown of life" promised to the "faithful unto death." R. A. B. PHILLIPS, Sec'y.

Notes from the Prov. Sec'y N. B.

On the 30th ult. your Secretary had the privilege of visiting the Aid Society in connection with the Newcastle Baptist church. The failure of the Secretary to arrive on the date specified caused the meetings to be small. The dear sisters in this society have held together, in the face of difficulties, for over a year. They have been without a President for some months, but their Vice-President, Mrs. W. A. Clarke, has been indefatigable in her efforts to keep the society from disbanding. Now they have a settled pastor who, with his wife will, no doubt, be a tower of strength to these workers. They hope soon to have a Mission Band. May God bless and prosper their labors in Northumberland County.

On Monday, January 3, the Prov. Sec'y accompanied by Mrs. C. E. Miller, County Sec'y for Kings County, met at Mr. Appleby's, Cromwell's Hill, and formed the "Ida Newcombe Mission Band." Officers as follows: Mrs. Geo. McKnight, Pres.; Mrs. Gordon Gilchrist, Vice-Pres.; Miss Priscilla McKnight, Sec'y; Miss Thirza B. Branscombe, Treas.

On Wednesday, January 5, formed the "Lone Star Mission Band" at Hampton Station. Officers: Mrs. I. J. Baisley, Pres.; Mrs. T. W. Fenwick, Vice-Pres.; Willie Baisley, Sec'y; Miss Helen Pierce, Treas. M. S. C.

Amounts Received by the Treasurer of the W. B. M. U., From Dec. 24 to Jan. 4th.

Fairfield, Tidings, .25cts; Morristown, P. M., \$7. Mission Band, P. M., \$3.10, proceeds of concert, H. M., \$5.35; Surrey Valley church, P. M., \$6.43; Tidings, .25cts; Salisbury, Tidings, .25cts; McKenzie Corner, P. M., \$2. H. M., \$4; Bridgetown, P. M., \$2.50; Crusade meeting, P. M., \$13.50; Mission Band, P. M., \$2. H. M., Collection, \$1; Harmony, Tidings, .25cts; New Tacket, P. M., \$1; Antigonish, primary class, toward Mr. Morse's salary, \$6.17; Dartmouth, Sunday School, P. M., \$2.14; H. M., \$2.14; Yarmouth, 1st church, P. M., \$7. H. M., \$2; Mission Band, P. M., \$12.05; Tidings, .25cts; Reports, .25cts; Salisbury, P. M., \$6.79; Allison, P. M., \$1; Pettoodiac, P. M., \$16.05; Torbrook, P. M., \$2; Maille, P. M., \$2. H. M., \$2; Louis Head, P. M., \$1.50; H. M., \$1.50; Hopewell Hill Sunday School, support of a child in India, \$11; Carleton, P. M., \$6.25; G. L. M., \$2.50; N. W. M., \$2.50; N. B. Convention, \$2.50; Reports, .25cts; Tryon to constitute Mrs. David Price a Life Member, P. M., \$25.

Amherst, P. O. B., \$13. MARY SMITH, Treas. W. B. M. U.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It is estimated that the entire income of all the Protestant missionary societies in the world for the year 1896 exceeds \$16,000,000, an increase of \$1,000,000 over the year previous. There are 1267 of these societies and they report the number of communicants at 1,221,172; an increase of 64,000 over the previous year.

The native Christians in mission churches in heathen lands last year contributed \$299,000, which is more than one-ninth the amount contributed in the United States.

In a recent letter from Bro. Sanford at Tekkall—he says: "The fact of having Famine Relief Funds on hand, and the other fact of severe famine distress in this Talug, have induced the committee to attempt to give more relief here, especially in the way of affording work for men, women and children, in providing material for building and also in doing the preliminary work of building. This is the better way by far, to relieve famine distress. We can also get a return for the value of the money expended. It is proposed by us to put in the foundations at least of the mission house, build up some of the necessary out-buildings, and surround the compound with a wall say four feet high. Then we may afford to let the work rest some months until the way is clear to proceed in the completion of the building. I may mention the fact that the land obtained, is very desirably situated and is sufficiently large to meet the needs of the station, about two acres in all. The distance from the town proper is not much more than a furlong. The distance from the East coast railway station is about four miles. The station is called Nanpada. It lies southward toward the sea, the shore of which is less than two miles probably beyond. The town of Tekkall contains 7000 people. It is larger and more important, as a mission centre, than any other town between Chicacole and Birmampon, which is a station of the English Baptist mission. Tekkall stands in the midst of a thickly inhabited part of the country, within a radius of four miles surrounding it, there are 60 villages.

There can be no proper room for doubt, that this place should be occupied as a mission station and we are the people to attend to this matter.

The need of the world is an appeal that should have great weight with every Christian heart. It should lead every man who says that he loves Jesus Christ to do something to promote world-wide missions. Because?

1. This world is a lost world. Whatever may be said of the heathen and their final doom, this we may and do affirm most strongly, that the heathen are lost, lost now, lost to themselves, lost to noble and fruitful lives. It is difficult, almost impossible for us who have been reared amid the quickening influences of a Christian civilization to realize how lost are these peoples.

2. They are unable to recover themselves. Left alone in their present condition, they must continue as they are and go on from bad to worse. They never have and never can improve upon this condition. The tendency of sin is to go from bad to worse.

3. The gospel alone can meet the world's need and helplessness. It appeals to the man in men. There is no nation or people under heaven for whom the gospel is not a fitting and sufficient religion. It bears upon its very face the signs of universality.

4. The great Commission gave to evangelization the place of primacy in the work of the church. And wherever that order is rigidly adhered to and vigorously pursued then you will most surely find the greatest spiritual life and power.

Church Dedication.

CONTINUED FROM PAGE FIVE.

he saw in Backville and surrounding country. On every hand he saw abundant evidence of this prosperity. A sad feature of his visit was the fact that many faces were missing."

At the conclusion of the morning sermon, the dedicatory service was conducted by Pastor J. G. A. Belyea. Collections and subscriptions at these three services amounted to a little over six hundred dollars, and about \$250.00 were obtained the next day. H. & H. Copp, of Backville, were the contractors. The church is modelled largely after one in New London, Conn., and is beautiful in design and in every way convenient.

The main building is 32x48 with a vestry in front, which by a system of drop doors can be thrown into the main audience room in a few seconds and makes, with the gallery over the vestry, a seating capacity of about 600. A clear audience room of 26x48 feet with no break and all on the same floor, the posts are 16 1/2 feet high. The auditorium is furnished with semi-circular pews finished in ash and cherry, the vestry and gallery seated with hard wood chairs neatly oiled and varnished. The platform is semi-circular in form, 22 feet in length and projects well out in the audience room. Behind the pulpit there is ample accommodation for the organ and choir, in the rear extension of the building, which also adds grace and attractiveness to the structure, there is a cloak room for the choir on their right, and a dressing room for the minister on his left, entered from without the building or from within as he may choose. The building throughout is finished in ash and cherry. The ceiling is of panel work with deep mouldings. The three large Gothic windows in front and side elevations giving ample light through the large panes of clear glass with stained borders and Gothic tops in colors of amber, red and blue. The whole house is heated by a fine furnace manufactured by Charles Farwell of Backville, N. B. The reading desk is of solid walnut with portable book rest, there are three pulpit chairs of cherry upholstered in plush, a bouquet stand and a flower stand of the same wood, in front of the reading desk is a finely carved communion table, collection plates are of walnut beautiful in finish.

Twenty-five stalls for horses are provided by private parties in the rear of the church. Two and a quarter acres of land surround the church upon which a parsonage will without doubt be erected. Only \$125 remains as a debt upon this fine building which adds thousands of dollars to the value of our church property in the Eastern Association. It is to be hoped that much good may result from the success of this undertaking, and that God's richest blessing may rest upon his people who are striving to advance his cause in this community. A. H. L.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." Mrs. G. I. BARNUM, Central Norton, N. B. "My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." E. C. BARNUM, Seal Grove, N. B.

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"I have sold AYER'S HAIR VIGOR for fifteen years and do not know of a single case where it did not give entire satisfaction."—P. M. GIBSON, Fayetteville, Ala.

## Hair

"When disease caused my hair to fall out, I found AYER'S HAIR VIGOR a most excellent preparation and one that does all that is claimed for it."—L. K. CURRIE, Connelistville, Pa.

## Vigor

"AYER'S HAIR VIGOR does all that is claimed for it. It restored my hair, which was fast becoming gray, back to its natural color—dark brown."—W. H. HASELHOFF, Paterson, N. J.

## Did It.

"My head became full of dandruff, and after a time my hair began to fall out. The use of AYER'S HAIR VIGOR stopped the falling out and made the hair clean, strong and healthy."—Mrs. C. M. BROWN, Mount Airy, Ga.

### District Meeting.

The Anna County Conference of Baptist churches met at Nictaux, Monday evening, Jan. 10. An earnest and impressive sermon was preached by Rev. P. M. Young from Isa. 63: 9. "The Father's solicitude for His people." This was followed by an evangelistic service, led by Rev. Law. Wallace of Lawrence town. The Conference resumed at 10 a. m., Tuesday. After devotional services of half an hour, and some routine business, the officers for the ensuing year were chosen as follows: President, Rev. J. Webb; Vice-President, Rev. B. H. Parker; Secretary, Treasurer, Rev. J. W. Brown. A very interesting and instructive address was then given by Rev. R. L. Steeves on "Church Finances, How best managed." The subject was treated in a frank, fearless and kindly manner, and was well received by all present. A profitable discussion of this subject followed. Desires were expressed that this excellent address might be placed in the hands of all the members of our churches. The afternoon and evening were given up to the B. Y. F. U. rally of the county, an account of which will appear elsewhere. An invitation from the Clementsport church to hold our March meeting with them, was accepted. Executive—Pastors Eaton, White and Langille. Nictaux, Jan. 13. J. W. Brown, Sec'y.

### Personal.

Rev. T. J. B. House of Boston, a temperance lecturer of repute, is about to make a tour of the Maritime Provinces. He expects to give his first lecture in Yarmouth on the 25th inst.

The pulpit of the Carleton church was supplied on Sunday last, by Rev. M. C. Higgins, formerly of North River, P. E. I. The congregations were good and the sermons appreciated.

Rev. A. C. Kempton of Janesville, Wis., was married at Eau Claire, Wis., to Miss Wyman, a daughter of Mr. Milo B. Wyman of Eau Claire. Mrs. Kempton is a graduate of the University of Wisconsin and has been an active worker in the church at Eau Claire. The good wishes of many friends follow them to their new home.

Rev. W. Camp, who for 12 years has very faithfully served the church at Hillsborough, N. B., has accepted a call of the church at Sussex. He will enter upon his work there the first of April. The ties which unite Pastor Camp to the people of Hillsborough, have grown very strong, and will not be severed without pain on both sides. We trust that the same large measure of blessing that he has enjoyed in the past, may attend Bro. Camp on his prospective field of labor.

### Notices.

**SPECIAL CONVENTION.**—At the recommendation of various brethren I have been urged to call a special Convention of the churches of New Brunswick to consider the question of the unpaid debts of the late St. Martin's Seminary. Recent communications in the MESSENGER AND VISITOR have emphasized the need of immediate action in this matter, and the resolutions passed by three Associations last year, together with the action of the Convention at Gibson, encourage us in the belief that the time has fully come for a complete and final settlement of this business. Brethren of the churches give your most thoughtful and prayerful consideration to this appeal. Our honor and good name are at stake. We look to you to redeem it. The Convention will be held in the Foreign Mission Board room, 85 Germain St., St. John, Tuesday, February 1st, at 7.30 p. m. Let each church send at least three delegates with the pastor. All interested friends are kindly invited to attend.

W. E. MCINTYRE.

P. S.—Arrangements with all railways for reduced fares to delegates.

The above appeal was presented to our Ministers Conference at its last meeting, and we are heartily in sympathy and in effort to meet the indebtedness against the St. Martin's Seminary and endorse the calling of the special meeting to this end.

Signed, J. A. GORDON, President.

W. J. HALSBY, Sec'y.

St. John, Jan. 17th.

The Kings and St. John Counties Baptist Quarterly meeting will convene, n. v., with the Hampton Station Baptist church, at Hampton Station, on Friday, Jan. 28th, at 7 o'clock p. m. Opening sermon to be preached by Pastor S. H. Cornwall, his alternate Pastor R. M. Bynon; the Quarterly sermon by Pastor E. K. Ganong. Let all the churches of the Counties send representatives. T. A. LEONARD, Sec'y.

Digby County quarterly meeting will be held with the Baptist church at Centreville, Digby County, Wednesday, February 2.

### PROGRAMME.

Morning.—7.30 o'clock—1. Devotional Exercises, led by Pastor J. T. Eaton; 2. Election of officers; 3. Verbal reports from the churches.

Afternoon.—3.30 o'clock—1. Devotional Exercises, led by Pastor H. A. Gilpin; 2. Paper by Rev. G. W. Schurman; 3. Paper by Rev. L. J. Tingley; 4. Paper by Rev. J. C. Morse, D. D.

Evening.—7.30 o'clock—1. Preaching service, sermon by Pastor B. H. Thomas; 2. Evangelistic service, led by Rev. G. W. Schurman; 3. Closing.

J. P. SAUNDERS, Sec'y.

Mr. W. H. Olive, lately appointed I. C. R. agent in Montreal, has been transferred and given a position in the Public Works department.

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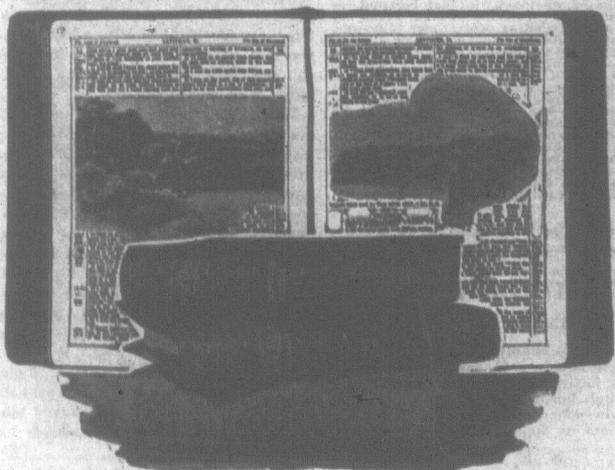
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may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness. 13 ¶ And Mo'ses said unto the people, ¶ Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever. 14 ¶ The LORD shall fight for you, and ye

EXACT FACSIMILE OF THE TYPE.

St. John, N. B. September 15, 1897

"I like this illustrated edition of the Bible as because everything that it has been well done, and cannot be done in the right spirit. The text itself has been approached by the annotator with accuracy and intelligence, and with a sympathy and knowledge that has not been made into a meaningless pedantic book. The pictures have served a distinct purpose. They make the text, but they do more; they intelligently explain it, and bring a hitherto obscure passage into prominence. A new meaning through their eye-catching pictures. Regarding the Bible is a noble experiment in the hands of many, but it has been made a splendid achievement in this case."

Edward W. Bell

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

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

For full particulars see issue of December 8. Send for book of specimen pages, and when you write address

A. H. CHIPMAN, Business Manager Messenger and Visitor, St. John, N. B.



The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter.

HOW TO PRAY.

Lesson V. Jan. 30.—Matt. 6: 5-15.

Read chapter 6. Commit verses 9-13.

GOLDEN TEXT.

Pray to thy Father which is in secret, Matt. 6: 6.

EXPLANATORY.

I. HEART WORSHIP.—Vs. 5-8. In the first half of this chapter Jesus gives us a lesson on heart worship, and applies the principle he lays down to giving, to praying, and to fasting.

The principle applied to prayer.—Vs. 5-8. THOU SHALT NOT BE AS THE HYPOCRITES ARE, who do not really pray, do not desire or expect what they ask, or hold communion with God; but desire to appear very religious to men, and hence stand apart like the Pharisee in the parable, as if absorbed in devotion. THEY HAVE THEIR REWARD. The reward they sought. They got no answers, for they did not seek anything from God. They had merely an envied reputation for piety, the brief praises of envious men, a tarnished and fading glory.

6. BUT THOU, WHEN THOU PRAVEST, your real purpose being to pray, ENTER INTO THY CLOSET, or secret chamber, where others can neither see nor hear. PRAY TO THY FATHER, who is your friend, who loves to aid his children. WHICH IS IN SECRET. The invisible spiritual God. WHICH SEETH IN SECRET. Knows every secret place, every hidden desire. SHALL REWARD THEE OPENLY. Better, as in R. V., recompense thee, answer your prayers. Give you the things you ask for, or, if these are not good for you, give you the better things you would have asked for, had you seen as God sees. The answer will appear openly in the results. The true reward is not pay of any kind, but that which comes "as surely as the flowers spring from the soil where the seed has been sown."

7. BUT WHEN YE PRAY, USE NOT VAIN REPETITIONS. The repeating over and over of set forms, as if there were some virtue in the mere act of praying; as if God would do something for them, on account of THEIR MUCH SPEAKING.

THEY THINK THEY SHALL BE HEARD FOR THEIR MUCH SPEAKING. As if God cared for mere forms, however many or great. I have heard of people who did not dare to sleep without "saying their prayers," as if a prayer were an incantation, or possessed some magic power.

8. YOUR HEAVENLY FATHER. No earthly father cares for a lot of heartless repetitions. Nor does our Heavenly Father. The fault above described shows a total misapprehension of God's nature. KNOWETH. Appreciates; he feels for you, therefore you can come to him with freedom, and ask what you will. True prayer answered is the best means of becoming acquainted with our Father.

II. THE LORD'S PRAYER.—Vs. 9-13. 9. AFTER THIS MANNER THEREFORE PRAY YE. With no vain repetitions, but as children asking of a father the things they need.

9. OUR FATHER. Our implies that all men are brethren, because children of the same Father; implying, too, our fellowship with Christ, our elder brother. "You cannot have God for a father without taking man for a brother."

WHICH ART IN HEAVEN. Therefore not any earthly parent. Wherever God is, there is heaven. The fact that God is our Father ennobles man. We need to think of God, to whom we pray, as infinite in wisdom and power, that we may be inspired with reverence and worship, and with confidence in his power to help in every time of need.

HALLOWED. Held in reverence, treated as holy, loved and worshipped by ourselves and by all. BE THY NAME. God's name means "Himself as revealed and manifested." (1) By creation, "for we are sure," says Carlyle, "that in the rocks and seas and stars we have the authentic writing of the Most High;" (2) by Revelation-making known what only himself could tell us, and by Jesus his Son, the "express image of his person."

TO THY KINGDOM COME. The reign of God through Christ in the hearts of all men. The prayer is for the redemption of the whole world, the universal prevalence of the principles of righteousness and the love of God. This petition asks for the most magnificent blessings the world can receive.

It asks (1) that Christ shall reign supreme in our own hearts, reign over body and spirit, every power, every desire, submissive to his sway. (2) We pray for the extinction of all tyranny, whether in men or in multitudes; for the exposure and destruction of corruptions, outward and inward; for truth and righteousness

in all departments of government, art, science; for the banishment from trade of every form of fraud and chicanery." (3) It means that we be enabled to do all we can to bring this state of things to pass; that we work and give for it, do our political duties, send missionaries, or go ourselves.

THEY WILL BE DONE IN (OR) EARTH AS IT IS IN HEAVEN. As the perfect angels obey it, universally, perfectly, cheerfully, from choice, with delight, as in perfect accordance with their nature. (1) This prayer is first that we ourselves may do God's will thus perfectly. (2) God's children are not to lose their wills; their wills are not "broken" nor absorbed in God's will, so that they have no will of their own; but they are to choose God's will as theirs to will what he wills, strongly, positively, gladly, freely. (3) This petition implies that we desire God's will to be done in his providence toward us. This is much more than to be submissive. It is to recognize that whatever is God's will and we know it to be, we choose for ourselves as wisest and best.

11. GIVE US THIS DAY OUR DAILY BREAD. New light is thrown upon this petition by a comparison with its slightly varied form in Luke. Matthew says, give, in one act. Luke says, be giving, continuously. Matthew says this day, Luke says day by day. Daily, in the original, is a peculiar compound word, and may mean (1) requisite, sufficient, "a supply that just comes up to and covers our real wants without overflowing." Or (2) "for the incoming day, the day just beginning." "Give us today food sufficing for the next." That is daily.

12. AND FORGIVE US OUR DEBTS. Take them away from us, both the penalty and the sin. Our debts. That which we owe to God and have not paid, as love, gratitude, obedience. Sin is recorded in our characters, our memories, in the world,—and needs blotting out.

13. AND LEAD US NOT INTO TEMPTATION. Thou who art the guide of our life, lead us, but away from temptation. For whosoever wishes to be led into temptation, and is not afraid lest he fall, is already more than half fallen.

BUT DELIVER US FROM EVIL. Not the evil one, as in the R. V., for that narrows and belittles the prayer, but from evil, every evil, temporal and spiritual. The great evil of the world is sin, the source and fountain of nearly all the other evils in the world.

14. FOR IN YE FORGIVE MEN THEIR TRANSGRESSES. See on v. 12. The word indicates reckless and wilful sin, conscious violations of right. The hardest sins to forgive. YOUR HEAVENLY FATHER WILL FORGIVE YOU. Because it shows that we are in that penitent condition which makes forgiveness possible for us, and good for us. We realize what sin is, and what it means to forgive, and we hate the sin, whose sting we have felt.

15. BUT IF YE FORGIVE NOT. God cannot forgive under such circumstances, without by the very act increasing sin, and injuring the one forgiven.

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Markus A. Hanna was on Wednesday elected to represent Ohio in the Senate for seven years and two months. Including both the short and long terms Mr. Hanna's term as senator will expire in March, 1905.

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circulating freely these diseases cannot long remain. There is nothing to keep them there—no impurities for them to feed on. Burdock Blood Bitters purifies the blood, and drives out all impurities, waste and effete matter more quickly and surely than any other remedy. If you want pure blood and good health take

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EQUITY SALE.

There will be sold at public auction on Saturday, the 20th day of January next, at 12 o'clock noon, at Chubb's Corner (so called) in the City of St. John pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the nineteenth day of October, A. D. 1897, in a certain cause therein pending wherein Mary Blanche Williams is Plaintiff and William Holman is Defendant, with the approbation of the undersigned Referee in Equity, the land and premises mentioned in the said Plaintiff's bill and in the said decretal order, and therein described as follows: All the right, title and interest of the Defendant in and to a certain Indenture of Lease bearing date the first day of March, A. D. 1887, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of St. John, of the first part, and William Holman, Junior, of the second part, and by the said William Holman assigned to John M. Robinson (which said Indenture of Lease by certain assignments and the land thereby demised and all the buildings thereon have become vested in the defendant) and in and to the lands and premises therein and in the Plaintiff's bill described as "all that certain lot, piece and parcel of land situated, lying and being in Duke's Ward, in the City of St. John, bounded as follows, namely, beginning at the South Eastern corner of a lot of ground, formerly leased by the said Rector, Church Wardens and Vestry to one, Caleb Radcliffe, the said corner being on the western side of Charlotte Street, thence running along the southern boundary line of said Radcliffe lot, the extent thereof eighty feet, thence southerly on a line parallel with the said street thirty-three feet four inches, thence easterly on a line parallel with the said Radcliffe's southern boundary eighty feet to the said street and thence northerly on the line of the said street to the place of beginning with all the privileges and appurtenances to the same belonging.

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.  
Dated at the City of St. John this 18th day of November, A. D. 1897. E. H. McALPINE,  
SILAS ALWARD, Referee in Equity.  
Plaintiff's Solicitor.  
W. A. LOCKHART, Auctioneer.

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From the Churches.

ELGIN, N. B.—The first Elgin Baptist church finds itself without a pastor at the opening of the new year. This church and that at Forest Glen have, for some years, united in the support of a minister. We need a strong man and one thoroughly devoted to the work. J. T. HORSMAN, Clerk pro tem.

SUSSEX.—We have been without a pastor for ten weeks, during which time our church has been supplied with preaching and regular services have been kept up. Rev. W. Camp has accepted a call to the pastorate and will (D. V.), enter upon his work the first Sunday in April. Rev. E. J. Grant will supply our church in the meantime. J. S. T., clerk.

HANTSPOUR, N. S.—Our work here is full of encouragement. The finances of the church are in excellent condition. Two have recently joined us on experience, and one is received for baptism. We are continuing in special meetings and hope soon to use our new baptistry for the baptism of a large number of converts. D. R. HATT.

OAK BAY, N. B.—The revival meetings at Bartlett's are still in progress. Seven were baptized last Sabbath, Jan. 9th. We expect many more to follow Christ next Sabbath. Rev. J. W. S. Young's presence with us has proven to be a great blessing. We expected to close the meetings last Sabbath evening, but so many stood for prayer we found it necessary to continue. We will write more next week.

LUNenburg, N. S.—Our Xmas Bazaar and Tea realized for our treasury the net amount of \$166. This will enable us to meet all our pressing liabilities. We are very united and working together very harmoniously. What we most need is a refreshing from the Lord. For this may we be enabled to offer the prayer of faith. O that this New Year may be one of rich blessing to all our churches. PASTOR.

HILLSBORO, N. B.—I have resigned the pastorate of the 1st Hillsboro' Baptist church and accepted a call to the Sussex Baptist church. I am to remain here until the last of March and begin my work in Sussex the first of April. If any minister desires this field let him write to Bro. R. E. Steeves, the church clerk. We begin this week special meetings, and ask the prayers of the brethren for God's blessing upon us. W. CAMP.

PENNSFIELD, N. B.—The Lord is blessing the church in this place. The week of prayer brought so much encouragement to our hearts we felt just like continuing special effort. We are doing so with blessed results. The church is being encouraged, and sinners are coming to Christ. The good work is just commencing, we trust. We hope that the light of God's salvation will the entire land fill till all shall know the Lord. May God bless all the churches and pastors of Charlotte county. T. M. MUNRO.

SPRINGFIELD, P. E. I.—After over 12 months confinement to my bed, and in pain most of that time, God in His infinite love and mercy has raised me again, and under His care I am steadily improving in health, and hope soon to take up regular pastoral work again. I have accepted a unanimous call from Murray River field, having resigned the charge of this Alberton and Springfield group of churches. The three years on this field have been years of hard toil among some warm hearted followers of Christ. Whoever is directed here by the Lord will find a large field, plenty of hard work and opposition to face. May the right servant be sent in my prayer. I would love to stay with them, but my health at present would not be equal to the long drives and care of seven preaching places. Pray brethren that God might richly bless this western part of the Island. PASTOR.

To Aid You In Your Study

of the Sabbath School Lessons you could use to advantage "Arnold's Notes on the Sabbath School Lessons for 1898," "Peloubet's Suggestive Illustrations on the Gospel of Matthew," Each of these books is much to be desired. You may have them both for two new paid subscriptions and twenty cents. Or, the first named for one new paid subscription and the second for one new paid subscription and twenty cents.

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LOCKPORT.—After a pastorate which has been a very happy experience of over four years, and while my relations with all of my people were of the most loving and cordial nature, the Lord has made it plain to me that the time has come for a change; accordingly, I have resigned and accepted a call from the church at North River, P. E. I. As we leave Lockport our feelings for all of its citizens are only those of love and good will. In a broad sense we apply this expression to every person in the community, in a particular sense to the members of our loved church, and in a special sense to the goodly number that I have been permitted to lead through the baptismal waters. May the Chief Shepherd speedily send an under shepherd to lead this flock through His green pastures and beside His still waters. ADDISON F. BROWN.

NICTAUX FALLS, N. S.—The time honored custom of the Nictaux church in assembling at the parsonage on their annual donation visit, was duly observed on Wednesday evening 5th inst. Kind words of appreciation and loyalty, substantial gifts of various kinds, including a liberal amount of cash, all conspired to make the evening a most pleasant and enjoyable one. The kind and thoughtful remembrances of these people are uniform throughout the year; this visit was but a temporary widening and deepening of the stream that has flowed on uninterruptedly since we came to this field. The Lord bless the donors temporarily and spiritually. Nictaux, Jan. 13. J. W. BROWN.

GERMAIN STREET.—The annual business meeting of the church was held on Tuesday evening the 11th inst., and was presided over by our pastor, Rev. G. O. Gates. Full reports of the past year's work were presented, which showed that the year had been a very successful one. The church Treasurer, Mr. S. McDiarmid, presented a full financial statement which was most satisfactory. It showed that over \$6000 had been raised and expended during the year, over \$2000 of which being contributed to benevolent purposes. The number received into the church during the year was 27, viz. By Baptism, 14. By letter, 12. On experience, 1. Present membership of the church is 558, viz. 376 resident and 182 non-resident. A very encouraging and satisfactory report from the Sunday School was read; and in this department great advances have been made during the past year. We now have a Sunday School that is "up to date" in every respect, conducted on the grading principle, and the scholars are now getting a more thorough knowledge of the "Word of God" than ever before. The reports from the branch societies connected with the church were all very encouraging and showed that the work of the year just closed excelled the successes of previous years. Our pastor has been granted a leave of absence of six months or more, for the purpose of visiting Palestine and other places. He expects to leave New York about the 1st of March. Of course we will very much miss him during this summer, but we have pledged ourselves to do our utmost in carrying on the Lord's work during his absence. The following officers were elected for the ensuing year: Donaldson Hunt, Church Clerk; Silas McDiarmid, Treasurer; William Lewis, Treasurer, Poor Fund; Ellwyn Nash, Collector, Benevolent Fund; Harry H. Reid, Collector, Pew and Ground rents, Trustees and Finance Committee, Deacons, J. H. Harding, T. S. Sjms, J. J. Bostwick, Wm. Lewis, Mr. Montague McDonald, Mr. Alfred Seely, Dr. Foster McFarlane, Mr. S. McDiarmid, Mr. D. F. Brown. On the first Sunday of this year our pastor baptized a brother and sister, and we hope to see others coming forward shortly. We have just commenced to hold special meetings which we trust will result in the conversion of many precious souls. We are thankful to our Heavenly Father for the blessings and successes of the past, and our prayer is that the year upon which we have entered may be the best in our history. DONALDSON HUNT, Church Clerk.

Jan. 13. District Meeting. The Cape Breton Island District meeting met with the Little Glace Bay church on December 28 and 29 at 11 a. m. After devotional exercises, led by the chairman, Rev. F. Beattie, the delegates present were enrolled. Glace Bay church—Pastor Beattie, Timothy Phillips, David Phillips, Joseph Martell and Sister Phillips; Port Morien—Deacon L. Spencer, Sister Peters; Homeville—Bro. Charles Dillon, Charles Holmes, Sister L. Holmes; Mira church, Deacon P. Spencer; Gabarous—Pastor Spidell; Fashus and Grand Mira churches—Pastor Thomas; North Sydney—Dr. Saunders, M. W. Ross; Sydney—Pastor Smith. Pastor Snelling, of the Margaree church, was not able to be with us on account of the distance and the state of the roads. Neither was there any delegate from the Hawkesbury church. Our next order of business was reports from churches by delegates, which were very encouraging indeed, stating that there had been quite a number of conversions in the different churches, namely, Glace Bay, Sydney, Homeville group and North Sydney. Quite a number have been added by baptism and others are received and will come forward (D. V.) in the near future. In the afternoon meeting Pastor Beattie presented a paper, subject, "The Church." Remarks were made by Dr. Saunders, Pastors Smith, Spidell and Thomas.

Evening Session.—After opening exercises by Pastor Thomas, Dr. Saunders spoke for some time on Foreign Missions, Bro. Spidell on Home Missions and Bro. Beattie on Grande Leigne, after which there was a collection taken for Con. Fund, which will be forwarded by treasurer. Morning of the 29th, at 11 a. m., after devotional exercises led by chairman, Bro. Smith read a paper, subject, "Qualification of Church Membership," which was well received. In the afternoon we had a paper by Bro. Thomas, subject, "Sunday School." Remarks were made by Bro. Smith, P. Spencer, Joseph Martell and Dr. Saunders. We next had a paper by Pastor Spidell, subject, "The inner life and how to develop it." Discussed by Dr. Saunders, Bro. Smith and Bro. Beattie. All these papers were of an excellent character and were received with great pleasure by the brethren, and cannot fail to be of lasting benefit to all who had the pleasure of listening to them. At 7:30 p. m., our last meeting, Bro. Smith led the opening of meeting, after which Dr. Saunders preached a very impressive sermon; text, Mark 10:4, 7. We were all glad to have Dr. Saunders with us. As he was supplying for the North Sydney church he filed the place of Bro. D. G. McDonald whose absence we greatly felt in our meetings. Expressions of regret were made by the delegates of his removal from us. We hope he may be able to do a great work for the Master in the field to which he has gone. After a few closing remarks by Bro. Smith the meeting closed to meet with the Sydney church on the 5th of April, 1898. M. W. ROSS, Sec'y.

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Card of Thanks. I wish to thank the many friends who have kindly remembered me and my family in our bereavement in the death of my beloved husband—the late Rev. Michael Gross. Your kind sympathy has helped us to bear our sorrow and lighten our burden. I have received letters of sympathy from different organizations with which my husband was more or less connected, and wish also to acknowledge their kindness. May the same comfort wherewith we have been comforted be imparted to all who may be placed in similar circumstances. Yours sincerely, MARY A. GROSS. Surrey, N. B.

Quality Tells First, last and all the time. We do not claim that the clothes we make are the lowest priced that can be bought, but they are the most economical. When you buy from us you get superior workmanship, excellence of material, and a wide range of styles and prices to choose from. Both bright and dull finished cloths are worn for fine suits. The bright finish starts at \$30 the suit; dull finish from \$18.50. "Costly they habit as they purse can buy," you'll find most economical. A. GILMOUR, Tailor. 68 King St. St. John.

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Lunenburg Parsonage. We have now a very comfortable and suitable parsonage in good condition, with our debt reduced, by our best efforts, to \$500. Now as the church is small and poor, we are intently aiming to lessen the debt as fast as possible. To this end we remind our friends who have overlooked their promise to us, that we will most gladly receive their gifts very soon. And are there not others who would like to help this true little missionary church? Here is another list of names that have recently contributed: Miss Parker, Dartmouth; Mr. McLean, Robert Croucher, Halifax; Arthur Whitman, Wolfville; Mrs. Maggie Nermon, Reva. Mr. White, Annapolis; J. H. Poshay, J. W. Bancroft, Timothy Nickols, Mass.; William Twigger; all these one dollar each. The Cunard church \$2; J. J. Rudulf \$1.50. Total \$13.50. Before acknowledged, \$242. Total up to date, \$255.50. E. N. ARCHIBALD, Pastor.

Acknowledgement. Our friends learning that the 15th Dec. last was the fifth anniversary of our marriage, many of them gathered at our house on the evening of that day. Contrary to the usual custom on wedding anniversaries we were not permitted to provide a tea, but the kind sisters soon spread the table with ample provision for all. Many useful articles of wood and crystal were presented to Mrs. Dimock. Though the pastor's wife fared so well, yet they did not forget their pastor, which fact was emphatically impressed upon us, by the presentation of a beautiful fur coat and cap, a gift from the field. May the Lord bless them in their kind thoughtfulness. J. T. DIMOCK. River John, Jan. 13th.

Quality Tells First, last and all the time. We do not claim that the clothes we make are the lowest priced that can be bought, but they are the most economical. When you buy from us you get superior workmanship, excellence of material, and a wide range of styles and prices to choose from. Both bright and dull finished cloths are worn for fine suits. The bright finish starts at \$30 the suit; dull finish from \$18.50. "Costly they habit as they purse can buy," you'll find most economical. A. GILMOUR, Tailor. 68 King St. St. John.

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MARRIAGES

EDGEETT-HICKS.—At the residence of the bride's father, Dec. 20th, by Rev. O. N. Keith, William A. Edgett to Victoria Hicks, all of Sackville, N. B.

CAREY-CROWELL.—At the parsonage, Hantsport, Jan. 5th., by Rev. D. E. Hatt, Howard Carey, of Avonport, Kings Co.; N. S., to Maude Crowell, of Cornwallis.

CAMPBELL-HAYDEN.—At the residence of C. B. Churchill, Woodstock, on the 10th inst., by Rev. W. J. Rutledge, B. A., Enoch M. Campbell and Mrs. Annie Hayden, both of Woodstock, N. B.

MCCALLUM-WATTS.—At Wilmot Valley, P. E. I., on the 29th ult., by Rev. W. E. Warren, J. Frank McCallum, of Bedeque, to Nettie, youngest daughter, of John Waite, of Wilmot Valley.

BURNS-MCLEOD.—At Summerside, on the 5th inst., by Rev. W. H. Warren, J. Spurgeon Burns to Katie McLeod, both of Summerside.

YOUNG-BARNESBY.—At the residence of the bride's father, on the 22nd ult., by Rev. B. N. Nobles, Frederic Young to Ethel Barnesby, both of Kentville, N. S.

BARNESBY-DONALDSON.—At the residence of the bride's father, on the 27th ult., by Rev. B. N. Nobles, Earnest Barnesby, of Baddeck, C. B., to Edith Donaldson, of Kentville, N. S.

CARTER-BISHOP.—In the Baptist church, Canaan, N. S., by Rev. B. N. Nobles, on the 31st ult., Raymond Carter to Vera Bishop, both of Canaan.

BROWN-DIMOCK.—At the residence of the bride's mother, Ashdale, Upper Newport, Dec. 29th, by Rev. Wm. W. Rees, John E. Brown, of Woodville to Annice J., second daughter of the late Francis Dimock.

ATKINSON-MCLEOD.—At Springhill, Jan. 12th, by Rev. J. W. Bancroft, Abner H. Atkinson, of West Brook, to Maggie E. McLeod, of Salt Springs, Cum. Co., N. S.

OUTHOUSE-PINIGAN.—At the home of the bride, Jan. 13th, by Rev. L. J. Tingley, Lyman H. Outhouse, of Tiverton, Digby Co., N. S., to Lyda M. Pinigan, of Freeport, N. S.

HINDS-SAUNDERS.—At the home of the bride's father, Dec. 31st, by Rev. J. W. Brown, M. A., Stanley W. Hinds, of Ingalls, to Annie B. Saunders, of Cleveland, both of Anna Co., N. S.

LEONARD-PICKLE.—At the parsonage, Oct. 18th, by Rev. N. A. MacNeill, Charles V. Leonard to Sarah Pickle, all of Hampton, N. B.

KEAN-DAVIDSON.—At the residence of Mr. W. H. Frost, Jan. 5th, by Rev. N. A. MacNeill, Jesse Kean, of Douglas, York Co., to Fannie Davidson, of Hampton, N. B.

ROBERTSON-SCOTT.—At the home of the bride's father, Dea. Alexander Scott, on Jan. 12th, by Pastor E. A. McPhee, Dea. Theodore S. Robertson, of Red Point, P. E. I., to Christina Scott, of Kingsboro, P. E. I.

GAMAGE-BOWMAN.—On Jan. 12th, at the house of the bride's father, by Rev. T. M. Munro, Gifford R. Gamage, of Bristol, Me., to Maud Bowman, of Beaver Harbor, N. B.

RIREDON-MCGRATH.—At the residence of the bride's father, Lower Granville, N. S., Jan. 12th, by Rev. Jas. A. Porter, Owen Riredon to Laura McGrath, both of Lower Granville, N. S.

DEATHS.

CLARK.—At Cumberland Bay, Dec. 7th, Wm. Clark, aged 64 years.

BENJAMIN.—At Black River, Kings County, N. S., December 30, Mrs. Rebecca Benjamin, aged 84 years.

WRIGHT.—At Middleton, Prince Co., P. E. I., on the 30th ult., of measles, Essie Alphaeus, youngest son of Alphaeus and Annie Wright.

STEVENS.—At his residence, Hillsboro, on the 5th inst., after an illness of nearly two years, Joel Stevens, aged 66 years. He was a consistent member of the 1st Hillsboro Baptist church.

VAUGHN.—On the 10th inst., at Greenfield, Kings County, N. S., after a few days of severe suffering with pneumonia, Mrs. Lucy Vaughn, aged 62 years, widow of the late Joseph Vaughn, leaving a large circle of relatives and friends to mourn their loss.

AYER.—At Hopewell Cape, Albert Co., January 17, Frank Ayer, in the 30th year of his age, leaving a wife and four small children. His end was that of a living faith in Jesus Christ.

ROBINSON.—Of inflammation, at Port Hillford, Guys Co., N. S., December 23, Margaret Robinson, aged 72 years. She united with the church by baptism less than one year ago. Since her public confession of Christ her walk has been in harmony with the religion she professed. She died trusting in Christ alone.

BELYEA.—At Henderson's Corner, Queens Co., N. B., Jan. 6th, Charles W. Belyea, of dropsy, aged 66 years, leaving a widow and 7 children to mourn. Deceased

was a member of the F. C. Baptist church of said place. His hope was in Jesus. (Secular papers please copy.)

MCDERMID.—Of paralysis, on the 20th of December last, at the residence of her son-in-law, Capt. Robert Reid, Eliza Harding, relict of the late Archibald McDermit, aged 81 years. Having a personal faith in the Saviour she was not afraid to die. Her quiet, consistent life commanded the respect of all who knew her. Her death is an irreparable loss in the home where she had lived for twelve years. She leaves one son, two daughters and many friends to mourn their loss.

NEWSOME.—Dec. 26th, at the home of her uncle, Bro. J. Warren Newsome, Westmoreland, P. E. I., after a long and painful illness, in the 22nd year of her age, Myrtle, eldest daughter of the late Samuel Newsome. Our young sister had given her heart to the Saviour some years ago and was a member of the Summerside Baptist church. As a child falls asleep on the bosom of its mother, so she fell asleep in the safe arms of Jesus. May the Lord comfort the mother, brother and sister in their sorrow.

MCDONALD.—At Port Hillford, Guys Co., N. S., January 3, Mrs. William McDonald, aged 32 years. Our dear sister was baptized by Bro. Tiner several years ago into the fellowship of the Port Hillford church. In her last illness she was a great sufferer, but was wonderfully sustained by a present Saviour. When dying, and only her sister with her in the room, she said: "We will be all right. The pain is all gone and Jesus is with us and the angels are here in the room." And so she sweetly fell asleep in Jesus. She leaves a husband, three children and many friends to sorrow on account of her early death.

TREFFRY.—At Springhaven, Yar. Co., Dec. 24th, Sarah, widow of the late Joshua Treffy, passed to the better land, aged 84 years. Our sister quite early in life gave her heart to the Lord Jesus Christ and united with the Tusket Baptist church. God has been her refuge and strength during all these years. When through the infirmity of years memory failed, and she could hardly remember the names of friends, she never forgot the name of Jesus. He was always precious. She leaves a large family of sons and daughters to mourn. May the Lord sustain them.

BRAND.—At Pubnico, Dec. 25th, Hannah, widow of the late J. I. Brand, fell asleep in Jesus, aged 63 years. When about 18 years of age our departed sister made her peace with God. For long years she was a consistent member of the Argyle Baptist church. Her illness was borne without a complaint, patiently waiting the call of her Lord in whom she had full confidence. She longed for and loved his appearing. One son, three daughters and a large circle of friends mourn their loss. May God comfort and sustain the bereaved ones in their sorrow.

LENT.—Grace Lent, adopted daughter of Bro. W. C. and Sister Haukinson, died at Digby, December 13, of pneumonia, aged 22 years, while visiting her aunt at the above place. She was not a member of the church, but during her sickness she was led to find Jesus as her loving Saviour and expressed her love to Him and His love to her, and regretted that she had neglected so many opportunities to serve one who was so good to suffer and die on the Cross for poor sinners like us. Almost her last words were, "I am happy now." Her remains were taken home to Weymouth and buried in the Baptist cemetery to wait until the glorious resurrection.

BERRY.—At Waltham, Mass., December 21, Frank, aged 19 years, youngest son of Alfred Berry, formerly of Clementsvalle, N. S. Mr. and Mrs. Berry had passed through much affliction, but the severest blow they have experienced is the death of their tenderly beloved son. Though held in general esteem by those who knew him, Frank had not made a public profession of religion. But when he was told that he could not live, he said, "I am not afraid to die, for I am trusting in the Lord." The remains were brought to Clementsvalle for interment. The large gathering at the funeral and the many floral tributes evinced the esteem in which the deceased was held by his friends.

MARKS.—Miss Hannah B. Marks, aged 61, was called from "her earthly house" into the "building of God" on Nov. 17th, Sister Marks was baptized upon a profession of faith in Jesus by Rev. W. F. Parker at St. Martin's in 1890. She came to Vancouver in 1891 and united with the 1st Baptist church, where she remained a consistent and faithful member until she passed to the church triumphant. She was born in St. Stephen, N. B., where members of her family and a host of friends still reside. For the past number of years she has lived with her brother-in-law, Mr. Wm. Vaughn, who is well known to many readers of the MESSENGER AND VISITOR. May God give all his children an overcoming faith, like unto that possessed by our sister, Marks.

DOHERTY ORGANS. WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known. It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty. JAS. A. GATES & CO., Middleton, N. S.

A NEW PREMIUM THE LINCOLN FOUNTAIN PEN. Given for two new subscriptions. Taken back if not satisfactory.

IT PAYS to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death. S. A. McLEOD, Agent at St. John. G. W. PARKER, General Agent.

New Brunswick Convention Receipts. From W. E. Nobles, for H. M., \$5; Scotchtown church, H. M., \$1.55; 2nd Grand Lake church, H. M., \$3.54; 2nd Johnson church, H. M., \$1.57; 1st Johnson church, H. M., \$2; T. H. Hall, H. M., \$5; W. M. A. society of Gibson church, H. M., \$5; Upper Wickham church for Seminary debt, \$2.30; Lower Wickham church for Seminary debt, \$5.70; Lieut. Governor A. R. McClellan, Seminary debt, \$25; Kars church, for Seminary debt, \$1; C. W. Barton, for Seminary debt, \$1; G. W. Titus, H. M., \$20; 2nd Chipman church, H. M., \$10; W. M. A. society of 2nd Chipman church, H. M., \$6; Steeves mountain Sunday School, H. M., \$10; 1st St. Martin's church by Pastor Cornwall, H. M., \$3; F. M., \$5; John McIntyre, F. M., \$1; 1st Chipman church, H. M., \$2; 2nd Chipman church, H. M., \$3; Carleton, Victoria and Madawaska, quarterly meeting, H. M., \$2.55; 1st Springfield church, H. M., \$4.50; 2nd Springfield church, H. M., \$5; Kars church, H. M., \$3.50; 2nd Chipman church Mission Band, H. M., \$10; New Canaan church, H. M., \$22.—\$167.21. Before reported, \$52.99. Total \$700.20. St. Martins, N. B. J. S. TRUS. Jan. 10th. Treas.

BAPTIST Book Room, Halifax, N. S.

Just Before Taking Stock Regular Prices Reduced. 4 Sets Matthew Henry, 6 Vols., \$15.00 now \$8.00. 1 Set Typology, 2 Vols., \$5.00 now \$3.50. 2 Vols. Spurgeon's Pulpit, (each) \$2.00 now \$1.50. 2 Vols. Treasury of David, Vols. 1 and 3, (each) \$2.40 now \$2.10. 1 Seven Desponsations—Jarvis, \$2.00 now \$1.00. 3 Present Day Tracts—Doctrines and Morals, each 75c. now 50c. 1 Some Heretics of Yesterday, Honeck, \$1.50 now \$1.25. 1 Studies on Baptism, Ford, \$2.00 now \$1.25. 1 Set The Holy Land, (Ill.), Gerkie, \$3.50 now \$3.00. 1 The Old Theology Restated, \$2.00 now \$1.45. 2 Harmonic Arrangement of the Acts, \$1.25 now \$1.00. 1 Barnes's Notes on Acts, 90c. now 55c. 1 Clark on Mark, \$1.50 now \$1.10. 2 Gospel from Two Testaments, 1800, Andrews, \$1.25 now 90c. 4 Dawn of Manhood, Clifford, \$1.00 now 65c. 1 Dage's Theology, \$2.00 now \$1.75. 1 Elements of Moral Science, Posten, \$3.00 now \$2.45. 1 Wm of the Jews, \$1.00 now 75c. 1 Antiquities of the Jews, \$1.00 now 80c. We will fill first orders received—for above remainders. As the price is somewhat reduced the above are for Cash only. GEO. A. McDONALD, Sec'y-Treas.

FROM PERSONAL EXPERIENCE. Many have tried for years to discover a remedy suitable to their own case for the Constipation, Biliousness, Indigestion, Headache, Kidney and Liver Complaints arising from Poor Digestion, Weak Stomach, and Disordered Liver. To those we say: Try the new medicine—

Laxa-Liver PILLS

Read what people say. Here it is. Mrs S. LAWSON, Moncton, N. B., says: "They cured me of constipation and sick headache." Mr. H. JAMES, St. Nicholas Hotel, Hamilton, Ont., says: "They are a pleasant, sure and quick cure for constipation, dyspepsia and sick headache." Mrs M. E. HICKS, South Bay, Ont.: "Laxa-Liver Pills are excellent for sick-headache, causing no pain or griping." Mrs. JOHN TOMLINSON, Hamilton, Ont.: "They are a perfect cure for even the severest headache."

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

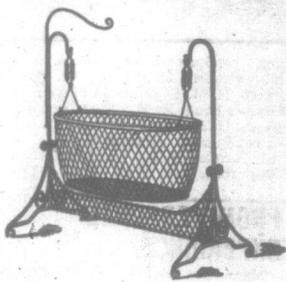
**Mortgagee Sale.**

To Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson, and all others whom it may concern:

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, on Saturday, the Twenty-ninth Day of January next, at the hour of 11 O'clock in the forenoon, under a Power of Sale contained in a Mortgage, dated the 1st day of February, A. D. 1883, made by the said Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson to William Wallace Turnbull and by said William Wallace Turnbull assigned to the Turnbull Real Estate Company. All that certain lot, piece and parcel of land situate lying and being on Great George Street in the said City of Saint John and bounded and described as follows to wit: Beginning at the East Corner of a reserved alleyway on the South side of Great George Street at the distance of Eighty feet from the North East Corner of Pitt Street and Great George Street, thence running Easterly on Great George Street fifty feet to the Westerly side line of the lot at present under lease to one James E. Davidson, thence Southerly and parallel with the East line of Pitt Street one hundred feet, thence Westwardly and at right angles fifty feet, thence Northerly one hundred feet to the place of beginning, being intended to comprise a lot of fifty feet by one hundred feet and fronting on Great George Street, together with the tree use and privilege of an alleyway of ten feet in width fronting on Great George Street on the west side of the above mentioned lot and extending back southwardly fifty feet to be used in common by the parties owning or occupying the two lots to the westward, their heirs and assigns forever agreeable to a Petition Deed made between Charles T. Peters and George F. Peters and the said Henry S. Peters and registered in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 3 of the Records pages 84 and 242 as by reference thereto will more fully appear. Together with the buildings and erections thereon.

The above sale will be made by virtue of a power of sale in said mortgage by reason of non-payment of principal money.

Dated December 17, A. D., 1897.  
SILAS ALWARD, GEO. W. GROW, Solicitor for Assignee Auctioneer of Mortgagee.  
Turnbull Real Estate Company, W. W. TURNBULL, Pres.



**THE LITTLE BEAUTY HAMMOCK COT**

PATENTED.

The latest thing out. Made of metal; finished in white enamel.

Swings and teeters with baby's own movements.

Send for BABY'S LETTER, giving full description and price, to the Patenter and Manufacturer.

Geo. B. Meadows,

Toronto Wire & Iron Works, 128 King St. West, Toronto, Ont.

ALL ABOUT  
**FURS**  
A LITTLE 2 PAMPHLET 2  
67 ISSUED 67 BY  
DUNLAP, COOKE & CO.  
Manufacturing Furriers,  
AMHERST, N.S.  
TELL YOU HOW TO JUDGE  
GOOD FURS.  
WRITE THEM FOR PRICES.  
Victoria St.-Amherst, N.S.  
Hastings St.-Vancouver, B.C.  
Wholesale Manufacturing,  
26 EMERY ST. MONTREAL.

**News Summary.**

Lord Aberdeen, Sir Adolphe Chapleau and Sir Wilfrid Laurier attended the banquet to Mayor R. Wilson Smith in Montreal on Thursday evening.

While engaged in cleaning a rifle on Monday Percy Saunders, of Montreal, an insurance agent, was accidentally killed by a premature discharge.

Two score of human lives and upwards of one million dollars' worth of property were destroyed by the tornado which burst upon Fort Smith, Ark., on Tuesday night.

The machine shops of the Robb Engineering Company, Ltd., Amherst, were somewhat damaged by fire Wednesday morning in the hot air box.

George Cove, of Amherst, inventor of the electric piano and several other things, has been stricken with blindness, brought on by the strong electric light he has used in his work.

John B. Forster, warden of the maritime penitentiary, Dorchester, is in Montreal. It is understood that Mr. Forster is going to try his hand with the stubborn prisoners in St. Vincent de Paul.

Joseph and Frank Rawding, sons of Capt. Joseph Rawding, and Charley Walsh, son of Edward Walsh, all of Clementsport, went through a hole in the ice Tuesday and were drowned.

A Halifax young lady is suing Rev. Mr. Williamson, Presbyterian, late of the Clyde and Barrington street church, for \$5,000 damages for breach of promise.

The Moncton city council has made up the estimates of expenditure for the ensuing year at \$44,784.50. The city is giving notice of a bill asking to exempt the street railway from taxation.

The house owned by Andrew Keen, about two miles from Digby, was burned to the ground Tuesday night. Cause of the fire is unknown. There was no insurance. The inmates had a narrow escape.

The parliamentary by-election in Plymouth Wednesday to fill the vacancy caused by the death of Charles Harrison, the Radical member, resulted in the election of the Conservative candidate, Hon. Iver Churchill Guest, by a majority of 1,826.

W. V. Powell, grand organizer of the Order of Railway Telegraphers, is in Montreal to act in an advisory capacity to the committee of telegraphers, who have been conferring with the Canadian Pacific Railway management in regard to matters in dispute.

The Nova Scotia Supreme Court has concurred in the judgment of presiding justice in the Antigonish murder case, which means that Davidson must hang unless the sentence is commuted to imprisonment for life. Davidson killed Charles Bowman on September 1, 1897.

The death of Mr. Frank LeBlanc, which occurred at Fox Creek on Sunday, removes probably the oldest resident in the parish of Moncton or in the county. Mr. LeBlanc had reached the advanced age of ninety-nine years. He has lived all his life at Fox Creek and was well known.

Driven to desperation over a trivial debt of \$1.50 for rent Joseph W. Towle, 53 years old, in Boston on Wednesday night assaulted a friend who had promised to aid him and was shot and instantly killed. John E. Gordon, aged 54, did the shooting, by his own confession, and is locked up on charge of murder.

The St. John Board of Health report shows there were 819 deaths during 1897, of which 125 were from consumption, 66 old age, 35 cholera infantum, 61 heart disease, 42 pneumonia, 44 diseases of infancy, 37 diphtheria and croup, and 36 cancer. Of the victims 175 were under one year of age, 118 between 70 and 80, and 56 over 80.

Mr. Balfour, in addressing his constituents at Manchester Monday evening, said there was no objection to Russia having an ice-free port in China provided England was not excluded, but the government would do its utmost to prevent China yielding to foreign pressure to make regulations adverse to Great Britain, or "any improbable but possible attempt to dot the coast of China with foreign stations by protectionist countries who would raise customs or barriers to our trade." The burden of the whole declaration was that England's policy in China is for the benefit of the whole world at large.

On Wednesday morning about a hundred army officers, incensed by the violent attacks made by some of the local papers on the general in chief and principal officers of the Spanish army in Cuba went to several Havana printing offices and began smashing the windows and destroying the printing outfit. A mob of thousands followed, shouting: "Long live Spain," "long live the army," "long live the volunteers." Order was finally established and Central Park has been transformed into a military park. The troops have been ordered into barracks. Gen. Solano will deal most energetically with the initiators of the outbreak.

**The Best of Results.**

Always Follow the Use of Dr. William's Pink Pills.

Two Cases in which They Restored Health and Strength After All Other Means Had Failed—What They Have Done for Others They Will Do for You.

From the Colburne Express.

There are few if any people in Murray township, Northumberland county, to whom the name of Chase is not familiar. Mr. Jacob Chase, who has followed the occupation of farmer and fisherman and fishdealer, is especially well known. He has been a great sufferer from rheumatism, as all his neighbors know, but has fortunately succeeded in getting rid of the disease. To a reporter he gave the following particulars. I had been a sufferer from rheumatism for upwards of twenty years, at times being confined to the house. At one time I was laid up for sixteen weeks, and during a portion of that time was confined to my bed, and perfectly helpless. I had the benefit of excellent medical treatment, but it was of no avail. I believe, too, that I have tried every medicine advertised for the cure of rheumatism, and I am sure I expended at least \$200.00 and got nothing more at any time than the merest temporary relief. At last I was induced to give Dr. Williams' Pink Pills a trial, and from that time I date my good fortune in getting rid of the disease. I continued using them for several months and daily found that the trouble that had made my life miserable for so many years was disappearing, and at last all traces of pain had left me and I was cured. I say cured, for I have not since had a recurrence of the trouble.

As proving the diversity of troubles for which Dr. Williams' Pink Pills are a cure it may also be mentioned that they restored Mrs. Frank Chase, a daughter-in-law of the gentleman above referred to, to health and strength after all other means had apparently failed. Mrs. Chase says: "I can scarcely tell what my trouble was, for even doctors could not agree as to the nature of it. One said it was consumption of the stomach, while another was equally emphatic in declaring that it was liver trouble. One thing I do know, and that is for years I was a sick woman. I know that I was afflicted with neuralgia, my blood was poor, and I was subject to depressing headaches. My appetite was not good at any time, and the least exertion left me weak and despondent. A lady friend who had been benefited by the use of Dr. Williams' Pink Pills advised me to try them, and as they had also cured my father-in-law, I determined to do so, and I have much cause for rejoicing that I did, for you can easily see that they have made a well woman of me. I took the pills steadily for a couple of months, and at the end of that time was enjoying the blessing of good health. It gives me much pleasure to be able to bear public testimony to the value of this wonderful medicine."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

**Wonder-Working Diamond Dyes.**

Thousands of ladies in Canada know well that Diamond Dyes combine immense variety, merit and great beauty. These wonder-working dyes are prepared in forty-eight of the best standard colors for wool, silk and feathers, with special dyes for coloring cotton and all mixed goods. Minute and full directions go with each package of the Diamond Dyes, so that the most inexperienced person can do as good work as the professional dyer. Remember that imitators are trying to copy the style and package of Diamond Dyes. When you buy dyes for home dyeing see that your dealer gives you the "Diamond"; no other make of package dyes will do your work with profit and satisfaction. Send to Wells and Richardson Co., Montreal, P. Q., for valuable book of directions and sample card of colors; post free to any address.

**Make No Mistake.**

DO NOT DESPAIR Until You Have Tried What SMITH'S...

**Chamomile Pills**  
Can Do for You!

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

**Smith's Chamomile Pills**  
FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me. PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

**RADWAY'S READY RELIEF**

Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any suffer with

ACHES AND PAINS. For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chills, Headaches, Toothache, Asthma, Difficult Breathing, and the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any suffer with pain. Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and limbs.

**IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY**

That instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application. A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

25 cents per bottle. Sold by all druggists.

**Dadway's Pills**

Purely Vegetable, mild and reliable. Causes Perfect Digestion, complete absorption and elimination regularly. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

- LOSS OF APPETITE,
- SICK HEADACHE,
- INDIGESTION,
- DIZZY FEELINGS,
- FEMALE COMPLAINTS,
- BILIOUSNESS,
- DYSPEPSIA.

Perfect Digestion will be accomplished by taking Radway's Pills. By their ANTIBILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These Pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion. Price 25¢ per Box. Sold by all druggists, or sent by mail on receipt of price. RADWAY & CO. 7 St. Helen St., Montreal, Can.

**BARLEY CRYSTALS**

Purely Vegetable, mild and reliable. Causes Perfect Digestion, complete absorption and elimination regularly. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

The Farm.

Stock and Bud.

The question has been raised whether the stock has any influence upon the fruit produced from the scion or bud grafted upon it. Certainly it has in some cases. It is well known that the quality of the Dutchess pear is greatly improved by being grafted upon the quince, even when it is planted so as to make roots from the scion, and become what is called a half-standard. I have never observed the influence of the stock in the case of the apple, but several years ago I budded the Seckel pear upon a yearling apple stock, a foot or more from the ground. It grew and the union was firm, but a large ring or protuberance around the tree grew where the two species of wood came together. The tree is dwarf, not being more than four or five feet high. It began bearing early. Two years ago it was heavily loaded, producing a peck or more of pears. They were nearly twice as large as those borne by the half-standard trees, on quince, and so different in shape that one would hardly suspect them of being Seckel. But when ripe they differed little in quality—rather coarser, but very similar in flavor. They sold as readily as the others. I thought at that time it would be a good idea to plant an orchard of them, setting them five or six feet apart, and proposed to do so. But the next year the tree seemed to decline in vigor, and produced only a few pears and very little growth of wood. This year it seems nearly exhausted, and has only three or four pears on it, which are now nearly ripe. They are as large as they were two years ago, and of the same shape.

Like many other trees, it blighted some last year, and I cannot say how much that had to do with its decline in growth and vigor, but I am inclined to think, comparing it with trees on quince and on pear, which also blighted, that its decline was due to the influence of the stock, and that it is not worth while to try the experiment I was contemplating. But the test, so far as it goes, seems to confirm the opinion that the stock has very little, if any, influence upon the quality of the fruit. If stock so different as apple from pear produced so little effect in this direction, we could not expect much result from different varieties of the same species, either apple or pear. The effect of the quince stock upon the Dutchess pear may be due to the dwarfing effect upon the tree.

The Northern Spy and Yellow Bellflower apples, of which Mr. Gold speaks in the article from "The American Agriculturist," are worthless here, probably because the soil or climate, or both, are not quite suitable to them. Valuable as they are in New-York, I have had them for more than twenty years, and, while the trees grow large and appear healthy, they have never borne any fruit to speak of, and what there was did not keep, and was practically worthless. In quality it is no wise resembled the fruit I remember in my native State.

The Baldwin also is of no value here. It produces very little fruit, and that will rot before it is fit to eat, if it ever should be. King of Tompkins produces a very little fruit, but it is of fine quality. The trees grow to an immense size. Pomme Gris makes one of the finest trees I ever saw, but a specimen I have had for fifteen or twenty years has never borne a peck in all that time, while Ben Davis and Willow Twig are loaded with fine fruit almost every year. If we could have only known when we began twenty-five years ago what we do now about varieties, it would have been worth thousands of dollars to us. I went according to my knowledge acquired in New York, and I had better known nothing. All the valuable varieties there are worthless here. If there are many readers of The Tribune in Kansas who are contemplating putting out apple orchards, I would earnestly advise them to be careful about what varieties they plant. Only a few kinds are now known to be commercially valuable here. Find out what they are and then go ahead.—(J. B. Saxe, Fort Scott, Kan.

Farm Waste.

Our most serious mistake is in putting forth all our energy to produce enormous crops, without adequate attention to storage and market. An illustration is near at hand. The apple crop of 1896 was one of the largest that America has ever produced. It would have seemed certain that foresight would have provided proper storage-room on the part of large orchard planters. I was in Western New-York during November of that year, when the ground was piled with apples, barreled and unbarreled. Not one-tenth of these could find an immediate market at prices sufficiently remunerative to cover the cost of gathering and hauling. The result was that thousands of barrels of apples were left to freeze, without any storage at all, or were placed in the ordinary dugouts called cellars. Seventy-five cents would buy a barrel of high-grade fruit. In Michigan apples were sold at 25 cents a barrel, while vast quantities were left ungathered.

In April and May 1897 high-grade apples brought in the Eastern markets \$2.50 a barrel. Will the apple-growers figure up what they lost from lack of adequate storage-room? Nothing more is needed than a frostproof cellar under a barn or elsewhere, with sufficient moisture. Cold storage means nothing more than a room where the temperature is but little above freezing, and can be kept equable. There is hardly a farmer in the United States who is so fixed that, at a moderate cost, he cannot have under his barn a safe storage-room for fruit as easily as a storage-room above for grain and hay. The cost is less to secure such a room. It is even better that running water should pass through it. Here apples, properly handled and spread in shallow bins, can be kept as readily as potatoes. The object of course, is to take advantage of the market and not be driven to sell when the price is at the lowest. No crop is more easily managed for profit than the apple, but none is more ruthlessly wasted. Storage for other crops is of equal importance and is a topic of prime importance to every man who means to thrive by farming.—(E. P. P.

CAST AWAY FOREVER.

PAIN'S CELERY COMPOUND BANISHES RHEUMATISM AND SCIATICA.

Mr. Beechinor was in a Terrible Condition.

COULD NOT WALK OR PUT HIS HAND TO HIS MOUTH.

Six Bottles of Nature's Medicine effect a complete cure.

A Strong and Convincing Letter.

WELLS & RICHARDSON CO., DEAR SIRS:—For five years I suffered from sciatica and rheumatism, at times being so bad that I could not walk or put my hand to my mouth. If I attempted to do any work I would be crippled for weeks. I took medical treatment, Turkish and mineral baths, but all failed to meet my case. Some time ago I tried Paine's Celery Compound, and after using six bottles I feel like a new man, and can do a hard day's work and feel none the worse for it. I have also gained in weight, and can say I am permanently cured. Yours truly, J. BEECHINOR, Shiloh, Ont.



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



Vapo-Cresolene FOR Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

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

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour. J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

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# "For Coughs"

I regard Ayer's Cherry Pectoral as superior to any cold or cough medicine made. I have used it for years and am never without a bottle in the house."

J. T. COOKE, Publisher, Waynesboro, Va.

## Ayer's Cherry Pectoral

Medical Advice Free. Address, J. C. AYER CO., Lowell, Mass., U. S. A.

### The Davison Case.

#### Another Bruce County Victory for Dodd's Kidney Pills.

One More Victory for the Greatest Medicine on Earth—The Tide of Cures Sweeps Steadily On—No Case of Bright's Disease, Diabetes or Any Other Kidney Disease can Withstand Dodd's Kidney Pills.

LUCKNOW, Jan. 17.—If the Bruce County residents who have been cured of Kidney Disease by Dodd's Kidney Pills, were to organize a club, it would have the largest membership of any similar body on this continent. Day by day, hour by hour, the number of persons cured by this wonderful medicine increases.

Every form of Kidney Disease, no matter how virulent or how stubborn, yields speedily and infallibly to Dodd's Kidney Pills.

A. T. Davison, of Lucknow, was cured of Kidney Disease, recently, by a few boxes of Dodd's Kidney Pills. His case was an extreme one, and no other remedy did the slightest good.

Dodd's Kidney Pills win a victory over Kidney Disease every time they're used. They are the only medicine on earth that has ever cured Bright's Disease and Diabetes. These diseases yield to them as surely and inevitably as snow melts before the springtime sun.

The work of curing Kidney Diseases resembles that of a farmer who undertakes to clear his land of thistles. He may try a dozen methods, but all fail, till he hits on the right one—one that has been designed specially for the one purpose, and for no other. So with Kidney diseases. You may use hundreds of medicines, but none will cure till you try Dodd's Kidney Pills. They are made to cure Kidney troubles, and no other. They always do cure them. They always will.

Dodd's Kidney Pills also cure Lumbago, Lamé Back, Rheumatism, Heart Disease, Paralysis, Female Weakness, Gravel, Stone in Bladder, all urinary troubles, Sciatic, Neuralgia, Dropsy, Gout, and all impurities of the blood. They are sold by all druggists, at fifty cents a box, six boxes for \$2.50, or will be sent on receipt of price by The Dodds Medicine Co., Limited, Ont.

## EGYPTIAN RHEUMATIC OIL Cures RHEUMATISM.

EGYPTIAN RHEUMATIC OIL. J. W. WEBB, CHEMIST.

SIR—I am pleased to certify that after suffering with Rheumatism seventeen weeks eight of which I was confined to bed, during which time I took SEVEN BOTTLES of South American Cure and other remedies without any benefit, I providentially saw the advertisement of the EGYPTIAN RHEUMATIC OIL. I sent and got a bottle, which entirely removed the pain.

I am now able to attend to work and cordially recommend all sufferers from Rheumatism to use the EGYPTIAN OIL. W. M. G. GRAY, Oct. 20, 1897. 45 Young St., Halifax. Sold by all dealers. Price 25 cents.

In addition to list given recently, this office has received Calendars that are of practical value, from J. D. Matteson and Co. of New Glasgow; The Atlas Assurance Co., H. Chubb and Co., Agents; Canada Life, G. E. Fairweather & Son, Agents; Quebec Fire Assurance Co., Thos. Temple, agent; Mr. Ayer & Son, Newspaper advertising agents of Philadelphia.

The body of murderer Durrant was cremated at Altadena, Cal., Thursday.

### News Summary.

The failures in the Dominion the past week, numbered forty-five, against seventy-one in the corresponding week last year.

The steamer City of Seattle left Victoria, B. C., for the Klondike, Thursday, having on board over six hundred passengers.

Five hundred weavers of the Andros-coggin mill at Lewistown Me., and the Mule Spinners' Union of Lewiston and Auburn have decided to strike on Jan. 17.

Mrs. Mary Cowden Clarke, author of "The Complete Concordance to Shakespeare," died recently at Genoa. She was born in 1809.

Lord Aberdeen has approved of an order in council appointing Hon. François Langelier a judge of the superior court in Quebec, in the place of Justice Jette, who has been appointed governor of the province.

President Dole left Honolulu for Washington on the 8th inst., for the purpose of consulting with the administration on the subject of annexation of the Hawaiian Islands to the greater republic.

Miss Essie Abrams, an actress on Thursday, obtained a verdict for \$10,000 in an action brought by her against Clarence E. Hackett, a New York dentist, for injuries to her jaw caused by his alleged unskillful extraction of a tooth on July 21, 1894.

Chas. Mashebewedong, of the Saugeen Indian reserve, Ont., died Wednesday, aged 106, one of the survivors of the war of 1812. He was with Tecumseh during a part of the war and was also at Queenstown Heights when Sir Isaac Brock was killed.

There was a renewed anti-Zola demonstration in Paris upon the part of the students Friday evening. They paraded the boulevard St. Michael shouting: "Down with Zola; down with the Jews." The police dispersed the students. Blows were exchanged between the rioters and the officers.

A London, G. B., despatch of Jan. 15th says: The mildness of the weather (roses are blooming and hundreds of butterflies have been seen) is increasing the spread of influenza to a point unknown in London since 1895, with more than the usual number of deaths, especially among the elderly people. There were several days of the blackest fog during the past week.

The publisher of Mr. J. W. Tyrrell's "Across the Sub-Arctic of Canada," reports a remarkably rapid sale for the book—the first edition of a thousand copies having sold off in less than four weeks from date of issue. Mr. Briggs is putting through a second edition, which he hopes to have from the press by the 20th of this month. Since Principal Grant's "From Ocean to Ocean" appeared, no book of Canadian travel has excited so much attention as this, and as a contribution to the literature of travel and exploration few of recent issue approach it in absorbing interest. In every respect the book may be regarded as one of the most valuable of the year's publications.

"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 indorsements from the medical practitioner, the nurse, and the intelligent house-keeper and caterer. There is hardly any food product which may be so extensively 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.

Edward Everett Hale begins in the January Magazine Number of The Outlook a series of twelve articles upon "James Lowell and His Friends," to which he has given the greater part of his working time during the last summer. Dr. Hale was a friend of Lowell from boyhood up, and has many special sources of information. These articles are written in a somewhat informal way, and are full of personal and literary anecdotes and reminiscences. They will be elaborately illustrated. The first instalment contains a fine reproduction of a crayon portrait of Lowell now in possession of Professor Norton, of Cambridge; portraits of Longfellow and Emerson from paintings by Eastman Johnson; a little-known early crayon of Lowell by his friend, William Page; some views of Elmwood, Lowell's home, taken for this express purpose; and other equally interesting pictures. (\$3 a year. The Outlook Company, 13 Astor Place, New York.)

BUY Colman's Salt THE BEST

## Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of



### PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their 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.

### Children's Toques at Half Price BY MAIL.

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

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

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

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

### FRED A. DYKEMAN & CO.

97 King Street, St. John, N. B.

### YOU SHOULD ATTEND

Fraser's Great Reduction Sale of Clothing, now going on before stock taking. Fraser's prices, always low, are still lower reduced at this Sale. Come and bring your neighbors or write us for what you want.

### FRASER, FRASER & CO.

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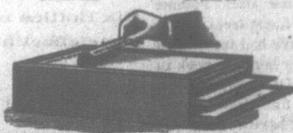
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of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

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