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No. 6.

Opening of the Imperial Parliament.

The session of the Imperial Parliament which opened on Tuesday last is the seventh of the fourteenth Parliament of the present reign. There was a large attendance of the members of the House of Commons. The speech from the Throne, which was read by the Lord High Chancellor, Earl Halsbury, opened with a reference to the war in South Africa. It praises the devotion and enthusiasm with which the people have responded to the call of the Queen, the heroism of the soldiers and marines, which "has not fallen short of the noblest traditions of our military history." While expressing sorrow at the sacrifice of so many brave lives, the speech expresses pride in the eagerness and spontaneous loyalty with which the Queen's subjects in all parts of her dominions have come forward to share in the common defence of their imperial interests and expresses the confidence that their efforts will be sustained and renewed "until they have brought this struggle for the maintenance of the empire and the assertion of its supremacy in South Africa to a victorious conclusion." The speech declares that, apart from the war in South Africa, the Queen's relations with other powers are friendly. There is also reference to the treaty concluded with the German Emperor in reference to Samoa. The colonies occupy a prominent place in the speech. There is reference to a bill to give effect to the scheme of federation adopted by the Australian colonies. "I have watched with cordial satisfaction," the speech proceeds, "the gradual development of my greater colonies in self-governing communities. I feel confident that the establishment of the great federation of Australia will prove advantageous not only to the colonies immediately concerned, but also the Empire at large." Mention is made of "the brilliant courage and soldierly qualities" of the Colonial forces engaged in South Africa and the patriotic offers of assistance which have come from many other colonies with populations of various races. "I have received from the ruling chiefs of native states of India numerous offers to place their troops and the resources of their states at my disposal for services in South Africa. These proofs of their loyalty to myself and their devotion to the cause of my empire have afforded me much gratification." There is reference to the famine prevailing in Western and Central India, for the relief of which timely measures have been taken by the British Government and the rulers of the native states. The speech foreshadows a call for large military expenditure, both on account of the present war and in order to strengthen the naval and coast defences of the country, in view of the responsibilities of the Empire and the increasing expenditure of other nations for military purposes.

Since the opening of Parliament Lord Rosebery, Sir Henry Campbell-Bannerman and other leaders in the ranks of the Opposition have turned the fire of their criticism upon the Government, and while some of their censure is probably well deserved, it is at least doubtful whether it has had much effect to discredit the administration in the eyes of the nation. An amendment, supported by the Liberals in the House of Commons, to the address in reply to the speech from the throne, expresses "regret at the want of foresight and judgment displayed by Her Majesty's advisers as shown alike in their conduct of African affairs since 1895, and in their preparation for the war now proceeding." No doubt the British people will wish to have careful inquiry made into the Government's South African policy when the proper time for enquiry comes. But at present they are more anxious to see the war brought to a successful conclusion than to pass resolutions that may give aid and comfort to the enemies of the nation. In the sitting of Parliament there is at least this advantage for the Government, that it is able, through its ministers, to reply

effectively to some of the criticism to which it is subjected. The speech of Mr. Wyndham in the House of Commons, in which he defended the Government in reference to its conduct of the war, shows that the British regulars now in South Africa, with those on the way, number 180,000, and the Colonial troops bring up the number to 213,000. The fact that the mobilization of so great a force and its transportation over so great a distance, with immense quantities of arms, ammunition and supplies, has been successfully accomplished in so short a time, is generally felt to be a strong defence for the war department against the charges of neglect and inefficiency.

Opening of the Dominion Parliament

The fifth session of Canada's eighth Parliament was opened at 3 o'clock on Thursday p. m., Feb. 1st, by His Excellency, the Governor General, with the usual imposing ceremonies. The speech from the Throne opens by congratulating Parliament on the continued prosperity of the country and the remarkable increase in the general volume of trade and revenue. It then proceeds to the war in South Africa and alludes to the sending of two Canadian contingents of Canadian volunteers to the seat of war as a practical demonstration of the Dominion's devotion to the sovereign institutions of the British Empire. Reference is also made to the force being organized and sent at the personal expense of Lord Strathcona, as a matter of pride and gratification to the people of the Dominion. In this connection it is stated that a Bill will be submitted to Parliament making provision for the cost of equipment and placing of the Canadian contingents. The speech proceeds to make reference to the large increase in exportation of several important articles of produce, and intimates the need of providing for a more careful inspection of such exports in order to insure that high excellence in the quality of articles exported, which is essential to the interests of a large and profitable trade with other countries. In reference to the Post Office department, it is stated that the returns afford good grounds for believing that the temporary loss of revenue caused by the great reduction recently made in letter postage will speedily be made good by the resulting increase in correspondence. There is reference to the prospect of increasing trade with the British West Indies and (possibly) with parts of South America, also to regulations to be adopted securing sanitary protection and medical care to working men, and to the establishment of Boards of conciliation, with the object of settling disputes which occasionally arise between workmen and their employers. Success has attended the efforts to promote immigration in the Northwest and the number of new settlers for the past year is greater than that for any preceding year. Reference is also made to a Railway Commission, in connection with which the Government has collected much information which will be submitted to Parliament. The Government announces the completion of the Canal system of the country, connecting the great lakes with the Atlantic seaboard and permitting vessels of 14 feet draught to pass from the head of Lake Superior to the sea. Measures are to be introduced to renew and amend the existing banking laws, to regulate the rate of interest payable upon judgments recovered in courts of law, to provide for the taking of the next decennial census, for the better arrangement of the electorate districts, to amend the criminal code, and laws relating to other important subjects.

Strathcona's Contingent.

The body of mounted troops which Lord Strathcona, Canadian High Commissioner at London, is having organized in this country and sent to South Africa at his own personal expense, is expected to be ready to embark about the 20th of the month. It will comprise three squadrons recruited in Manitoba, the Northwest and British Columbia, and will be made up of 25 officers, 36 non-commissioned officers, and 470 men, or 531 of all ranks.

There will be 536 horses, and five per cent. added for possible casualties, or 560 in all. To the foregoing will be added three machine guns and the requisite complement of wagons. The majority of the men, it is said, will be irregular scouts, rough riders, and the rest will be chosen from among this class of men in the West. The three Maxims which are to be taken with the Strathcona corps will be of the Colts type, made in the United States, and spoken of by Captain "Gat" Howard as the galloping gun. They are the same as supplied to the Canadian Mounted Rifles, and will be much lighter and more easily handled than the regular Maxim gun.

The War.

During the past week many reports and rumors of a more or less probable character have come from South Africa, but very little that has been published has the authority of the War Office, and the situation is therefore one that affords greater room for conjecture than for the reporting of facts. So far as the country north of the Modder river is concerned, there seems to be little change in the situation. The report that Mafeking was relieved January 23, turns out to be premature, but the latest news from that bravely defended garrison shows that it was more than holding its own. Kimberly holds out, though subject to a heavier bombardment. Lord Methuen remains upon the defensive, but it is reported that a position has been taken up by British troops on the Modder river some distance west of Magersfontein. In the central part of northern Cape Colony, Generals Kelly-Kenny French and Gatacre are operating, and it is believed that plans are being matured under the direction of General Roberts for an advance into the Orange Free State, from which important results may be expected; but these plans, whatever they are, are prudently kept secret. In reference to the situation at Natal it appears to be the design of the censorship to let just enough news through to mystify the public as to what is taking place there. The statement of General Buller, made to his soldiers about a week ago, to the effect that the key to the road to Ladysmith had been gained and that he expected to be there within a week, has created surprise and caused the more sanguine to expect some bold movement on the part of the British General. A despatch dated Sunday evening from Durban to the Central News agency states that General Buller had crossed the Tugela and was marching on to Ladysmith. This despatch intimates that the crossing is supposed to have been effected at a point above Trichardt's Drift. There is no official confirmation of this report, and, as it seems to conflict with other despatches which represent Buller as still at Spearman's Camp on Sunday, it receives little credence. It does not seem probable that General Buller has withdrawn the forces with which he is more immediately connected, consisting mainly of General Lyttleton's brigade, from the north side of the Tugela near Potgieter's Drift, but it is possible that General Warren's brigade, reinforced by fresh arrivals, has re-crossed the Tugela at a point considerably farther to the west, and that a turning movement of the Boer position is again being attempted, and, it may be, with better prospect of success. This supposition is supported by despatches from Ladysmith, which report heavy firing by the British artillery on Friday and Saturday, and also say, "A report has reached us that one brigade has crossed the Tugela." It is also stated that the health of the garrison was improving and that the enemy had caused little annoyance. With the information at hand at present writing, it is impossible to do more than to guess whether General Buller is now operating with a direct purpose to relieve Ladysmith, or whether he is simply keeping the Boers in a state of keen apprehension, in order that General Roberts may be able, with the forces being organized under Generals Kelly-Kenny, French and Gatacre, to make an effective movement northward into the Orange Free State.

Spirituality, and How to Attain it.

BY REV. H. S. BAKER, B. A.

TEXT: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:9, 10.

I suppose that there is as much vague speaking, and as much indefinite thinking about the thing, state or quality of spirituality as about any other thing, state or quality in the universe. The word is one of those indefinable, abstract terms, which seems to connote the entire circle of the supernatural, but which to the general mind conveys not one single distinct notion; while the thing, state or quality itself remains a quantity unknown, a country unexplored, an obscurity of the mists and thick darkness of mystery and vagueness. The first question, then, to be answered is—What is Spirituality?

SPIRITUALITY DESCRIBED.

Spirituality, for I am bold enough to attempt a definition, but only from the Christian point of view, is that state or condition of the mind in which the soul, abstracting itself from the natural, the material, the temporal, the visible, the earthly, occupies itself in the contemplation of the supernatural, the immaterial, the eternal, the invisible, the heavenly.

To be more explicit, as man is composed of two substances, mind and matter, so in the whole great outer universe there are two classes of entities, the so-called physical, or phenomenal, and the metaphysical, or real. The physical is limited to the material creation with its laws and forces; the metaphysical includes that which lies beneath and beyond; the physical, namely, the intelligent Creator and Preserver, the personal centre and source of activity, with his attributes. The self-conscious, human soul, through the medium of sense and sense perception, is made conscious of the physical. The knowledge of the metaphysical may be acquired by the use of one or all of three avenues, namely, by the achievements of the reason by the inborn, intuitive power of the moral and religious consciousness, and by revelation. Now, speaking as a Christian, when the soul is filled with the light of immortality, when it is grounded deep in the faith of God's existence, when it is bound to God by the irrefragable bonds of love, when it is rapt in the contemplation of omnipotence, omnipresence, omniscience, self-existence, eternity, truth, justice, holiness, goodness, love, which are modes of the deity's activity and qualities of his character, who, we are taught, is a Spirit, it is said to be in a state of spirituality. Thus, it appears, if what has been said be a true statement of facts, that to the soul there lie open two states, that is two distinct and separate spheres of ideas. One, the state of carnality or world-mindedness, produced by the physical, is described in Scripture as darkness, "them which are in darkness," Rom. 2:1-19; and as bondage, "bondage under the elements of the world," Gal. 4:3; and as death, "to be carnally minded is death," Rom. 8:6. The other, the state of spirituality or heavenly-mindedness, which proceeds from the metaphysical, is characterized by the sacred writers as light, for those who abide in it are called "children of the light, children of the day, not of night, nor of darkness," 1 Thes. 5:5; and as liberty, for those who have entered it are said to be "delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. 8:21; and as life "for to be spiritually minded is life," Rom. 8:6. If the soul remain permanently in the state of carnality, it lusts against the spiritual and the works of unrighteousness which follow in consequence, as catalogued in the book of Galatians are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like," Gal. 5:19-21. On the other hand, if the soul enter frequently the realm of the spiritual she strives against the carnal and the fruits of the spirit that follow, as catalogued in the same book are "love, joy, peace, longsuffering, gentleness, goodness, faith meekness, temperance," Gal. 5:22, 23. Between these two states, it is hardly necessary to say, there can be neither concord nor commerce, "for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" 2 Cor. 14:15.

There are many who deny the validity of spirituality, point blank, declaring it to consist of nothing save illusions, who will not allow the metaphysical to retain even the ghost of a semblance of reality. Such constitute that school of philosophy called positivism, or bald materialism. We express no wonder, however, as such a negation and willful perversion is just what we should expect, and, indeed, just what the Bible declares to take place. "The natural man receiveth not the things of the Spirit of God: neither can he know them for they are spiritually discerned," 2 Cor. 2:14. Others there are who, regarding spirituality, remain all their lives in quiescent indifference, who never in thought are known to approach the supernatural, not even to deny

it, but who devote their energies to the exclusive pursuit of gratifying their carnal passions. These, I would have you know, are not always found among the base and ignorant. To this class of persons I would apply Socrates' rebuke to the wealthy and worldly-minded Athenian. Said he, "Are you not ashamed for being careful for riches, and glory, and honor, but care not nor take any thought for wisdom and truth, and for your soul, how it may be made more perfect." On the other hand there are those who swing to the extreme of total indifference to the earthly. These become so completely absorbed in ideality that like the character in Lytton's Pilgrims of the Rhine, they live entirely in dreamland, or else, being seized by some wild infatuation, their heads swim and they topple over into insanity. Such a fate reminds us of what is said to have happened to the philosopher Thales. Anxious to know what was going on in heaven, and forgetting to notice what was before him and at his feet, while contemplating the stars he fell into a well. It must be remembered that in religion, as in everything else, reason is the pilot, and that the soul in its endeavor to steer clear of a dead carnality and spiritless formalism, must avoid running into a heated fanaticism, and keep in the mid-channel of a practical, common-sense, earnest Christianity.

In attempting to describe spirituality I will liken it to a beautiful land designated by Paul as "the things which God hath prepared for them that love him," and which the soul of men is privileged to visit. Plato, the most ethereal of the Greeks, compared the soul to a pair of winged steeds and charioteer, which, when it is perfect and winged soars aloft and governs the world, but when it has lost its wings is borne downward and becomes an animal. I will appropriate this celebrated myth and say that when the soul visits the land of spirituality the Divine charioteer takes his seat, the winged steeds spread wide their pinions, take the ascending course, and mount the sky like eagles. How far in these flights the soul may be permitted to penetrate no one can tell. Paul declares "that he was caught up to the third heaven, where he heard unspeakable words which it is not lawful for a man to utter."

Such excursions into the land of spirituality may be made in the silence and solitude of her own chamber, when the soul breathes her way up through the night stillness which hangs over the earth like the calm of a mighty ocean; or even in the field, or shop, or office, in the very midst of the dust and din of the activity of life she may pause to drink at the crystal fountain; or when the sun is setting, when for a little the earth clouds take on the tints which most resemble heaven; or when the moon is shining, when through the silver edges of the cloud rift a veritable window seems opened into heaven.

How these visits into the land of spirituality cheer the soul! Why, they are holidays at home! What power they have to fortify the soul for the fight! Why they are food and drink, the soul's very nectar and ambrosia! What a charm they have to quell the flitting shades and tossing mists of doubt, for it is in them that the voice of the great Master is heard, which has power to banish the dark and lay both the wind and sea! And if the visits are frequent, the result will soon make itself manifest in outward action and appearance, for the manner will grow gentler, the voice will grow softer and the countenance become radiant.

It is when bathed in the hallowed light of spirituality that the soul becomes conscious of the presence of Christ. The land of spirituality is the homeland, the kingdom of Jesus, and those who visit there are privileged to abide near the person of the king. There, in the delightful companionship of the dear Lord Jesus, they walk among the bright flowers of hope; there they wander through the blissful vales of ineffable peace; there they glide on the smooth, strong current of faith; there they breathe the pure air of truth; there they behold a landscape of whose every feature is blended into beauty and touched with the softest tints of divine love, and there they see the reflection, in the sky, of the shining gates and towers of the Celestial City, and catch the enraptured breathings of its music.

That my description of the land of spirituality is most defective I am well aware. It is like an unfinished picture compared with the original of a beautiful landscape. You see but misty lights and shapeless forms and semblances. I cannot make you see the beauty, nor hear the music, nor taste the sweetness, nor smell the fragrance, nor feel the freshness. The glories of the state of spirituality must be experienced, they cannot be described. My purpose in attempting this description has been to excite in the worldly-minded a desire to seek for something higher and better, and to enthuse the Christian's soul afresh by kindling a flame of spiritual thoughts.

HOW TO ATTAIN SPIRITUALITY.

Having then offered this explanation and description of spirituality, the second question which confronts us is: How to attain it? that is, by what means, or by what way, is the land of spirituality reached? Realizing the extreme desirability of visiting as frequently as possible the land of spirituality, also the excessive rareness, delicateness and fleeting nature of spiritual thoughts and

the strong gravitation of the world, we ask, is there one or more ways thither? Can the natural man unaided find his way there, or must he have supernatural guidance, and if so who or what shall be his guide? These questions we now proceed to discuss.

Our text says that "eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This is equivalent to saying that unaided and without a guide it is impossible for any man to attain a true spirituality. Socrates and his illustrious pupil may be said to have dived as deep and flown as high as any others outside the Christian revelation, and it is doubtful whether even they ever reached the conviction of a personal God; and quite certain that to the delights and glories, referred to by St. Paul, they ever remained strangers. Their morality was purely intellectual and their spirituality was nothing more than philosophical speculation of a highly poetic nature, Plato's idea of the good was a magnificent sweep heavenward, but it is too vague, too rarefied, too impalpable to furnish an anchor ground for the soul. During the days of the early church, and also resorted to by many misguided Roman Catholics of the present day, a means of reaching the land of spirituality was employed, which we deprecate because we consider it false, unnatural and opposed to the example of Christ. The mad desire to flee the world, as illustrated by the cases of Anthony the enchanter and Simon the pillar saint, sloped over into a wild fanaticism if not a downright insanity. Christians must remember as well as others that man is a social being, and while it is necessary to spend hours of secret prayer and meditation if he would follow his Master, his work must be done among men. If the land of spirituality must remain a terra incognita to the natural man and is not to be reached by self instituted and unnatural means, we inquire, who are they that reach it and what are the means employed? The answer is, such as are led by the Holy Spirit. "God hath revealed them unto us by his Spirit," and several noble highways known as the means of grace over which the Spirit will lead to that blessed state all who will follow him thither.

We come first in our examination of the means to the way of the Holy Bible. Along this glorious old saint's road the Spirit will lead the soul through many changing scenes to the desired land. Written under the inspiration of the Spirit, the Bible contains the record of the preparation for the Christ, the record of the words and works of Christ, the record of the promise and coming of the Comforter, the record of the marvellous works of faith inspired prophets and apostles, the record of the revelation of God's character, man's immortality and the soul's eternal destiny, and is, therefore, pre eminently a spiritual book. In order that the book may prove a traversable way it must not be read for its historical treasures, or its sublime poetry, or its prophetic eloquence, or its profound philosophy merely, but for the spiritual activity and insight which its contents communicate. It must, moreover, be read thoroughly, not having the knowledge of it limited to a few isolated portions, and with an unprejudiced, teachable spirit, not for the sake of criticism and contention. It is only when thus read that the Bible will be found profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. 3:16 and only thus will it uncover its springs of spirituality. It gives me pain to see the Bible so little prized. Have not our fathers fought great battles for it and died with it folded to their hearts! Is not every letter in the canon bathed with the blood of saints and martyrs! Have not the phalanxes of the world, the flesh, the devil, hell and death been marshalled against it! And you, dullard, allow it to lie unread and unthought of until the dust gathers on it an inch thick, and a great wall is made for the dearth of spirituality! Bah, it's an insult to God!

We come now to the pathway of Religious Thought; I mean downright, earnest, consecrated thinking. Along this rugged road the Spirit will only lead that soul which has the power to grasp a thought as in a vice and track it home; and the liberty to choose that conclusion most conformable to reason. Thought ploughs in the seed, and religious truth strikes its roots into the memory. Thought clears off the fog, and like mountains emerging from a mist, religious conceptions come forth clearly outlined and striking. Thought blasts and crushes out the quarts of religious problems and separates the gold. Religious thought is that state of mind, in which the force of sacred affinities is free to exercise itself; in which spiritual elements combine to produce strong and definite ideas; and in which the process of mental crystallization is carried on, and beautiful crystals of spiritual truth are formed. "While I was mining" sings the king, "the fire burned."

I had a boy friend whose bark has long since put out to sea. The last time I saw him he said to me, "Baker, I find it necessary to think about my religion." That was Ernest Perry's message to my soul, and I pass it on to you.

What shall you think about? Why, the universe and its God! Do not confine yourself to the thoughts of eating, drinking, dressing, and money making, but as

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Amen.

Goethe says, "Up and seek the broad, free land! Think of the sea, and you will hear in the wash of the wild waves the voice of their great Creator! Think of the mountains, and you will feel the majesty of power in the towering grandeur of those mighty heaps! Think of the stars, and you will hear the music of rolling spheres! Think of the life enduing Spirit, and by the living spiritual current every fibre of your soul will be quickened! Think of immortality, and you will feel the flutter of your soul's eternal wings! Think of divine love, and the fathomless ocean of that tenderness flowing into your soul will melt your selfishness, as an iceberg is melted in the warm waters of the broad Atlantic! Think of the atonement, and your heart, unburdened of its sin, will bound with gratitude and joy! Thus along the highway of religious thought, into the glories of spirituality, will the Spirit lead the seeking soul.

We come now to the third and last pathway to be noticed here, namely, faithful prayer. The way of prayer is perhaps as good as any, for it is open to all, and along it the Spirit will lead the soul straight to the throne-room of the palace in the King's land. As a rule when at prayer, you do altogether too much talking. "Words, words, words!" as Hamlet said; constitute the greater part of your petitions. Words forgotten as soon as spoken; words which contain no special request; words which express no realized want, but skip about like fluttering leaves before the wind. The futility of such is well expressed in the language of the Danish king:

"My words fly up, my thoughts remain below,
Words without thoughts never to heaven go."
—Shakespeare.

You should listen at times to what the Spirit King has to say to you. "Be still and know that I am God," was the command to David, and the word is equally yours. At the telephone between earth and heaven, you must linger to listen, just as long as you stay to speak. Would you let the Spirit lead you up the hill of prayer to the mountain top of spirituality, then your prayer must be the God centered desire of your heart and the persistent child of faith. Is there a breach, a want in your spirituality? then you will find nothing like prayer to repair it. I know of one who on the whole is spiritually minded. Sometimes the current of her spiritual life turns awry, and there are worldly thoughts, and unhappy feelings. On such occasions I have known her to retire to her room, and after a season come back radiant. In the company of the Spirit, she had made a visit to the land of spirituality, along the pathway of prayer. Prayer maintains the understanding between the soul and its God, which is a vital condition of spirituality. I heard of a certain professor who was a very busy man. The boys wondered whether he ever took time to pray. They observed him all one day. Late at night, after finishing his work, he knelt down in his laboratory, and they heard him say, "O God, I thank thee that the understanding still exists between thee and me!"

O Christian, I would have you remember that the tide of spirituality is an ebbing as well as a flowing tide; that in the realm of spirituality there are depths as well as heights! Then launch your bark on the upward current; then let your soul spread her wings, and as a bird ascends the summer gale, soar to the life and glory of the brighter region! O Christian, is your soul not free? has not Christ ascended and the veil of the heavenly pierced to the very centre point and throne seat of the invisible? is not that Spirit present which will bear thy soul aloft as the eagle bears her young? has thy Creator fixed a limit to thy spiritual flight? Is it not written, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you." Hark! In the land of spirituality the morning bells are chiming! Spirit voices call thee! Awake! Arise! bathe thy soul in day, and with the ecstasies of life eternal, thrill it through! Amen. Falmouth, N. S.

The Small College.

Repeatedly of late the problem of the small college has been presented to the public. In a recent number of the New York "Nation" is an article of this kind. The conclusion of the writer, from the present position of the small college, is, that it must either be affiliated with some larger institution or that it will be compelled to close its doors. This in his estimation grows out of the fact that the larger institution can pay a greater salary and hence will draw to itself the scholarship that must obtain to make a course of education valuable. The difficulty will also be increased by the reduction of the art course in the larger institutions to three years. This is contemplated in Harvard, if it has not already taken place. The problem is a vital one to our small denominational colleges which have been doing, and are still doing, so splendid a work. The discussion of the topic is a timely one and any suggestion that will help to solve the problem will be in place.

Some who may read these lines will recall the masterly address of President Harris, of Bucknell, recently before the Baptist Social Union. His words to many threw light on the question we are proposing to discuss. He told us that the cry of distress came from the collegiate departments in the larger institutions. The smaller

denominational colleges, such as Rochester or Bucknell, are doing well, both as to the extension of their courses and the number of students. In the great university, however, the lower standard presented by the professional schools withdrew men from the art departments so that in many cases they are depleted and in some almost destroyed. There seemed to him no reason why the denominational colleges should not preserve its existence and continue to do its work. Moreover he indicated the lines along which this work may be successfully prosecuted. College work of any description represents vicarious service, service of the individual for the good of the world as a whole. The denominational college above all others represents this thought of service for others. It was founded upon this idea and it has been perpetuated thereby. Men gave of their means that these institutions might be established and built up, animated by the thought of serving others, with the additional thought that many a young man and woman might be taught for life the same great truth. Like the coral atoll of the Pacific Ocean, which is built up upon the forms of the little builders themselves, these denominational institutions have been established upon the lives of those who gave for them and taught therein.

It is along this line of work that the smaller denominational college may magnify its calling. It may emphasize this feature of a liberal training as it cannot be emphasized in other institutions. It may, as no others can, elevate the altruistic element of culture above the egotistic. It can place a larger emphasis on character than on mere capacity. It can emphasize to men that they are to be called in this life for the service of others rather than for the mere purpose of getting a living. It may thus help to sway men from the utilitarian idea of education. It may fill them with the idea that to be a man is more than to master a science or achieve an art. To do this these institutions must fill themselves with men. It is the touch of manhood upon the students' life which, after all, is most remembered. Wayland, Anderson, Hopkins, Robinson and Dodge, these are names still to conjure with. There is not a man who came under the masterly touch of these great teachers whose pulses do not quicken yet as they are remembered. There are those among us who will support the smaller institution which has rendered such service to our denomination. We need not fear the competition of the larger universities with this. Mere utilitarian ideas will not deter from entering this such of our young people who prefer discipline in the production of manhood to mere preparation for the service of mammon. They care more for character than for culture. They prefer being fitted for the rendering of service to mere proficiency in getting a living. For such the small college will continue to have its place if it strives ever to do its best. It will not have to become affiliated with the larger institution nor close its doors. Still its mission will be recognized among our people and its halls will not be found empty of those who desire to enjoy its instruction.—The Commonwealth.

Spiritual Feeling.

BY REV. O. B. F. HALLOCK, D. D.

It is the experience of far too many Christians that they have but little joy, some despair, and that the history of their inner life shows much spiritual inertia and neglect. We begin with a little feeling at conversion, but since that time our spiritual emotions have been fitful and unsatisfactory. After many vain attempts to maintain a desirable state of feeling, we have given it up and have settled down to inaction and neglect that part of our inner life.

It would seem there ought to be some way of maintaining conscious and continuous fellowship with our heavenly Father. God is our Father; we are his children; why can not we live conscious of his nearness, conscious of his love, and glad of his interest in us?

There is a great spiritual art in maintaining a settled and satisfactory state of heart. Here is a great field for study and practice in self-discipline. Feeling does not come of itself, founded on nothing. We have got to prepare for it, and "practice the presence of God."

Feeling, the sense of spiritual blessedness, is the result of faith. We know that faith has its foundation in knowledge. As we know God we have faith in God, and in proportion as we have faith in him we have peace, joy and all spiritual blessedness. It is plain, then, that the right kind of spiritual feeling is not something hot, excited, extreme, such as can be maintained but a little while, and from which reaction is sure to come. It is rather a state of conscious living with the sense of God's presence, and love, and care.

There are Christians who live chiefly by emotion. They are like ships that move by sails. They are often in dead calm, often out of their course and sometimes driven back, and it is only when the wind is fair and powerful that they move forward with rapidity. Others, and a more desirable kind of Christians, remind one of the great steamers which cross the ocean, moved by an internal and permanent principle, setting at defiance all ordinary obstacles, and advancing steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

Some people think of this matter of spiritual feeling as

of little importance. Spiritual feeling is pleasant, they say, to have, but lack of it brings no special loss except of enjoyment. But, no, it is important. It is important on account of its close connection with our peace and satisfaction in the religious life. It is very important also because of its sanctifying power. To realize God's presence is one of the mightiest means of excluding sin out of our lives. It is important, too, because upon it depends so largely our efficiency as Christians. If we have no sense of God's presence, we lack power. With the sense of his nearness, his love and approval, our power is greatly increased. We have courage. We have strength within. It will be well for us all as Christians, if we will take pains to know and exert ourselves, to use the proper means for maintaining a steady and desirable state of spiritual interest and feeling.—Herald and Presbyter.

New Books.

Buildings of Nova Scotia, By Sir John G. Bourinot. Toronto: Copp-Clark Co., Ltd.

This is a handsomely bound and attractively illustrated volume of some 200 royal octavo pages, and its literary merit is of a quality to be expected from its learned author. Its brief and reminiscent sketches of a large number of the men prominent in the early or more recent history of the province, make interesting reading, and a large number of illustrations, including portraits of many of the men mentioned, add to the attractiveness of the book. The main body of the work is divided into three parts. The first deals with the origin of the people of Nova Scotia, including the French settlement of the province, the foundation of Halifax, the New England migration, and other topics. The second part gives a brief account of the establishment of the principal religious denominations in the province, and the third part presents reminiscences of eminent Nova Scotians. In a number of appendices which make up the latter half of the volume, are to be found several interesting historical documents, including the speeches of the Hon. J. W. Johnston and Joseph Howe, upon a resolution in favor of a union of the B. N. A. provinces, introduced in the N. S. legislature by Mr. Johnston, in 1854.

Strawberry Hill, by Mrs. C. F. Fraser, published by T. Y. Crowell & Co., Boston.

This is a story for children, told with the rare skill which marks all the writings of this author. It has fifty-four pages, and in color and form there are marks of the aesthetic art, as in the contents these unmistakable evidences of the art of writing. Mr. Crowell has done his part well, and this makes harmony between the letter and form of this dainty little volume. Mrs. Fraser is a born writer for the juniors—a rare gift.

Great Books as Life Teachers: Studies of Character Real and Ideal. By Newell Dwight Hillis. Toronto: Fleming H. Revell Company. Price \$1.50.

It is one thing to read books, and it is quite another thing to get from books the best they have to give. Many people read books which are not worth reading, and many also read good books without definitely grasping the great essential lessons which they contain. Such a volume as this which Dr. Hillis has given us is not only deeply interesting because it deals with some of the literary creations of the great writers of our century, but because by pointing out the great moral lessons which they are intended to convey, it helps us to appropriate the best which the authors present. If books are to aid us greatly, we must have the ability, not only to read, but to mark, learn and inwardly digest what we read. A few quotations from the table of contents gives a clear suggestion of the author's purpose and scope. Thus we find John Ruskin's "Seven Lamps of Architecture" treated as "A Study of the Principles of Character Building;" George Eliot's "Romola," as "A Study of the Peril of Tampering with Conscience and the Gradual Deterioration of Character;" Victor Hugo's "Les Misérables," as "The Battle of the Angels and the Demons for Man's Soul;" Tennyson's "Idylls of the King," as "An Outlook upon the Soul's Epochs and Teachers;" Browning's "Saul," as "The Tragedy of Ten-Talent Men." Dr. Hillis tells us in his preface that he approaches the volumes with which he deals "from the view point of a pastor interested in literature as a help in the religious life, and seeking to find in these writings bread for those who are hungry, light for those who are in darkness, and life for those who walk in the shadow of death."

Bible Questions. By James M. Campbell, author of "Clerical Types." 12mo. Cloth. Price \$1.00. New York and London: Funk & Wagnalls Company.

A new book by the author of "Clerical Types" which was so well received, in spite of its keen portrayal of certain eminent living pulpits, that the author, James M. Campbell, now discloses his identity, as he presents his new book to the public.

The title of this new book is "Bible Questions; a Series of Studies Arranged for Every Day in the Year." The studies are the fruit of pastoral experience. "They have," says the author, "stood the test of practical experiment. Apart from their value to the general reader as opening up a profitable line of Bible study, it is believed that they will prove of special value to the busy pastor as furnishing the seed-corn for a course of sermons especially adapted to the young. They are also recommended for use as Prayer-Meeting-Topics, for the Church Prayer-Meeting, or for Young People's Societies. "In the selection of these fifty-two themes—one for each week in the year—the attempt has been made not only to present the great evangelical truths of Scripture in their proper proportions, but also to adapt them to special occasions. The leading events of the Christian year, such as Christmas, Palm Sunday, and Easter, are taken up in order. Children's Day and Thanksgiving Day also receive appropriate recognition." There is reason to hope and believe that these old-time questions will become living voices, and find a swift and hearty response in many a heart. The book is neatly bound in cloth, price \$1.00.

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Pray For Our Schools.

In last week's issue of the MESSENGER AND VISITOR, President Trotter called attention to the fact, that Sunday, February 11th, is the day that will be observed this year in connection with our educational interests at Wolfville, as the day of prayer for colleges. Dr. Trotter also requests that the pastors of our churches throughout the country, bring this subject to the attention of their people at the meetings of the week preceding the Sunday mentioned, and that they take occasion at some service on that day to address their people upon the subject, with a view of deepening their sympathy with the work of Christian education in which the denomination is engaged. With this request of the President of the college, so reasonable in itself, and having in view so desirable an end, we should hope that, so far as practicable, every pastor would comply. We feel sure that it will do the minister good to prepare, once a year at least, a discourse upon the subject of Christian education, and equally, or to a greater degree, it will benefit his people to listen to a well-considered, and earnestly delivered discourse upon that theme. A great deal, of course, is said every year at our denominational gatherings, and said often very eloquently and impressively, upon this subject of education, and the ministers who have listened to these addresses so frequently, may be disposed to think that there is not anything to say upon the subject that has not already been said and listened to many times over. But it should be considered that it is but a comparatively small proportion, of the people who have the privilege of attending conventions and associations, and the people who cannot go should not be deprived of the information, as well as the inspiration, which the pastors have it in their power to give in regard to all the Christian enterprises in which the denomination is engaged. And if on Sunday, the 11th, or at some other time if more convenient, each and all the Baptist pastors in these provinces will preach a carefully prepared discourse, dealing with the value of Christian Education, with a glance at the beginnings and the reasons for the educational work undertaken by the Baptists in this country, the history of that work, its resulting benefits, its present status, its needs etc., we venture to assert that the minister who does so will preach to an attentive and deeply interested congregation, and that results of a very valuable character will not be lacking.

We hope that our people all over these provinces will understand that it is no mere matter of form on the part of President Trotter and those associated with him in the work of our Baptist schools, when they ask an interest in our prayers. The work in which they are engaged is one which, in the demands which it makes upon the head and heart, may well tax the best energies of educated Christian men and women. None understand this better than those who are so faithfully endeavoring to discharge the difficult and important duties committed to their hands in connection with our denominational schools at Wolfville. It will be an inspiration of priceless value for them, to be assured that the hearts of the Baptist people of those provinces are moved by a common impulse of sympathy with them in their work, and that many lips are breathing petitions to heaven on their behalf.

And if we should pray for those who teach, there is equal reason why our hearts should be moved in prayer on behalf of the students. There are now at Wolfville, in attendance at the three schools, prob-

ably 250 young men and women, and the influence for good to be exerted by these expanding minds, if only their powers shall be developed according to high ideals and employed in the service of God and humanity, is truly incalculable. There is, however, the danger that in many cases the development will not be in harmony with such ideals or employed in such noble ministry. Not to the teachers at Wolfville only, but to the whole denomination, it should be a matter of profound concern that, in the fullest and most vital sense of the word, our schools at Wolfville should continue to be Christian schools,—centres and flowing fountains of spiritual life and power. Let us, therefore, most earnestly pray that the special services which are to be held with the hope of promoting the spiritual life of the schools, may result in the quickening of believers and in leading many of the careless to definite decision for Christ and into such fellowship with Him as shall both enrich their own lives and make their growing influence potent for good in the world.

Jesus and Nicodemus.

The attitude toward Jesus, indicated by the words of Nicodemus in the Bible lesson of the current week, is essentially the same as that of many persons in our own day. To the learned councillor Jesus was a divinely inspired teacher—that was all, and apparently he did not conceive that the religious interests of the world demanded anything more radical than that which such a teacher could supply. Very likely the dignified member of the Sanhedrin was disposed to congratulate himself on his discernment in being able to perceive the true character of Jesus and his teaching, and on his candor in being willing to confess his belief in the Galilean prophet, whom those in authority in Jerusalem were generally disposed to treat as a pretender and a deceiver of the people.

The answer of Jesus to the friendly Pharisee's confession was abrupt and startling. It was doubtless with an emphasis of tone, the significance of which written language can but feebly reproduce, that Jesus declared to Nicodemus that the grand essential for those who would see the Kingdom of God was, not instruction, but a new birth. Not to be taught from above but to be born from above was the thing of first importance. Nicodemus seems to say to Jesus—"You have come into the world—sent of God—to teach men how to live." And Jesus replies in effect—"That is but a poor conception of my mission,—I have come not merely that men might be taught the truth, but that there might be begotten in them a disposition to love and obey the truth they know, through being made partakers of His nature who is truth's source and embodiment." Surely Nicodemus knew too much of the character of mankind to deny that, to do this was to meet an immeasurably greater need than is met by any instruction, however divine, which still leaves unchanged the evil hearts of men. Nicodemus does not deny it. But he asks—"How can a man be born when he is old?" We are not obliged to suppose that the learned Pharisee's range of vision was so limited that he could have been thinking only of physical birth. It seems quite possible that Nicodemus meant more—and was understood to mean more—than appears upon the surface of his question. He may have meant—"How can a man's nature be changed? A man who has been born to an inheritance of evil, whose conduct has been moulded in transgression, whose whole life has become corrupt, and whose heart is fully set in him to do evil—what can change the disposition of such a man, and make his heart pure like a babe's?" And does not the unbelieving world still ask questions of like import, and cynically declare its skepticism in the reality of any essential change wrought by religion in the moral character of men?

The answer of our Lord to Nicodemus recalls to our minds what he said on another occasion—"The things which are impossible with men are possible with God." That answer implies that man belongs not only to the physical, but to the spiritual realm of things. There is a physical manhood which, if it does not begin to be at birth, does then at least enter upon an independent conscious being, with its corresponding activities. And likewise there is a spiritual manhood, which is quickened into conscious activity when, through the power of the Divine Spirit, the man is born into a spiritual world, and becomes a child of God and of the light.

He no longer loves darkness, but sets his face toward the light. He no longer loves sin and hides his face from God, but turns from sin as that which is abhorrent to his spiritual nature, and with humility of heart enquires after the ways of God, and seeks to walk therein.

But this change is full of mystery: "How can these things be?"

Mystery, Nicodemus—yes. But there is mystery in many things with which men have to do. Indeed, what is there that is not mysterious,—what is it that you really and fully comprehend? Do you understand what you call natural generation? Can you explain the quickening and the development of animal or even of vegetable life? Pluck the little flower from the crannied wall, hold it in your hand—and tell us, Nicodemus, all that it means? How many things there are that we can explain as little—indeed far less—than we can the law of the winds that sweep across the earth! But our inability to understand how a thing can be, should not prevent us from seeing and acknowledging that it is, when the demonstration is before our eyes. We cannot understand the subtle alchemy by which the elements of earth and atmosphere are converted into the delicate beauty of the rose's petals, and the sweetness of its perfume, but the rose is a fact, we recognize it, and are glad for its sweetness and its beauty. The fact of the new birth is the earthly side of truth. When Christians testify to the reality of a birth from above, by which savage and cruel men are made gentle, by which the drunkard is made sober; the profane, reverent; the licentious, pure; the frivolous, serious;—they are only testifying to that which they have seen and known. And so it is demonstrated, beyond the cavil of any honest mind, that a man can be "born when he is old."

Some modern unbelievers, like Nicodemus, want to see the whole circle of religious truth; they must fully comprehend the philosophy of salvation before they will believe. But Jesus shows that that is not God's way of dealing with men. A man must accept what he can understand in order to further enlightenment. If one rejects a fact that is patent, because there is mystery connected with it, he thereby effectually blocks his own way truth-ward. "To him that hath"—that is to him that receives and uses—"shall be given." If anyone desires to know the heavenly things, the first step is the knowledge and acceptance of that only One among the sons of men who has come down from heaven, and thereby become the transcendent fact among the earthly things; for it is through his exaltation and through faith in his name, that men are to obtain eternal life. And the fountain of this grace that saves is the love of the Infinite Father, who gives his Son to save a sinful world. This does not explain all, but it is the stretching forth to the world of Everlasting Arms in which millions of repentant sinners have found peace and rest.

Spion Kop.

The battle of Jan. 24th has made Spion Kop a historic name. The failure of the British troops to hold the position which they had so gallantly won has been keenly felt both in the army and in the nation, but the fact that the place was taken and held for twenty hours in the face of so tremendous natural difficulties and so superior forces and advantages of the the enemy is really as emphatic a testimony to the indomitable courage and the splendid fighting qualities of the British soldiery as the most decisive victory could have been. General Warren's men failed to hold Spion Kop simply because they had been set to do an impossible task. And in view of what has occurred, both in this instance and others, it seems to be only a fair criticism to say that it is not good generalship to set men to do what, even for British bravery and discipline, is the impossible. It is hard enough for the nation to see its bravest blood poured out like water when the results aimed at are achieved, but when the sacrifice is without result, the effect can be little short of maddening. The story of Spion Kop is told by a war correspondent at the front as follows:

"The fighting both before and after the occupation of the mountain was of a desperate character. Spion Kop is a precipitous mountain overtopping the whole line of kopjes along the upper Tugela. It is inaccessiblely steep until the point where the nek joins the point to the main range. Then there is a gentle slope, which allows easy access to the summit. The nek was strongly held by the Boers, who also occupied a heavy spur parallel with the kop, where the enemy was concealed in no few

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than thirty-five rifle pits, and was thus enabled to bring to bear upon our men a damaging cross-fire, the only possible point for a British attack being the south side, with virtually sheer precipices on the left and right. A narrow footpath, admitting men in single file only, to the summit, opens into a perfectly flat tableland, probably of 300 square yards area, upon which the Boers had hastily commenced to make a transverse trench. Our men were able to occupy the further end of this tableland, where the ridge descends to another flat, which was again succeeded by a round stony eminence held by the Boers in great strength. The ridge held by our men was faced by a number of strong little kopjes at all angles, whence the Boers sent a concentrated fire from their rifles, supported by a Maxim-Nordenfeldt and a big long-range gun. What, with rifles and the machine guns, the summit was converted into a perfect hell. The shells exploded continually in our ranks, and the rifle fire, from an absolutely unseen enemy, was perfectly appalling. Reinforcements were hurried up by Gen. Warren, but they had to cross a stretch of flat ground, which was literally torn up by the flying lead of the enemy. The unfinished trench on the summit gave very questionable shelter, as the enemy's machine guns were so accurately ranged upon the place that often sixteen shells fell in the trench in a single minute. Mortal men could not permanently hold such a position. Our gallant fellows held it tenaciously for twenty hours, and then, taking advantage of darkness, abandoned it to the enemy."

Editorial Notes

—Dr. Joseph Angus, ex-principal of Stepney College, has recently entered upon his 85th year. A portrait of Dr. Angus in the Baptist Times, gives the idea of a man who has carried a good deal of his early vigor into old age. Dr. Angus' connection with Stepney College as principal, extended from 1849 to 1893. The Times learns that he is still enjoying very good health, especially when his very advanced age is considered.

—A pleasant episode in the life of the soldiers at Modder River, was the reception recently of boxes of chocolate from Her Majesty, Queen Victoria. The boxes were received by the soldiers with three cheers for the Queen. A Modder River despatch of Jan. 26th, says. The post office here has been crowded by soldiers since this morning, all of them being desirous of mailing to friends at home, the boxes which had contained the Queen's gift of chocolate. It is added that a large number of civilians are paying a pound or more for each of the empty boxes they can obtain.

—A notice which appears in our obituary column alludes to a person who was born in 1799 and died since the present year came in, as having "lived in three centuries." According to our reckoning, this is an error. If the good lady's life had been prolonged another year, the claim of having lived in three centuries might have been justly made for her, but to make good such a claim for any who die during the current year, it will be necessary to show that their birth occurred before the close of the year 1700. We are likely, therefore, to have to wait until next year for genuine cases of persons having lived in three centuries, when no doubt there will be many of them to report.

—A very considerable amount of space is occupied in our columns in reporting the amounts received by the treasurers of general or special denominational funds. In addition to these we are frequently called upon to publish the receipt of moneys contributed to local objects. This affords a convenient way of acknowledging such receipts, and we desire to serve our friends in such matters so far as possible. But we feel that, considering the large demands for representation that general interests make upon our columns, it is not fair to our readers to occupy space in reporting the receipt of funds for local or outside interests. We therefore desire it to be understood that for the future the paper does not undertake to report receipts of that character.

—Respecting the famine in India, Rev. H. F. Laflamme of Cocanada writes; The worst famine in centuries that India has known is staring us in the face. Already, and this is only November, over 3,000,000 are on government famine relief. No water. The Central Provinces, Rajputana, the North West, the Punjab, are all in the active throes of a fearful famine attack. No man dare predict what the situation will be in the hot season, six months hence. In the famine of '97, 3,000,000 on relief represented the height of distress. Were it not for the distracting interest of the Boer war, the Indian Famine would be thrilling Christendom. Our section will suffer, but has not yet been declared, though there is great distress. Rains are utter failure.

—As we are about to go to press a telegram from President Trotter announces the death of Mrs. Sawyer, the beloved wife of ex-President Sawyer, of Acadia College. Mrs. Sawyer had been in quite feeble health for some little time past, but her condition, we believe, was not considered immediately dangerous. Her death, therefore, which occurred on Sunday evening, has fallen on her family and friends with the shock of a sudden and unexpected blow. There are a great number, we know, who will have a sense of personal bereavement in Mrs. Sawyer's death, and still a larger number, who had not the privilege of intimate acquaintance with the deceased, but whose hearts will be strongly stirred

with sympathy for the aged ex-President in his deep sorrow and irreparable loss. We desire to express our sympathy with Dr. Sawyer and the members of his family in their sad bereavement.

—The farewell service for Rev. E. W. Kelly held in the Main Street church on Tuesday evening of last week was of a highly interesting character. Mr. Kelly had served the church as acting pastor for a few months, with very great acceptance, and the affection which the people had come to feel for him manifested itself in the very large number present at the service, which, however, included many from other congregations, and found expression in a warm-hearted address read by the clerk of the church and a beautiful and costly gift in the shape of a "travelling companion." To the address Mr. Kelly responded in fitting and eloquent words, declaring his deep interest in the work in Burmah, to which he had felt called of God, and for the sake of which he felt willing to sever again the strong ties which bound him to the land of his birth. Earnest and appropriate speeches, interspersed with music, were made by Pastors Gates, Smith, Waring and Dykeman, Secretary Manning of the F. M. Board, and others present. Mr. W. H. White, of Main St. church, presided. Mr. Kelly left St. John by the steamer Lake Ontario on Wednesday for Halifax, expecting to proceed thence on his journey to the East, but the passage was rough and on his arrival at Halifax Mr. Kelly found himself so seriously ill as to render it inadvisable for him to cross the ocean at present. He has accordingly returned to St. John, where he will rest for a little, in hope that after a short time he will feel strong enough to proceed on his journey. We sympathize with Brother Kelly in this upsetting of his plans for the present, but we are glad to have him with us, and there is this consolation, that if Providence should not suffer him to return to the East, there is no question as to there being a sphere of usefulness for him here in the home land.

Is the Soldier Boy Safe?

BY REV. A. C. CHUTE.

We seem to see the ancient king pacing up and down by the gate of Mahanaim in greatest agitation. Deeper than the concern he felt respecting the general issue of the strife was his fatherly anxiety for his endangered son. "Deal gently for my sake with the young man, even with Absalom," was the counsel he gave his departing captains. The first thing he desires to know of the messenger from the scene of conflict is as to how it has fared with his gifted but wayward boy. And at learning that he would look into that beautiful face no more, rivers of sorrow surged through his soul.

Well, the question of that day in the long ago is a question of the present. Fathers and mothers, brothers and sisters, wives and friends are solicitously waiting for news from fields of battle. Such as have none of their near kin taking part in this horrible war may view events more entirely from the standpoint of larger interests. Natural ties do not draw in their thought to particular persons. They receive the newspapers with a steadier hand and read the telegrams with more of composure. But multitudes are in David's situation. They besiege the War Office with the inquiry, "Is he safe?" Is father safe, or brother, or husband? See the painful anxiety written in their faces. Read the story of sleepless nights in their wan and drawn countenances. And not in Old England alone, but even here among us there has been occasion to break sad news with care, lest the shock might prove too much for nerves already shattered. In Halifax we mourn the striking down of Wood and Hensley.

But what about the moral dangers to which our youth are ever subjected? Absalom's physical exposure was connected with the parental neglect of earlier days. Becoming solicitude for the young, solicitude touching their souls' interests, though not preventing physical calamity, may avert anything like real injury. The anguish at Mahanaim was, in the centre and substance of it, due to the mournful fact that the heart of the beloved son was not right in the sight of God. And it might have been right had the father walked worthily and taken greater pains to give the heady youth the proper guidance. The prolonging of the life of him who lead that revolt would not of itself mean safety, but it would mean the possibility of yet reaching the saved state. Then father and son might both do better thereafter. Of course there is nothing to fear from bodily jeopardy where there is moral and spiritual soundness. In these recent weeks there has been much of tearful and earnest petition-making for sons who have set forth for the war. We are impressed with the solemn possibility that these light-hearted young fellows may have their blood poured out on distant battle ground. Their bones may crumble to dust in the land of strangers. They may go to their long sleep under alien skies, and lie in unmarked graves upon which no tears of affection fall. Hence the praying in some quarters is not so formal as it was. There is a rising in the night, or a going aside from the work in the day, to give further vent to deep yearnings. God of nations, God of families, God of comfort and hope to individual hearts, compassionately attend my soldier boy. Keep him as in the

hollow of thine hand. May winds and waves be propitious. Benignly shield him in the day of battle. Bring him back safely, if it please thee, to the old fireside. May we all sit here together, by and by, and hear his wonderful tales, our hearts going out to thee in abounding gratitude for the happy reunion after the weary months of disquietude.

But the praying, if true praying, will go to greater depths and heights. The core of it will deal with matters of eternal moment. O God of mercy and love, of patience and of power, may my boy trust thee with his whole soul. In thy hand may his hand be through every mile of his journeyings and through the many perils, visible and invisible. Bless to his inner good what Christian lips may utter in his ear along the way. Use for his cleansing the Scriptures that are recalled to his mind, the sight of the Bible in his knapsack, the return of thoughts to good-bye scenes. Revive the wholesome teachings of former times. Make effective the parting counsels of those who went home to God a while ago. Inspire the chaplains to give right words in right ways. Employ the hours of loneliness, the scenes of carnage and death, the messages of dying soldiers for distant loved ones,—employ all these, and everything besides, for the turning of his heart to Him who alone can keep any of us in safety and bring us at last to heaven's glory. Thou God of all grace, whatever be thy will in relation to my boy's body, O mercifully take that part of him which is immortal into thy secure holding, that he may know the triumph of the redeemed. As he bravely helps to bring victory for the cause of justice, freedom and righteousness, may he himself share in the victory Jesus has made possible to his own soul. Then though the message comes, "He is not safe, for he has fallen in South Africa," the eye of faith, seeing deeper and farther, will read it thus: "The young man is safe, forever safe at home with sainted dead and glorified Saviour, where the wicked cease from troubling and the weary are at rest."

As we have gazed with admiration upon the gallant young men who are rallying around the honored flag, offering themselves so ardently to the cause we deem to be just, we have been pained at the thought that they may shortly lie among the slain. We have been seen to brush away the starting tear. Yet we are not very greatly affected in view of the spiritual dangers which not only beset these soldiers, but all our dear youth, and that incessantly. In this martial city by the sea, which has had a more decidedly martial air of late, through the coming and going of the troops, there are guns turned upon our Canadian volunteers that are more to be dreaded than guns of Boers. So is it all over our fair provinces. At looking upon our courageous militiamen our minds leap forward to the Transvaal, and we think of the hazards to which they will there be exposed. Dangers of travel by land and sea, of exposure and sickness along the way, seem so slight comparatively that we take little account of them. But a few days in this city, though a city of Christian churches, may work more danger than anything encountered amid the clash of arms. God save Canadian youth from the assaults of those fellow Canadians who will, for greed of gain, work the moral wreckage of our noble sons and brothers. There are worse enemies than Boers all around us, and they may be found among those who pride themselves upon their patriotism and loyalty, and who yell themselves hoarse, perhaps, at the outgoing of the troop ships.

And this suggests a general and two-fold truth that has a practical bearing on all our lives. It is the truth that there is danger everywhere, spiritual danger, which after all is the only real danger; and that there is safety no where, real safety, except in that life of faith in Christ, which aims in all things to do his pleasure. Let a man embark here for the fight in South Africa, doing that out of loyalty to his Saviour, let him trust and obey the Lord at every subsequent step, then there is absolute safety in his case, happen what may to the earthly house in which dwells his blood-washed soul. Let another abide at home, encircled by religious associations, going to his bed at night without fear of assault, setting forth undisturbed to his business in the morning, at the same time refusing allegiance to Him whose dominion is to be universal, and safe as his lot may be accounted, he walks ever amid gravest perils, exposed to the outbreaking of Divine wrath, and in danger any moment of quitting earth with life's business wholly unthought. Hence we discern it to be true, upon brief reflection, that there may be far more occasion for concern about the boy who stays on the farm or in the office, than the one who goes thousands of miles to face the cannon's mouth. The very presence of exceptional danger to the body may move to more importunate praying for the soul, is indeed doing that just now. But familiarity with the forces of evil constantly about us, that work for the marring of characters, while the bodies are well protected, leaves us often but slightly concerned respecting the inward havoc that is being wrought among our own flesh and blood. It would be most fitting, and most enriching if in these remarkable days we should pass in our solicitude from the physical perils that now surround a few hundreds of our sons to the spiritual perils that all the time surround the many thousands. Through the heart of handsome Absalom darts were thrust and he went to his grave. But it was not that which gave David's grief its poignancy. The trouble lay in the sad fact that love to God dwelt not in the heart thus pierced, and that not enough had been done to bring it there. Darts harm no hearts where Jesus dwells. Rifles do not carry far enough to reach souls. So we pray again: May the soldier boys to whom we have waved our farewells, or are yet to do so, have the blessed knowledge that they take Christ in their own breasts; and may our other youth, who with perhaps equal bravery remain at home to attend to the equally important affairs in a land of peace, may they, too, have the blissful assurance, brought about somewhat by our endeavors, that Jesus has his abode in them also. Then in answer to the question, "Is the young man safe?" will come the glad response: Yes, he is safe, safe in the old home or on the far-away veldt, safe for this life and the next, perfectly safe, and safe forever more.

Halifax, N., S., January, 1900.

* * The Story Page * *

Misty-Mindedness.

"She is the dearest woman in the world," lamented her friend, "but she is so misty-minded!"

It was only too true. The woman in question was warm-hearted, charitable, and well-meaning in all the relations of life, but she was a trial to all who knew her because of her ingrained habits of inexactness, of unpunctuality and of general vagueness of mind.

Misty-mindedness is the feminine counterpart of absent-mindedness. That masculine failing, however, is usually the accompaniment of genius. The man who, with his head in the clouds, listens with upturned face to the music of the spheres, can not be expected to remember to pay his butchers bill or order the coal.

Pasteur at a dinner party dipped his cherries one by one into his glass of water and carefully wiped them, explaining that they were covered with microbes, and then, with a fine unconsciousness, drank off the glass of water.

A famous archbishop, also dining out, forgot that he was not at his own table, and remarked loudly to his wife, "This soup is again a failure, my dear."

The great theologian, Neander, would walk to his class-room with a broom under his arm instead of an umbrella, or wander through the streets of Berlin unable to recall the situation or number of his own house. A United States Senator was observed not long ago, at a Presidential dinner, to pull from his pocket in place of his handkerchief a huge woolen sock, and unconsciously wipe his heated brow.

Such absent-mindedness brings only an indulgent smile, but feminine misty-mindedness is another matter. This does not imply genius, only indefiniteness. Its possessor may, and indeed usually does, go through life in gentle unconsciousness, but her friends live in an atmosphere of exasperation.

There is more than one woman who habitually rustles down the church aisle just as the sermon begins, and says smilingly afterward to her pastor: "You must excuse my being always late. You know in the church which I formerly attended the service began at eleven, and it seems more natural to me to come at that hour than at half-past ten."

The wife of one of our most distinguished novelists has a most hospitable heart, and frequently invites her friends to dine informally, but she then forgets all about the matter. When they appear in her drawing-room at the time named, she smilingly observes:

"Now, did I ask you to dinner? Well, well, I'd quite forgotten it, but I'm delighted to see you. Just wait one moment while I put on my bonnet, and we will run around the corner to the restaurant and have a charming evening together."

A number of college girls became interested in settlement work in a city near by, and invited one hundred Jewish children to spend a day in the college grounds. A simple luncheon was prepared by the girls, consisting of milk and unlimited supplies of sandwiches. Unfortunately, the sandwiches were all made with ham, and a certain chill was thrown over the feast as one by one the conscientious but disappointed little Israelites, opened them and laid aside the meat.

A young girl came to her aunt in despair, with a beautiful cloth suit covered with tarry oil. "Never mind," comfortingly observed the elderly and experienced matron, "vaseline will take it all out." The girl industriously rubbed the skirt well with the vaseline, but saw no improvement. In despair, she called the aunt to look at the garment, now a mass of grease. "Mercy!" gasped her distressed relative. "Did I say vaseline? I meant gasoline."

Mrs. Deland tells of a woman who attempted to congratulate her on her recent book. "Oh, I do want to thank you for your stories! I have never read anything more delightful than your 'Old Chestnut Tales.'"

It is the misty-minded woman who keeps her appointments a day too late; who goes to the wrong station to meet her friend arriving in an unknown city; who cannot understand how her bank account can possibly be overdrawn when she still has unused checks in her book. She never learns what is the trouble. Her gentle soul is perpetually being hurt by critical, impatient, even fault-finding words, uttered in moments of indignation by her nearest and dearest; she forgives them, for she never cherishes a feeling so definite as anger, but she painfully wonders why they were said, since she had intended to do just the right thing.

Several writers have sounded the note of warning. Dr. Johnson is quoted as having said, "If a boy says he looked out of this window when he looked out of that—whip him." Ruskin has emphasized the necessity of training children in accuracy of observation and of speech. Emerson sums it up in his essay on Prudence: "The discomfort of unpunctuality, of confusion of thought, of inattention to the wants of tomorrow, is of no nation. Scatter-brained and afternoon men spoil

much more than their own affairs in spoiling the temper of those who deal with them."

After all, it is all a matter of definiteness. Exact knowledge of the things of every-day life, of money, of time, of engagements, is what is needed. It would seem easy enough for one to be practical, to be punctual, to be accurate, but it is not easy. Doubtless, to her own dismay and her neighbors' exasperation, the misty-minded woman will always be with us, and will continue to wander vaguely, smilingly, exasperatingly through life.—Caroline B. Burrell, in *The Congregationalist*.

* * * * *

The Cat's Paradise.

[Translated from the French of M. Emile Zola, by Miss J. Goss Carter, Canson, Mo.]

An aunt of mine bequeathed me an Angora cat which is indeed the most stupid beast I have ever known. Here is what my cat told me one winter evening before the burning coals:

I

"I was then two years old, and I was, indeed, the largest and most ingenious cat you ever saw. Even at that tender age I showed all the vanity of an animal that disdained the comforts of the house. And that notwithstanding the thanks I owe Providence for placing me at your aunt's! The noble woman adored me. On the floor of the closet I had a veritable bedroom, with a feather bed and three covers. My victuals were brought to me; never bread, never soup, nothing but meat—good, juicy meat!

"Ah, my! In the midst of those luxuries my only desire was to slip through the open window and escape to the housetops. Careses seemed to me silly, the softness of my bed nauseated me, and I wearied myself all the day long trying to be happy.

"It is necessary to tell you what, in stretching my neck, I have seen from the window on the surface of the roofs. Four cats that day were fighting each other, their hair bristling, their tails hoisted, rolling on the blue slates. Never had I seen such an extraordinary spectacle. From that time my belief was fixed. True happiness was on that roof, under that window that they shut so carefully. I pledge myself, they also shut the door of the closet behind which they concealed the mat! I considered the idea of running away. One ought to have in life other things besides fresh meat. It was the unknown that was my ideal. One day they forgot to close the window over my bed. I leaped to a small roof that was beneath my window.

II

"Oh, the roofs were beautiful! Large gutters bordered them, emitting delicious odors. I followed those gutters eagerly. My paws sunk down into the thick mud, which was lukewarm and infinitely pleasant. It seemed to me that I walked on velvet! And it was warmed by the sun, a warmth which made my blood run quickly. I will not hide from you that I trembled in all my members. There was some fear in my joy. I remember above all a terrible feeling which made me crouch low. Three cats that played on the housetops came towards me, mewing frightfully. And as I felt they called me a great beast. They told me they were mewing for fun. I then began to mew with them. That was charming! The merry fellows had not my stupid flesh. They ridiculed me. Then I glided as a ball over the zinc slabs warmed by the great sun. An old Matou of the band took me particularly into his friendship. He offered to give me my education, which I accepted with pleasure.

III

"At the end of an hour's walk I felt a furious appetite. 'What does one eat on the roofs?' I asked my friend, the Matou.

"What one finds," he responded, learnedly. "That answer perplexed me, for I had searched well and had found nothing. At last I saw, through a garret window a young working girl who was preparing her breakfast. On the table below the window was an appetizing mutton chop.

"There is something for me," I thought in all innocence. I jumped upon the table and took the meat. But the girl, having perceived me, struck me on the back a terrible blow with the broom. I dropped the meat and fled, throwing a dreadful oath after me.

"Are you then going out of your village?" the Matou said to me. "The meat which is on the tables is to be desired from afar. It is in the gutters we must look."

"Never could I comprehend that the meat in the kitchens was not for cats. My stomach began to trouble me seriously. The Matou completed my despair by saying that it would be necessary to wait until night. Then we would go down into the street and rummage in the garbage piles 'Wait till night!' He said that tranquilly, even philosophically! As for me, I felt like fainting at the very thought of such a prolonged fasting.

IV

"Night came slowly, a misty night which chilled me. A fine, penetrating rain soon began to fall, blown by the hard gusts of wind. We descended to the ground by a slippery stairway. But the street seemed hideous to me! It was no longer that delightful warmth. There was no light on the roof where they had gambolled so gleefully. My feet slipped over the greasy pavements. I thought with bitterness of my soft bed and three covers.

"Scarcely had we reached the street when my friend, the Matou, began to tremble. He crouched down and purred sullenly, all the length of the houses, calling to me to follow more quickly. When he found an open gateway he took refuge there in haste, letting a growl of satisfaction escape him. When I asked him why he behaved thus, he said:

"Did you see that man who had that basket and hook?"

"Yes."

"Ah, well! If he had seen us he would have killed us and eaten us!"

"Eaten us!" I cried. "But does not the street belong to us? We ourselves can eat nothing, and yet must be eaten by others!"

V

"Soon we saw the garbage piles outside the city. I picked over the heap in despair. I found two or three bones which had lain in the ash heap for a long time. It was then that I first appreciated how juicy and good fresh veal was! My friend, the Matou, clawed the filth artistically. He kept me running until morning, visiting each street, not in the least hurry! During nearly ten hours I was in the rain. I shivered in all my members. Cursed street; cursed liberty! How I longed for my closet! At daybreak the Matou, seeing that I tottered, said:

"Have you enough of it?" he asked me with a strange air.

"Oh, yes!" I answered.

"Do you wish to return home?"

"Certainly, but how shall I find the house?"

"Come. This morning while watching you walk I saw that large cats like you are not cut out for the joys of liberty. I know your dwelling. I will take you to your gate."

"He said that simply, that dignified old cat. When we arrived soaking wet, 'Good-by,' he said to me, without showing the least emotion.

"No," I cried; "we are not going to quit each other thus. You must come with me. We will partake of the same meat and of the same bed. My mistress is a generous woman."

"He would not let me finish.

"Hush!" said he, brusquely, don't be silly. I would die in your luxurious quarters. Your bounteous living is good for only lazy cats. Free cats would never value your prison with your soft bed and fresh meat. Good-by!"

"And he returned to his roofs. I saw his big, lean silhouette shake with delight as he saw the rising sun. When I returned, your aunt took a candlestick and administered a reproof to me which I received with deep joy. I relished fully the joy of being warm and of being beaten. While she was chastising me I thought with delight of the meat which she was going to give me directly.

VI

"So you see," concluded my cat as he stretched himself before the fire, "true happiness—paradise—my dear master, is to be shut up and beaten where there is some fresh meat! I speak for cats!"—Cincinnati Christian Standard.

* * * * *

The Stranger.

BY SUSAN TRALL PERRY.

The young mother stepped into the city church with the baby in her arms and took her seat in the pew by the door. The grand organ was pealing out its notes, and the little one had a frightened look in its wee face; but, lifting it up toward the mother's its little heart was soon assured by her smile that it was all right, and trustingly it nestled in her arms and listened to the singing of the hymn. When the preacher began his sermon it had fallen asleep. It was the first Sunday in the month, and the day that the Lord's Supper was administered. Through the passing of the bread and wine the little one still slept on, and as the mother partook of the sacred emblems a new light came into her face. It was such a comfort to meet once more around the Lord's table with his followers, notwithstanding they were all strangers, and the faces about her were faces she had never seen before; for they were the faces of the Lord's disciples, and when the time came for the closing hymn, the preacher gave out that one which suggest so much of Christian love and Christian companionship:

"Blest be the tie that binds
Our hearts in Christian love."

The Young People

The baby woke in the last singing, and the mother slipped out as quietly as she came in.

"I went to communion service today, John," she said, as she went into the room of a tenement house. "I felt as if it would bring strength and comfort to me. The baby was just as good as she could be, too. I don't know what folks thought of my taking the baby to church—nobody takes babies to church. But somehow I felt such a nearness to the Lord, and it seemed as if his real presence was with me, that I did not feel out of place with baby in the strange church. Commit thy way unto the Lord," John. That verse came to me so many times today. Let us trust him, and things, I believe, will change for the better."

The father was playing with the baby while the mother talked to him. He was one of those men who are out of work, and times were hard and money almost gone—no bright outlook was before him.

"Ah, what a pity, Mary, that I ever brought you here to this great heartless city where no one cares for us!"

"You know, John, I could not let you come without me. Isn't a wife's place with her husband, especially in the days of trouble? If you had only gone with me to the communion today you would have got help and cheer, I know."

John shook his head.

"I've pretty nearly lost all my faith, Mary," he said, sadly. "Things have gone so wrong with me, and it is so strange when I am willing to work and want work, that I cannot get anything to do."

"Maybe tomorrow, John, will bring us better things. We only live by the day, let us trust in the Lord this beautiful day of his, and perhaps you will go tonight with me to the church. The minister seems to be so kind-hearted and said such comforting words this morning. The baby will be sure to sleep through the service."

When the organ pealed forth the anthem of praise, John and Mary, with the baby cuddled up close to her breast, slipped into the last pew by the door. There was a look of relief in the motherly face of a lady who sat in one of the side seats, and she whispered to the elderly man next to her. It was something about the father and mother who had come with the baby to church, for they turned their eyes in the direction of John and his wife and the baby sleeping so quietly. When the services were over the lady hurried out of church and touched the young mother on the shoulder.

"I am glad to see you," she said in a gentle voice. "I hope you will come again. Are you a stranger here?"

The tears came to the young woman's eyes as she said: "Yes, we are strangers—this is my husband."

And then came a pleasant bit of talk which the good minister saw from his place down by the pulpit, and he came up to the little circle and took the names and addresses of the strangers in the pew, and said he would call on them.

The father and mother passed on out of sight, and as the child of God walked by the minister's side she said: "I saw that woman at church this morning with her baby; I watched her partake of the Lord's Supper, and there was something so sad about her face that my heart went right out to her. She went out of church before the service was quite ended. When I got home I felt so sorry that I could not have spoken a word to her. I felt that there must be a stress of some kind to bring her to church with her baby. Oh, I am so glad that she came again, for I am sure she needs us in some way!"

The next day the minister and the motherly faced woman went to see John and Mary. John was out, and to these Christian friends the young wife opened her heart. She told how John was losing faith because of his repeated disappointments, and how anxious she felt for him.

"We must find your husband work," said the minister. "The members of the household of faith should always be ready to help each other."

The minister sent for John the next afternoon, for a situation had been found for him in a large wholesale store, the proprietor of which was an officer in the church.

The Lord's command had been fulfilled, the stranger had been taken in, and Christian love and help had been given.

The next Communion season John and Mary handed in their letter from the country church, and united with these children of the Lord, and found a church home, and could sing from their hearts:

Blest be the tie that binds Our hearts in Christian love.

—Christian Work.

A Blind Shot.

A well known divinity professor, a grave and learned man, had five daughters whom his students irreverently named "Genesis," "Exodus," "Leviticus," "Numbers" and "Deuteronomy."

Beginning his lecture one day, the professor said: "Gentlemen, I wish to speak to you about the age of Genesis."

Roars of laughter came from the students. "Genesis is not so old as you suppose," continued the professor.

More roars—so long continued, indeed, that the worthy man had time to think before he made the next remark. He said timidly, and he managed to hit the mark this time:

"I may not be thinking of the same Genesis as you are!"—Interior.

EDITOR, R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the Editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Seek first the kingdom of God, Matthew 13: 44-46.

Daily Bible Readings.

Monday, February 12.—Numbers 24: 10-25. A star to rise out of Jacob. Compare Matt 2: 2.

Tuesday, February 13.—Numbers (25); 26: 1-4, (5-50), 51-65. Census of Israel. Compare Num. 1: 46.

Wednesday, February 14.—Numbers 27. Moses' selection of Joshua (vs. 18). Compare 1 Sam. 16: 11-13.

Thursday, February 15.—Numbers 28: 1-15, (16-25), 26-31. Acceptable offerings. Compare Ex. 29: 38-42.

Friday, February 16.—Numbers (29); 30. Sacredness of vows. Compare Deut. 23: 21.

Saturday, February 17.—Numbers 31: 1-12, (13-24), 25-54. The Lord's tribute. Compare Num. 18: 26.

Prayer Meeting Topic, February 11.

Seek first the kingdom of God, Matt. 13: 44-46.

Several of our Lord's parables not specifically explained in the Word, and especially those that teach the nature of the kingdom, admit of different interpretations.

THE PARABLE.

The Master has sent the multitude away and is "in the house" with his disciples, "his loved and his own," verse 36. The devil was in the track of the Sower catching away the precious seed and scattering tares in the field. Will he not stay outside now that the Master is "in the house?"

Hitherto our Lord had compared the kingdom to things that were in themselves small, possibly because its beginning is small, now he speaks of it as of great value in itself and of great advantage to us as embrace it and are willing to come to its terms.

The man (the merchantman) spoken of in the parable is evidently the Master himself, God's man, the man whom the world wonders at, the blessed man whose thought is as that of God, the man who encompasses God. The field would then be the world; the fair earth as he saw it as it came from his creative hand when he pronounced it all "very good." Though cursed by sin the Man valued it and came into it not to condemn it but to save it, John 3: 16, 17. And is not the treasure and the pearl of matchless worth, those who are being saved? In Psalm 135: 4 we read, "for the Lord hath chosen Jacob unto himself and Israel for his peculiar treasure." And in Exodus 19: 4-6 the same thought is expressed followed by a gracious promise. Also David in Deut. 32: 9, 10 says, "the Lord's portion is his people; Jacob is the lot of his inheritance, he found them in the desert land, and in the waste howling wilderness; he compassed him about, he cared for him, he kept him as the apple of his eye." In spite of their weakness and their sin he loved them with an unchanging love. He yearned for them continually and in their deepest distresses he sent them his own love message that always read, "the eternal God is thy refuge and underneath are the everlasting arms." As we are his people, belonging to the "household of God," truly he continues to crown us with loving kindness, for he declares, "as the Father hath loved me so have I loved you."

THE LESSON.

1. Try to feel that you are held in high esteem by your Lord. You are of value to him. He has a special place for you in his plan. Then respect yourself, as you cherish a high sense of honor as a Christian. So far as you are concerned let his kingdom come.

2. Try to feel as the Master does towards his church. As a member, think of it as "his body," "the fulness of him," the means by which he is still seeking "the treasure" in the world. In it you are partners with Jesus in the search for the "goodly pearl." As a member "do what you can" that the church may be just what Jesus would have it be, "a holy temple in the Lord," the habitation of the Spirit.

3. Try to think of un saved men and women as the Master does. To be the means of saving one life, or of even being a blessing to someone, just to be allowed to help someone to come to the Saviour is to have found the satisfaction of living.

Be zealous for the honor of the Master in your own life in your own church and in your own sphere of influence among men and women and "my God shall supply all your need," and

"It will not seem hard in heaven To have followed the steps of your guide."

H. G. ESTERBROOK.

Tryon B. Y. P. U.

At a recent meeting of our Union all the old officers were re-elected. We also resolved to continue the support of Kunchema, our Bible woman in India. Our meetings are very interesting and quite well attended, we have a short social service and then our pastor, Mr. Price, leads us in the study of "The Lives of prominent men of the Bible. The three pastors of Tryon are holding special services. We earnestly hope and pray that many of our Associate members may be brought into the fold. January 25th. MARGARET HOWATT, Sec'y.

With the Psalmist in Aspiration.

The men of the Bible are a model to all times, in that they understood their own need of God. They knew their own emptiness; their utter helplessness. Nowhere as in these old Hebrew hymns does poor humanity sigh and cry for the help that comes from above. They would be satisfied with nothing else. "My soul thirsteth for God, for the living God," is a yearning of the truest that is in us. We must have influxes of the Divinity, if we are to be upborne above the floods of disappointments, and sorrows, and death.

Look for a moment at that expression of highest desire of which man is capable, in Psalm 73rd: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." We are struck by the sacred familiarity of the writer. The great Jehovah before whom all the earth trembles, and the vast ocean is hushed, is his greatest friend, his chief love. His one desire was to enjoy his presence, to bask in his smile—even while he was in this world. It was heaven to him to have access to God. The Psalmist, wherever he was, was a man of feeling; doubtless he loved his children, and wife, and home; yet all these took a lower place when he thought of his Father in Heaven. When he contemplated what God was to him, his soul soared above all earthly objects, mother, wife, sons, daughters, friends, seemed hardly worthy of that wealth of affection which the soul lavishes only on the Infinite one. So he cries out, "None upon earth I desire beside thee."

In order to prevent any misunderstanding of this statement, let us look into the Psalmist's heart. The Lord was to him the framer of the world above and around; the all-worker in heaven, and earth, and sea. God was the author of his being, of all his mysterious faculties, and noble powers: He had made him to lack but little of a God. He sang, "I am fearfully and wonderfully made;" "Thou hast upheld me from the hour of my birth;" it was God who daily loaded him with benefits. It was God who had led him to aspire after a higher state of being: Never would he be satisfied until he should awake and gaze upon the clear image of God. In a word, Jehovah Elshim was to him the supreme good, and the only end of his existence. The chief desire of the saint is the same in both worlds.

The theology of this passage is such as our fathers delighted in, and grew strong upon. God is to be supreme in our affections, because he is God, the fountain of life, light, love, and truth. He is the absolutely holy one, infinite in every perfection; his mercy is from everlasting; his power is absolute. "Thou shalt love the Lord thy God," is no arbitrary command. Once obtain the true idea of the Deity, and respect, reverence, affection, flow out spontaneously to him. Gain the standpoint of these old Hebrews, and view their Divinity, as one all-knowing, all-wise, all-just, from whom nothing is hidden, not even a thought, who reads us like a book, and yet so self-poised, that his mercy and his goodness balance his knowledge of our weakness. We admire a Being perfect in all parts of his nature; we confide in a Being who has all power to carry out his behests; we love a Being who constantly manifests his good will; but we adore a Being who is infinitely strong, infinitely just, infinitely holy, infinitely affectionate; and fall down with the Seraphim, only able to whisper, "Holy, holy, holy, is the Lord God of Sabaoth."

There enters another element into our estimate. To get a still clearer idea we view this omnipotent One as God redeeming. If we are bound to love him for what he is in himself, what must be our emotions when we behold him as God rescuing the race? He is the one Saviour of the people from the time of the grand catastrophe brought on by man's folly. By a process peculiarly his own, he has mitigated the curse for everyone, and has removed it entirely in the case of those who accept his salvation. The true Light lighteth every man as the sun; no man can be unaffected by the sacrifice of the cross; but while "he is the Saviour of all men it is specially of those who believe." If we, dying sinners, subject to two deaths—the first, and by far the worst, the second—as we are delivered by the Divine Rescuer, brought into harmony with all justice and goodness, our bias being set towards righteousness, having sympathy and communion with all good men and with Jesus Christ himself, must, by reason of all this, evermore be drawn towards the true centre of our Being.

From the close intimacy of the thoughts in that pregnant verse, "Whom have I in heaven but thee," etc., we gather that to be prepared for heaven we must be heavenly-minded on earth, and moreover, we have another outcome of the best type of piety, that heaven is attractive as we connect it with the Divine One Himself. God alone is the ultimate desire of the human soul. This is one of the finest statements of absolute spirituality in that Book which is devoted to the clear presentation of the spiritual. It is to be laid alongside of that later utterance of the man who knew Jesus as few of his followers knew him. "I have a desire to depart and to be with the Messiah, which is better by far." Doubtless—again—he thought of those who people heaven. Every Israelite turned with proud anticipation to the meeting with the splendid news of their illuminated history. They should sit with Abraham, the father of the faithful, they should behold Moses, the great law-giver; but here, as now and then in their heart out-pourings, he gains a grander thought, his spirit leaps towards her true goal; he breaks away from all earthly notions, all human ideas are left behind, and as his vision soars to the abodes of bliss, his eye rests upon God alone. "None but thee—none but thee."

We Christians may learn a good deal from these authentic Christian singers. As we take our harp, let us, as we strike the strings sing, "Whom have I in heaven but thee, who hast created me anew, who hast redeemed me from among men, who ever livest to make intercession for me." D. A. S.

Foreign Missions.

W. B. M. U

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Chicacole, that special help may be given the young ladies at that station—that Mr. Archibald's health may be speedily restored and that a suitable person may be found to take charge of the hospital there.

Notice.

Will Mrs. Rafuse, who wrote to me from Lunenburg regarding Mission Band work, kindly send again her full address. I wrote at once and also mailed papers but after some time my letters and papers have been returned: "Not called for."

MRS. M. C. HIGGINS, Cor. Sec'y.

Clementsvale W. M. A. S.

Our Society is still moving along. This year we cannot report as many members but the work is not losing ground, both officers and members are faithful. We do lament the large number of sisters in our church so disinterested in mission work. If they could but realize the claims of the heathen world upon us as Christians and also realize the command of our Saviour surely their hearts would turn lovingly toward our dark sisters. Our meetings are well attended and oh, so many times the presence of the Master is most deeply felt, we go away feeling it was good to be there. Our esteemed pastor's wife is a grand help to us. Oh, the wideness of God's mercy. May his love kindle a flame in every heart that we may do more and yet greater service for Christ our King.

Report of the Secretary of the W. M. A. S. for 1899.

The work of our Society has been carried on in a regular quiet way. We have held our weekly prayer meetings and monthly missionary meeting regularly. The meetings have been more interesting this year owing to an increased correspondence with our lady missionaries on the Telugu Field which has brought us into closer touch with them, and given us an interest and insight into their work which has been most helpful. In March we held an "At Home" in the vestry from 4 o'clock until 6. at which Mrs. Kelly, wife of the returned missionary from Burmah, gave a very pleasing and instructive talk on the domestic life of the Burmese, illustrating her remarks with native costumes and showing the various articles in use in their homes bazaars, etc., which was listened to with much interest and enjoyed very much by the Juniors who were present. In September a Union meeting was held by the ladies in the vestry on the afternoon of the 22nd, followed by a public meeting in the church in the evening. The meeting was held as a welcome to Mr. and Mrs. Archibald and a farewell to Miss Eva DePrazer, one of the early converts on our Telugu Field, who had been visiting these provinces and whose visit has proved such a revelation to us of the transforming power of the Holy Spirit. Both these meetings were very successful and largely attended. The collection was \$23. In August we sent two delegates to the W. B. M. U. Convention held in St. Martins and they came back very much inspired by what they saw and heard and filled with a desire to do more for missions this year than ever before. Financially we have done better this year than last, the collections for the year were. Foreign Missions, \$50.69; Home, \$9.84—\$160.53, this includes two life members, Mrs. J. H. Harding and Miss M. Duval. Since the closing of the year in August we have made another life member, Mrs. F. Bowman. We have reason to feel encouraged and hopeful on entering upon a new year knowing that God will reward our labors if we are faithful to him.

A. VAUGHAN, Sec'y.

Amounts Received by the Treasurer of the W. B. M. U. From Jan. 17th to Jan. 30th.

River Hebert, F. M., \$2; H. M., \$1.45; 10c. fund Gallician Mission, 55c.; Bridgetown, F. M., \$9.06; H. M., \$2.44; Harvey, F. M., \$12.02; H. M., \$3.73; Tidings, 25c.; Cumberland Bay, F. M., \$9; East Point, F. M., \$5; Mite Society, H. M., \$10; Reports, 25c.; East Point, Mrs. J. E. Robertson, to constitute herself a life member, support of a Bible woman in India, \$25; Gaspereau, F. M., \$14.88; H. M., \$5.31; G. L. M., 60c.; Mr. Burgdoffe's salary, \$8.15; Reports, 30c.; Hantsport, F. M., \$5.50; H. M., 57c.; Falkland, Ridge, F. M., \$3.50; H. M., \$1.50; Milton, F. M., \$3.89; H. M., 66c.; Tidings, 25c.; Upper Gagetown, F. M., \$5.25; Apple River, F. M., \$6; Tidings, 25c.; St. Stephen, Union St., F. M., \$11.40; H. M., \$7.80; Reports, 45c.; Tidings, 25c.; Gabarus, F. M., \$2.70; Port Williams, F. M., \$4.90; Mr. Burgdoffe's salary, \$3.10; Upper Stewiacke, F. M., \$1.20; Gallician Mission, \$1.80; Penobscia, F. M., \$5.50; support of Mr. Burgdoffe, \$1; Argyle Head, F. M., \$1.40; H. M., 40c.; Nictaux, F. M., \$3.50 N. W. M., \$6.26; Miss Newcombe's salary, \$6.25; Halifax Taber, Ch., F. M., \$7.15; H. M., \$9.60; Donkhobors, \$4.50; Second Falls, F. M., \$9; Wolfville, "a friend," Mr. Sanford's salary, \$2; Debert, F. M., \$12; Tidings, 25c.; Steeves Mountain, F. M., \$3; Fairfield, Tidings, 25c.; Salem Branch, F. M., \$5.55; Tidings, 25c.; Reports, 20c.; Halifax 1st ch., F. M., \$15; H. M., \$10; Lawrencetown, F. M., \$10.50; H. M., \$5; Miss Newcombe's salary, \$4; Tidings, 50c.; Little Bras-D'or, F. M., \$2; H. M., 75c.; G. L. M., 25c.; Mr. Burgdoffe's salary, \$1; N. W. M., \$1; Reports, 10c.; Forbes Point, F. M., \$6.65; H. M., \$4; Tidings, 25c.; Reports, 10c.; Mt. Henley, F. M., \$6; H. M., \$1; Reports, 10c.; Homeville, F. M., \$2.50; Donkhobors and Gallicians, \$2.50; Pugwash, F. M., \$8.76;

H. M., 60c.; Reports, 10c.; Tidings, 25c.; Base River, F. M., \$9.75; Reports, 25c.; Lunenburg, F. M., \$10.89; H. M., 56c.; Amherst, result of Home Mission meeting, N. W. M., \$17; Amherst, Conquest meeting, F. M., \$1.68; Woodstock, F. M., \$2.85; H. M., \$2; Tusket, F. M., \$1.50; H. M., 60c.; Pleasantville, Tidings, 25c.; Summerville, F. M., \$4; H. M., \$1; Clarence, F. M., \$14; H. M., \$2.50; Reports, 10c.; Morristown, F. M., \$3.01; receipts of public meeting, F. M., \$6.29; donation, "two friends," 45c.; Berwick, F. M., \$9.50; H. M., \$1.50; Mr. Burgdoffe's salary, \$3.60; thank-offering, F. M., \$10; H. M., \$10; Weston Branch, F. M., \$1.50; salary, \$1.40; Somerset Branch, F. M., \$2; salary, \$1; Union Corner, "a New Year's gift," F. M., \$5; 2nd St. Margaret's Bay, F. M., \$2.75; H. M., 85c.; West Jeddore, F. M., \$6; East Mountain, F. M., \$3; Forest Glen, F. M., \$8.40; Mr. Burgdoffe's salary, \$1.40; Reports, 20c.; Jacksonville, F. M., \$4.50; H. M., 20c.; Great Village, F. M., \$3.75; H. M., \$1.25; Gallician work, \$3; Canard, F. M., \$6; H. M., \$1; Port Greville, F. M., \$2.15; H. M., \$5; East Onslow, F. M., \$2.50; H. M., 50c.; Bear River, F. M., \$3.32; H. M., \$3 G. L., \$1; 10c. coll. for Mr. Burgdoffe's salary, \$2; New Germany, F. M., \$10; Donkhobors \$1; Reports, 20c.; Fredericton, F. M., \$25; H. M., \$5; Gallician Mission, \$10. MRS. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Monies Received by the Treasurer of Mission Bands From Dec. 27th, 1899, to Jan. 24th, 1900.

Tancook, proceeds of concert, \$11.60, towards Mr. Gullison's support; New Canada, \$5, towards Mr. Morse's salary; Amherst, \$37, equally divided between H. M. and F. M.; Port Maitland, \$10, Mr. Gullison's salary; Lewisville, S. S., \$25, support of Bible woman; St. John, West, \$6; Canning, \$4; Yarmouth First church, \$20, to constitute Mrs. V. J. Mode and Miss Annie Fish life members; Antigonish S. S., \$14, towards Mr. Morse's salary; Lunenburg, \$6, to support of San Yasie, India; Pugwash S. S., Young Men's Bible Class, \$2; Lawrenceton, \$20, support of Martel Yild. ADA G FOWNES, Treas. Mission Bands.

St. Martin's N. B.

On Jan. 9th, the W. M. A. Society of Lunenburg Co., had their usual hour in connection with the Quarterly meeting which convened with the Lunenburg church. Owing to the presence of our return missionary, Sister I. G. Archibald, the meeting was of special interest. Our County Secretary, Sister C. N. Archibald, presided. The meeting opened with Scripture reading, and prayer by some of the sisters. The reports from the various Societies were very encouraging, showing that we had taken quite a step in advance during the last quarter. After that we were privileged to listen to an address by Sister Archibald, concerning her work in India. Then she kindly allowed us to interrogate her, and her answers were very apt, interesting, and instructive. We felt that she was possessed with the true missionary zeal, and trust she may be spared many years to the cause she so loves. The meeting was one long to be remembered by the sisters present. May God's blessing rest upon all of our sisters, enabling them to perform such labor as will greatly aid in sending the Light to the heathen darkness. MRS. JOSIE CHURCHILL.

Bridgewater, Jan. 16th, 1900.

Foreign Mission Board Special Offering.

Goldboro, Young People, \$30; Middleton, B. Y. P. U., \$25; F. W. Porter, \$10; Mrs. H. G. Estey, \$5; J. W. and Mrs. Spurden, \$10; Rev. S. H. Cornwall, \$5. Total \$85. Before reported, \$128.99. Total to Feb. 1st, \$134.99.

GENVRAL A friend, \$5; S. C. Freeman, \$10; a box and contents, \$15.15; Amherst Shore S. S., \$4.60; J. W. Bars, \$30; Don. Stamps, 48c.; Mrs. H. T. Bleakney, \$5; Miss Jennie Bleakney, \$2; Miss Ella Bleakney, \$18; John Wilbur, \$100; "a friend," St. John, West, \$15; Ettie and Alvan Carter, \$3.25; Emma E. Estabrook, \$1; W. C. Hankinson, \$2; Rev. J. C. Morse, \$5; C. W. Manzer, \$20; Rev. J. W. Manning, \$45; Pulpit supply \$20. Total \$301.48. Before reported, \$48.62. Total to Feb. 1st, \$510.20.

SUPPORT OF R. E. GULLISON. C. E. Vall, \$5; H. D. Woodbury \$5; Mattie K. Phillips, \$5. Total \$15. Before reported, \$68. Total to Feb. 1st, \$6529.09. J. W. MANNING, Sec'y-Treas. F. M. B. St. John, Feb. 1st, 1900.

Our Sunday School Normal Work.

At our Maritime Convention, held at Fredericton, in August last, I was elected a member of the Convention Sunday School Committee, and Superintendent of S. S. Normal Work. My duties as such superintendent are fairly well defined in the resolutions adopted at the Amherst Convention of the previous year, and my text book, —Dr. Hurlbut's "Revised Normal Lessons," had been chosen under the direction of the Convention S. S. Committee. I had just fairly entered upon my plan of campaign, when I was somewhat startled by the announcement, made in your columns early in September last, that "the New Brunswick Baptists" had met in Convention, and appointed a committee on Normal work, who had entered upon their duties, with instruction to prepare a series of Normal lessons, and urge the study of the same upon "the New Brunswick Baptist" Sunday school teachers! I have not been communicated with by this committee, but, certainly, have wished them well in their work. I will be more than content,—I shall rejoice if they shall be able to give any of our Sunday school teachers the training which the Maritime Convention had in view in my appointment. I suppose

their action meant "hands off the New Brunswick Baptist S. S. teachers," and I have acted accordingly, quietly confining my feeble efforts to the Baptist Sunday school teachers in Nova Scotia, New Brunswick and P. E. Island not within the jurisdiction of the committee on Normal Work. What I have now to say is addressed especially to these.

Normal work, or the training of Sunday school teachers, is most important; and any plan or system adopted, to be of practical value must, I apprehend, provide instruction in these directions;—there is good seed to be sown; the sowers must be suitably equipped for their important task; and the character of the soil must be understood, and properly prepared and tilled, or there will be no rich harvest. In other words, what to teach; how to teach; and where and when to teach, are things the successful Sunday school teacher must thoroughly grasp and understand.

1. A Sunday School Normal Course must include the study of the Bible. Assuming that our teachers are all spiritually minded Christians, they must know their Bibles. There must be a comprehensive study of its books and their contents, including Bible history, Bible geography, Bible institutions, and doctrinal truth.

2. There must be study of the principles and laws of teaching. Dr. Trumbull, in his admirable book on "Teaching and Teachers," has defined teaching as "causing another to know." Such teaching is, comparatively, rare in our Sunday schools. Preaching, exhortation, and fruitless story telling are common enough; what we need is the power to command attention, to stimulate enquiry, and to awaken thought, that truth may be indelibly impressed upon the mind and heart. Teaching is high art, acquired only by earnest study and careful thought. A large part of any helpful Normal Course must include the study of the great underlying principles and important laws that govern all successful teaching.

3. The Sunday school itself, must be studied and understood,—its principles of organization and management, its methods of work, and its great purpose of soul saving and soul nurture. The Sunday school has been defined as a place "where the word of Christ is taught for the purpose of leading souls to Christ, and of building up souls in Christ." If this be a correct definition, then we should insist upon the knowledge upon the part of our superintendents and teachers, of the best forms of educational organization, and the best and most improved methods of successfully reaching the grand end to which all else is subsidiary. Grading, the supplemental-lesson, the Normal class, and the home department, are among the essentials, and should have a place in every well equipped Sunday school.

4. The laws which regulate the successful approach to the mind and heart of the scholar are as well defined as are those which are best understood in the natural world about us. They should be mastered by our Sunday school teachers. The importance of observation, sympathy, visitation, and intimate social relations with the pupil is already well recognized in our best Sunday schools, but in addition to these, and in order to render these more effective, a normal course must include studies in respect to the week-day surroundings of the pupil, and in respect to the mental and moral traits of childhood.

If our Normal classes are not organized to do the work indicated, then, they are not Normal classes in the modern use of the term. Of course, it would be impossible for the great majority of our untrained, busy teachers to make such study in an exhaustive, scholarly way, but that is no reason for refusing to attempt it. The work may be undertaken in an elementary way and presented in suggestive outlines. This is just what Dr. Hurlbut has done; and I venture to affirm, after careful examination of the matter, that the diligent study of his little book would be greatly helpful to any bible student, but on the part of our Sunday school teachers would be altogether uplifting and inspiring and would mark a new era of efficiency and progress in our Sunday school work. Why should not this Normal study be attempted by all our teachers? Many in St. John and Fredericton, in Halifax and Dartmouth, and in other places in the Maritime Provinces have already taken the course with great profit to themselves and helpfulness in their work, and I hope that many others may be persuaded to do so, during the present season, so as to be ready to pass the examination in May next. The Revised Normal Lessons can be had at the Baptist Book Room, Halifax, as well as in St. John. I will gladly correspond with any of our Sunday school workers for the purpose indicated. EDWIN D. KING, Supt. of Normal Work.

Feb. 2nd.

"Good Counsel Has No Price."

Wise advice is the result of experience. The hundreds of thousands who have used Hood's Sarsaparilla, counsel those who would purify and enrich the blood to avail themselves of its virtues. He is wise who profits by this.

Great Builder—"Have used Hood's Sarsaparilla for indigestion, constipation and find it builds up the whole system and gives relief in cases of catarrh." William E. Weldon, Moncton, N. B.

Hood's Sarsaparilla Never Disappoints HOOD'S PILLS cure liver ills; the non-irritating cathartic.

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Tells the story. When your head aches, and you feel bilious, constipated, and out of tune, with your stomach sour and no appetite, just buy a package of

Hood's Pills

And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

Dollars For Doctors.

But Mrs. Douglas derived little benefit till she used B.B.B.

Proof after proof we have been furnishing how B.B.B. makes bad blood pure blood and cures cases that even the doctors failed to benefit.

Here's the case of Mrs. John Douglas, Fuller, Ont., an account of which she gives.

"I have used B.B.B. for impure blood, pimples on the face and sick headache. I tried a great many remedies and spent dollars for doctors' medicine but derived little benefit. I then started using B.B.B. and only took four bottles when my skin became clean and free from all eruptions. My other troubles disappeared also and I am now in perfect health."

INDIGESTION

CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO.,
Middletown, N. S.

Dear Sirs.—Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,
(REV.) F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N. S.

Sold Everywhere at 50 Cents per Bottle.

ONLY A COUGH!

But it may be a sign of some serious malady fastening itself upon the vital parts.

Puttner's Emulsion

will dislodge it and restore the irritated and inflamed tissue to healthy action.

Always get PUTTNER'S it is THE BEST.



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The Canadian Remedy for all THROAT AND LUNG AFFECTIONS. Large Bottles, 25 cents.

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The Home

Two Wood Piles.

"Ho, hum!" sighed Roy Miller as he sauntered out to the back yard and stood looking at the wood which had just been drawn into the yard. "That all has to be sawed and split and piled. For once I wish I had an older brother," and he shrugged his shoulders as he started toward the shed for the saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. As he came out from the shed he noticed that Luke Stafford and James Brent were both at the same kind of work. These two boys lived just across the street from each other, and before Roy went to work he stood and watched them a few minutes.

James was busy piling wood that he had already sawed and split, and it was an even, regular pile that any boy might have been proud of.

"That's the way Jim always works." Roy thought, with an admiring glance at the result of his friend's labors.

Just then the minister passed by the Brents' front gate. "All done but sand-papery, James?" he inquired with a smile.

James blushed at the implied compliment, and answered, "Pretty near, sir."

Just then Roy's attention was attracted by the voice of Luke Stafford, across the way. Luke's load of wood had been in the yard for about a week, but none of it was piled, and only a few sticks, lying in a heap beside him, had been sawed. Now he called out in drawing tones, "Maw! how many sticks do you need to-day?"

The sharp contrast between the two boys that he was watching, struck Roy as decidedly comical, and he sat down upon his own load of wood and laughed. Then he picked up the saw, and went to work with a will.

"I may not be able to rival Jim," he said to himself, as he sawed, "but I am bound I won't be like Luke, not if I have to stay up and saw nights!"

When Mrs. Miller came out to call Roy to supper, she looked in surprise at the wood which he had put in order.

"Why, Roy, how much you have done!" she said. "I am glad to see you take hold of your task so well."

"Oh," replied Roy, "I didn't relish the undertaking when I began, but I had an object-lesson which did me good."

"What was that?" asked his mother, looking interested.

"It was the contrast between Jim's and Luke's wood," replied Roy, pointing as he spoke.

Mrs. Miller, who knew both the boys well, looked and laughed; and then she said:

"I like the choice you made of patterns." And the pattern proved to be the one which lasted Roy all his life. If he was tempted to shirk any task after that, he was sure to hear Luke's lazy tones, as he asked, "How many sticks do you need to-day?"—Julia Darrow Cowles, in Young People's Weekly.

Make the Most of Yourself.

Shake off your listless, shuffly way, boys, gather up your God-implanted energies and set about making all there is to be made of yourselves. Now is your spring-time—your budding, growing, improving time; make the most of it, and fill each day to the very brim with sturdy activity and manly action. Throw back your shoulders; straighten up; look with a keen straight glance out upon the great work-field of the world, and see what it can teach you. The world has little need of you as yet. But you have great need of the world. It is full of experiences, and object-lessons, and hints and suggestions, for the days coming to you. Use your tongues little, but your eyes constantly. If young people would only use well their keen, quick eyes, and be governed by what they see, they would be spared many a slip and tumble into pitfalls that the ones in advance of them are just drawing themselves awa, from.—Selected.

The will of the late Robert B. Brigham, the millionaire Boston restaurant keeper, who left about \$2,000,000 for a home for incurables, will be contested by Mrs. Frances G. Brigham, of New York, who claims to be his lawful widow. Whether or not she is his widow depends upon the validity of an alleged decree of divorce rendered in 1888 upon a non-contested hearing.

Mr. Parmelee, the Canadian assistant minister of commerce, is in Jamaica on a special mission. He suggests as an alternative for the rejected fruit scheme that Jamaica negotiate with the Dominion for a similar service, costing the island only a few thousands and thus developing a permanent alternative fruit outlet against the inevitable competition of Cuba and Porto Rico under the preferential conditions in the American markets.

Canada and England.

THE SERVICES CANADA HAS RENDERED FULLY APPRECIATED.

A Prominent Brockville Business Man Pays a Tribute to the Good Work of a Canadian Institution in England.

[From the Brockville Recorder.]

One of the most successful business men in Brockville is Mr. Thomas Nappy, the well known Perth street grocer. Mr. Nappy is an Englishman by birth and the success he has achieved in business here, has enabled him for some years past to make an annual holiday trip to the Motherland. In a casual conversation with some friends in the Bank of Montreal, recently, Dr. Williams' Pink Pills happened to be mentioned, and Mr. Nappy said that if the pills effected many cures as marvellous as one that had come under his notice, he was not surprised that they were so frequently the theme of conversation. Asked later by a reporter of the Recorder to give the story, Mr. Nappy readily consented to do so, and we give it practically in his own words. "Don't be disappointed when I tell you that the cure did not occur in this country," said Mr. Nappy. As a matter of fact it occurred in England, and came under my observation on the occasion of two visits made to that country. During the summer of 1898, I paid a visit to my old home in England, and while there visited William Ledger, a relation of mine living at 45 Fitzwilliam street, Doncaster. In Ledger's family was a little girl, Lilly, about six years of age, who was absolutely helpless with what the doctors said was St. Vitus' dance, but really seemed to me more like paralysis. This child was one of the most pitiful sights I ever saw; more helpless than a new born babe. She could not move a single limb, and if the head was turned to one side or the other it remained in that position until someone changed it. The poor child had to be fed and looked after like an infant, and as the doctors had not been able to do anything to relieve her, recovery was not thought possible. Indeed, I said to the child's grandmother that I thought its early death would be a relief, not only to the child, but to its parents. This was the condition of the child when I left for Canada. Again in the summer of 1899 I made a holiday trip to England, and to my amazement when I visited my friend Ledger, I found Lilly as bright and active a child as one would find anywhere, with absolutely no trace of the trouble that had made her a helpless burden the year before. I told her parents I had never expected to see her alive again and asked what had effected her cure. "Dr. Williams' Pink Pills," said the father. He further said that returning from work one night, he found in the house a little book describing the pills, left during the day, and after reading it decided to use them in Lilly's case. After supper he bought some of the pills and gave the first to the child that night. In a few days they saw they were helping her, and in less than two months time there was not a child in the neighborhood, brighter, healthier, or more active. I have heard a good deal concerning what Dr. Williams' Pink Pills have done in this country, but this case coming under my own observation is as near a miracle as we can look for in these days, and shows why Dr. Williams' Pink Pills are so much talked about everywhere.

Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers, or sent post paid at 50c. a box or six boxes for \$2.50, by address to the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to try something else said to be "just as good."

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

JESUS AT JACOB'S WELL.

Lesson VII. February 18. John 4: 5-26.

Read John 3: 22-4: 45.

Commit Verses 11-14.

GOLDEN TEXT.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4: 24.

EXPLANATORY.

5. THEN COMETH HE, on his way from Judea to Galilee. A CITY CALLED SYCHAR. The ancient Shechem between Mts. Ebal and Gerizim. "Sychar" means drunken town, or lying town. THAT JACOB GAVE TO HIS SON JOSEPH. (See Gen. 33: 18-20; 48: 22). "Few places in Palestine, after Jerusalem, have had so much of Bible history connected with them."

6. NOW JACOB'S WELL WAS THERE. "One of the few sites about which there is no dispute." This well, measured in late years by Captain Anderson and by Lieutenant Conder, is seventy-five feet deep, and eight or nine feet in diameter. It was formerly much deeper, but has been filled up for thirty feet or more with rubbish. There are plenty of other springs in the neighborhood, but "the waters of Jacob's well have a great local reputation for purity and flavor amongst the natives of El-Askar and Nablus."

SAT (was sitting) THUS ON (by) THE WELL, probably on the low-curb usually placed around wells (Ex. 21: 33), resting, and waiting for the return of his disciples (v. 8).

IT WAS ABOUT THE SIXTH HOUR. Either noon, according to Jewish reckoning, or 6 p. m., according to one method of Roman reckoning, which many learned men think was used by John.

7. THERE COMETH A WOMAN OF (out of) SAMARIA. Not the city of Samaria, seven miles away, but from the country of Samaria; one of Samaritan race and religion. TO DRAW WATER. Dr. Trumbull thinks that she did not come from the city, but that "this was the well of the cornfields, dug there for the express purpose of providing water for those employed in the sowing and the reaping of those fields. Women were often engaged in the labor of the fields, or in ministry to laborers there, and this Samaritan woman seems to have been so employed."

JESUS SAITH UNTO HER. The reason is given in the next verse. The disciples had gone to the city half or three fourths of a mile away (8) TO BUY MEAT, for do. "Not meat," but "provisions," the plural being used in the Greek. GIVE ME TO DRINK. In regard to Oriental customs it is not considered "improper for a man, though a stranger, to ask a woman to let down her pitcher and give him a drink." Jesus asked for the water because he needed it, but he used the request as the best means of preparing the way for his teaching.

9. HOW IS IT THAT THOU, BEING A JEW. "Jesus would be recognized as a Jew by his dress. The color of the fringes on his garments was probably white; that of Samaritans would be blue. Doubtless other peculiarities indicated his nationality." The language certainly had local peculiarities, such as we find in different parts of every country, and which betray the part to which any one belongs! ASK-EST DRINK, etc. "The wonder of the Samaritan woman was that a Jew should seek, by asking and receiving drink, to make a friendly compact with a member of a hostile race." FOR THE JEWS HAVE NO DEALINGS WITH THE SAMARITANS. A remark thrown in by the writer to give the reason for her surprise. They have no dealings of friendly intercourse.

10. IF THOU KNEWEST THE GIFT OF GOD. His son, the Messiah, and the salvation was being brought to man. THOU WOULDST HAVE ASKED OF HIM. Emphasize the "thou" and "him." "Spiritually, our positions are reversed. It is thou who art weary, and footsore, and parched, close to the well, yet unable to drink; it is I who can give thee the water from the well, and quench thy thirst forever." AND HE WOULD HAVE GIVEN THEE LIVING WATER. "That is, a renewal, springing from an un-failing source (Gen. 26: 19), ever flowing, fresh."

11. SIR, THOU HAST NOTHING TO DRAW WITH. That is, the usual leathern bucket and line. Note her change of tone. "Sir," or "Lord," reveals the dawn of reverence. Unconsciously she gave utterance to a spiritual truth—the water of life beyond our reach, but the rope of faith long enough to reach it."

12. ART THOU GREATER THAN OUR FATHER JACOB? Can you dig a better well, or find sweeter water?

13. WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN. This water satisfying only bodily thirst for brief periods, and a type of all worldly supplies for the deeper thirsts of the soul.

Thirst is the type of the intense human desires which impel men to activity, and in the satisfying of which lie happiness, life and progress. Absence of physical moisture from a man's body for a day or two brings indescribable distress, and if continued long will cause death.

14. WHOSOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM. Observe the representation throughout that the water is a gift from Christ to humanity. God's good things can never be bought. Sin has wages, its rewards can be bought, but eternal life is God's gift.

SHALL NEVER THIRST. This does not contradict the Beatitudes, "Blessed are those that hunger and thirst after righteousness," but it declares that there is an un-failing supply always at hand for the thirst. Life is made up of a succession of thirsts and their satisfaction. There is no enjoyment unless there is a thirst, and unless the thirst be satisfied. This satisfaction is what is promised in this verse. The reason follows. The water that satisfies is not from without, an external supply, that may fail or be far away, but SHALL BE IN HIM A WELL (a fountain, a spring) OF WATER, SPRINGING UP INTO (unto) EVER-LASTING LIFE (compare John 7: 38, 39). The water to be living must flow forth. As many sided as man is, so many sided is the religion of Jesus. Jesus transforms the whole life, and makes the desert to blossom like the rose. The living waters are inexhaustible because there is no limit to the sources of supply, just as the fountains and art springs are filled from the limitless ocean, by means of God's "cloud chariots."

15. SIR, GIVE ME THIS WATER. Her soul is being awakened, and yet she does not fully comprehend his meaning. Hence the next lesson he teaches her in the following verses, the consciousness of her sin and need.

16. GO, CALL THY HUSBAND. A natural request, but leading to her confession of sin.

18. THOU HAST HAD FIVE HUSBANDS. Dr. Van Lennep ("Bible Lands," p. 557), referring to the terrible frequency of divorces among Jews and Muslims at the present day, says: "We have known a man not 40 years of age who had successively married and put away a dozen wives. . . . Women, too, not far advanced in age, are sometimes met with who have been married to a dozen men in succession."

19. I PERCEIVE THAT THOU ART A PROPHET. Both from his knowledge of her past life and from treatment of her sin. Jesus kindly shows the woman her sinful character, convinces her of sin, in order that she may feel her need and then seek for the waters of eternal life.

20. OUR FATHERS WORSHIPPED IN THIS MOUNTAIN. Doubtless pointing to Mt. Gerizim, at the foot of which they were standing.

21. JESUS SAITH UNTO HER. HIS ANSWER is admirable, the plain truth told in a way not to repel her. THE HOUR (the time) COMETH WHEN YE SHALL, etc., i. e., when ye shall worship the Father. Showing the loving and a tractive side of God, drawing us to worship above, but unrestricted by time or place.

22. YE WORSHIP WHOM YE KNOW NOT WHAT. Better as in R. V., "Ye worship that which ye know not: we worship that which we know." The two questions at issue between Jews and Samaritans were those of "holy place" and "holy Scripture." FOR SALVATION IS OF THE JEWS. Literally, the "salvation," the expected salvation, "is of the Jews," i. e., proceeds from them.

23. BUT THE HOUR COMETH, AND NOW IS. The new day has dawned; the Messiah has come. IN SPIRIT designates the worship of the mind and heart, a real, spiritual worship as distinguished from a merely formal worship. IN TRUTH designates sincerity of worship in the true way. FOR THE FATHER SEEKETH SUCH TO WORSHIP HIM. The seeking, the longing for worship is not on our part alone. The Father loves to have true worship, even as parents delight in the love and reverence of their children.

24. GOD IS A SPIRIT. Essentially, absolutely spirit. Therefore true worship must be of the Spirit.

25. I KNOW THAT MESSIAS COMETH. "Messias" is the Greek form of the Hebrew "Messiah," as "Christos" is the Greek translation of it. HE WILL TELL US ALL THINGS. What Jesus had been telling the woman implied that he could tell all things. Therefore she thought that possibly he might be the expected one.

26. I . . . AM HE. Your judgment is right. All that has been foretold of the Messiah is true of me. The woman accepted the truth, for she immediately went out and invited her friends to come. As soon as she recognized the good news and received it in her heart, she spread the news abroad.

NORMAL LESSON. No. 11.

THE NATURE OF SIN.

Sin has generally been divided by theologians into two classes—original sin and actual sin. We cannot do better than adopt that classification.

Original sin is that which is inherent in our fallen nature. In Adam we all fell. (Rom. 5: 19). He was both the natural and moral head of humanity (1 Cor. 15: 22), and he stood as the representative of his posterity (Rom. 5: 12). So we inherit a sinful nature (Job 14: 4; Psa. 51: 5). Now this old-fashioned doctrine has been confirmed from an unlikely source. Science teaches the law of heredity: that certain traits, characteristics, etc., are transmitted from ancestors: not merely physical resemblances, but mental and moral qualities.

We come now to actual sin. Perhaps the clearest, fullest, and most accurate definition is: "a want of conformity to the divine law." "Sin is the transgression of the law." (1 John 3: 4). The word really means lawlessness. As in the R. V. that verse reads: "Every one that doeth sin doeth also lawlessness: and sin is lawlessness." So "by the law is the knowledge of sin." Rom. 3: 20; 7: 7-13.

Many terms are used in Scripture to set forth the nature of sin. Sin is so complex, subtle, and manifold, that numerous and varied words are needed to define it. The following are some of the chief:

1. TRANSGRESSION. Passing over a boundary, doing what is prohibited, Ps. 32: 1. Thus was it with our first parents, Gen. 3: 11. Transgression may be outward—evidenced in overt acts, Isa. 55: 7. or it may be inward. Jesus gave us the spiritual interpretation: Matt. 5: 28.

2. There is another word which is sometimes translated simply "Sin," (Ps. 32: 1) which means "missing the mark." Thus there are sins of omission as well as commission. We have left undone the things we ought to have done, Rom. 3: 23.

3. INIQUITY. Which means perversity: that which is turned out of its proper course, or morally distorted. This term is used in a large number of passages, which the student can easily find. All the foregoing words are employed by David in Ps. 32: 1, 2. Our ways are unequal, Ezek. 18: 25, 29.

4. DECEIT AND DECEITFUL. Jer. 12: 2; Jer. 17: 9. And the worst form it takes is when we say we have no sin, 1 John 1: 8, 10.

5. WICKEDNESS. The opposite of goodness. Not merely, however, a negative term, but one devoting the activity, energy, and restlessness of sin Gen. 6: 5; Ps. 7: 9. The devil is "the wicked one," Matt. 13: 19.

6. UNGODLINESS. Which sets forth impiety, irreverence, the lack of veneration for God, Rom. 1: 18; 5: 6.

7. GUILT. Which rather describes the state or condition induced by sin—a condition amenable to punishment and needing atonement, Rom. 3: 19.

Sin takes many forms: secret and open ignorant and wilful, thought, word and deed, etc. In the Word of God many figures are employed to illustrate the nature of sin.

1. STRAYING OR WANDERING, As sheep. Isa. 53: 6.

2. REBELLION. God is a King and want of allegiance or homage to him is sin, Dan. 9: 5; Isa. 30: 9; Ezek. 12: 2.

3. DEBT. To God we owe faith, love, service; and since we have failed to render these we owe satisfaction to his law, Matt. 6: 12; 18: 30. How beautifully Jesus shows the cancelling of the debt, Luke 7: 40-47. A disparity in the debt, but both debtors equally insolvent and at the mercy of the creditor.

4. LOAD. Ps. 38: 4. Bunyon enlarges upon this figure and represents Christian with a great burden, which he loses at sight of the cross.

5. DISEASE. Isa. 1: 5. Puts the soul out of harmony, weakens its powers, and renders it liable to death. Wasting, loathsome, contagious, fatal. Needing divine healing, Isa. 53: 5; Jer. 3: 22; 17: 14.

6. BONDAGE. John 8: 34; Rom. 6: 16-22.

7. DEFILEMENT, POLLUTION, UNCLEANNESS. This aspect of sin is in the Bible everywhere implied. We need cleansing, Ezek. 36: 29; 1 John 1: 7.

Sin has many manifestations, but it is essentially one, and needs to be dealt with in its essence and integral nature. John 1: 29. That God for the faithful saying, 1 Tim. 1: 15. C. W. TOWNSEND.

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From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

JACKSONVILLE.—Expect to baptize in the font at Woodstock to-morrow morning. Seven more buried with their Lord last Sunday at Jacksontown.

FAIRVILLE N. B.—Last Sunday was a good day with us. Large and attentive audiences greeted the pastor.

2ND MONCTON CHURCH.—We have been holding special services with this church, for several weeks our labor has not been in vain.

HEBRON.—The Union meetings, beginning with the week of prayer, between the Baptist and Methodist churches of this place, continued 3 weeks and much good was done.

PENOBSCUIS, KINGS CO., N. B.—A very harmonious and successful annual business meeting was held at Penobscuis, last Thursday evening.

SACKVILLE, N. S.—Sackville and Hammond's Plains. We have been settled with these churches about four months.

GOLDBORO, N. S.—This church celebrated its first anniversary on the 13th inst.

nearly the entire church sat down together, thus expressing in outward act its professed unity as a family of believers in Christ.

HARVEY.—On Sunday, Jan. 14th, the church in Harvey held a roll-call. The church is under the pastoral charge of the Rev. Truman Bishop.

FREDRICKTON, N. B.—The work moves on encouragingly here. The annual business meeting was a delightful occasion.

Deliverance From Death.

The most wonderful interposition of God's power we have ever known was shown to this community a few days before Christmas, as follows: Leonard, aged fifteen, Layton, thirteen, sons of Henry McGill, and two boys of David McNutt, aged eleven and nine years, went to a small lake one and a half miles in the woods to skate.

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Agents wanted to sell the only authorized "Life of D. L. Moody" written by his son, Wm. R. Moody, Editor of "Record of Christian Work."

ROYAL Baking Powder. Made from pure cream of tartar. Safeguards the food against alum.

Acknowledgement. The kind friends of the 3rd Yarmouth church and congregation met at the parsonage on the 15th inst. in large numbers.

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February... HUGHES-K... MUGFORD... WHITING... MEEK-DAN... GOUDY-COR... STODDART... HILTON-FA... PARKER, EBE... S. and Amy E... N. S. ZINE-MORA... HALIFAX, N. S... FASH, WILLIAM... KATE MORASH... BLAKNEY-B... MAN ST., HAL... PASTOR Z. L. R... AND HATTIE BLA... ADAMS-HAY... HALIFAX, N. S... FASH, HAROLD... BELLE HAYS, BO... ZWICKER-R... RESIDENCE, TAN... HARRY S. ERB... ISLAND, N. S... TANCOK ISLAND... MACINTOSH... HOME OF THE BR... BY REV. W. H... TOSH TO SADDLE... MORASH-MC... BAPTIST PARSON... H. JENKINS, BU... LAIDE MCINNES... WEILAND-A... BRIDE'S PARENTS... TINGLEY, HENRY... VALE, N. S., TO... N. S. RAWDING-H... JAN. 17TH, BY... S. RAWDING TO... GILBERT HICKS... NAPOLIS CO., N... HARDY-WILL... MADRAS, DEC. 1... JOHN HARDY, OF... WILLIAMS OF ON... SMITH-SRAM... MILTON, N. S... ARCHBOLD, CHA... I., to Matilda S... CROSBY.—AT... MAIN ST., YARM... CROSBY FELL ASLE... AND 4 MONTHS... "PRESENT WITH... CLEMENTS.—... HALIFAX, DEC... SHE WAS A DAU... WM. BROWN OF... ZEALOUS CHURCH... HER MASTER AND... FOX.—AT LOW... 27TH AFTER A LING... AGED 33 YEARS, O... RANSFORD FOX, ... A NUMBER OF FRIE... IMPRESSIVE SERVI... TRIAN CHURCH, (L.C.)

MARRIAGES.

HUGHES-KINCAID.—At the residence of the bride's parents, East Scotch Settlement, Kings Co., N. B., Jan. 26th, by Pastor S. D. Irvine Adam M. Hughes, of Johnston, Queens Co., to Ida M. Kincaid, of Springfield, Kings Co.

MUGFORD-HURST.—At the residence of the bride's brother, Mr. Isaac Hurst, Port Hillford, on Jan. 25th, by Pastor R. B. Kinley, Moses Mugford to Secelia Hurst, all of Port Hillford.

WHITING-BURKE.—At the Baptist parsonage, Windsor N. S., Jan. 25th, by Pastor A. A. Shaw, George Whiting, of Halifax, and Elizabeth Burke of Newport.

MEEK-DANIELS.—At the home of the bride's aunt, Mrs. Nathanael Davison, Windsor, Jan. 24th, by Pastor A. A. Shaw, Spratt M. Meek, of Boston, and Blanche Daniels of Falmouth.

GOUDY-CORNING.—At Port Maitland, Jan. 10th, by Pastor E. A. Allaby, Capt. Israel Goudy to Mrs. Hannah Corning, both of Port Maitland, N. S.

STODDART-RAYMOND.—At Temple Parsonage, Yarmouth, N. S., Jan. 18th, by W. F. Parker, Daniel F. Stoddart and Ida D. Raymond, all of Yarmouth, N. S.

HILTON-FAULT.—At Temple parsonage, Yarmouth, N. S., Jan. 24th, by Rev. W. F. Parker, Eber G. Hilton, of Middleton, N. S., and Amy E. Fault, of Petite Riviere, N. S.

ZINK-MORASH.—At 15 Compton Ave., Halifax, N. S., Jan. 30th, by Pastor Z. L. Fash, William Zink, Mahone Bay, and Kate Morash, Halifax, N. S.

BLAKNEY-BLAKNEY.—At 185 1/2 Lockman St., Halifax, N. S., Jan. 31st, by Pastor Z. L. Fash, Alexander O. Blakney and Hattie Blakney, both of Halifax.

ADAMS-HAYS.—At North Baptist church Halifax, N. S., Sept. 27th, by Pastor Z. L. Fash, Harold Francis Adams and Clara Belle Hays, both of Halifax.

ZWICKER-RODENHISER.—At the pastor's residence, Tanook, Jan. 21st, by Rev. Harry S. Erb, Charles Zwicker of Rafuse Island, N. S., to Bessie Rodenbiser of Big Tanook Island.

MACINTOSH-LAUTZ.—Jan. 4th, at the home of the bride's father, Chester Grant, by Rev. W. H. Jenkins, William Macintosh to Sadie Lautz.

MORASH-McINNES.—Jan. 21, at the Baptist parsonage, Chester, by Rev. W. H. Jenkins, Burton Morash to Mrs. Adelaide McInnes.

WHILAND-APT.—At the home of the bride's parents, Jan. 29th, by Rev. L. J. Tingley, Henry E. Whiland, of Clements-ville, N. S., to Telma M. Apt, of Greenland, N. S.

RAWDING-HICKS.—At Clementsport, Jan. 17th, by Rev. J. T. Eaton, Lewelyn S. Rawding to Jessie Parker, daughter of Gilbert Hicks, Esq., of Clementsport, Annapolis Co., N. S.

HARDY-WILLIAMS.—At Perambore, Madras, Dec. 11th, by Rev. S. H. Curtis, John Hardy, of Chicacole, to M. Augusta Williams of Onslow, N. S.

SMITH-SEAMOND.—At the parsonage, Milton, N. S., Jan. 13th, by Rev. W. L. Archibald, Chas. Smith of Providence, R. I., to Matilda Seamond of Milton.

DEATHS.

CROSBY.—At his parents residence, Main St., Yarmouth, N. S., Jan. 23rd, Roy Crosby fell asleep in Jesus, aged 20 years and 4 months. "Absent from the body." "Present with the Lord."

CLEMENTS.—At 8 Campbell Road, Halifax, Dec. 19, Mrs. Albert Clements. She was a daughter of the late Deacon Wm. Brown of the North church, and a zealous church worker. She dearly loved her Master and has gone to be with Him.

FOX.—At Lower Southampton, on Jan. 27th after a lingering illness William Fox, aged 33 years, only surviving son of Wm. Ransford Fox, leaving a father, sister and a number of friends to mourn their loss. An impressive service was held in the Presbyterian Church, conducted by Chas. Sirling (Lic.)

HARPER.—At Baie Verte, on the 19th inst., Cythia Read, beloved wife of William Harper, in the 76th year of her age. Sister Harper was baptized by the late Dr. Hopper, and united with the Brussels St. church and afterwards removed to this place. Her illness was brief, but it seemed as if her life work was done and God took his servant home. She was a lady of true Christian character, whom to know was to love and esteem. She leaves a husband over 80 years of age, who is only waiting the summons to meet her in the bliss beyond. The memorial service was held at her late residence, and afterwards the remains were taken to Sackville for interment, where services were held by Pastor Daly.

SULIS.—At Smith's Cove, Digby Co., N. S., Jan. 18th, the beloved wife of Deacon John Sulis, aged 87. At the hour of rising she heard her Master's call, and passed on without a struggle and a groan. She sleeps in Jesus and is blest. For a number of years she has been confined to her home, but happy and deeply interested in the Lord's work and those she held dear. Naturally of an amiable disposition, by grace she developed those qualities which adorn the Christian life. For sixty years she was the help and comfort of her husband, who survives her. Children, grandchildren, and numerous relatives and friends mourn their loss, but rejoice at her gain. None will miss her more than the daughter who so devotedly cared for her. May the Lord comfort and sanctify.

BLAKNEY.—At her home in Woodstock, on the 19th inst., Mrs. Ella, beloved wife of Rev. J. C. Blakney, in the 65th year of her age, leaving a grief stricken husband, one daughter, (the wife of Dr. Baker,) two adopted daughters, four sisters, and three brothers to mourn. Mrs. Blakney was the eldest daughter of the late Dea. Israel Churchill. In early life she experienced religion, and was baptized by Rev. Thos. Todd, who in after years had the pleasure of performing the marriage ceremony. As a wife and mother she was true and devoted. As a Christian faithful and exemplary. In her protracted sickness, patient and resigned. She was truly a right hand supporter to her husband in all his work of a Christian pastor. All that love and kindness could perform was done for her by her husband. All that medical skill could suggest was done by her physicians, Drs. Kierstead and Baker. The large attendance at the funeral marked the respect in which the deceased was held. A sermon was preached by the writer in the Albert street Baptist church, text, 17th Psalm 15th verse. Revs. J. W. Clark (P. B.) and W. B. Wiggins, (R. B.), assisted in the service. Rev. 14: 13.

EATON.—At Centreville, Kings Co., N. S., Jan. 27th, of paralysis of the spine, James Percy, fourth child of E. H. and Clara L. Eaton, aged nine years. He was of a beautiful disposition, and his illness of several weeks' duration, was borne with great patience. He will be greatly missed as he was a general favorite. On the death of his sister three years previous, he would talk much of heaven, and we think of him as gone to join that happy band.

REED.—On January 10th at Sherstone, N. B., Miss Ruth Reed, aged 50 years. This sister had for some time been suffering with consumption, and her death was a blessed release. As she was a native of Caledonia, her remains were there laid to rest in the Baptist burial ground, and in the adjoining meeting house the Rev. C. W. Townsend conducted a memorial service, delivering an earnest discourse from the words, "The time is short."

DUNCAN.—There died at the Five Mile Plains, Windsor, early on Saturday morning the 20th inst., Mrs. Duncan, at the advanced age of one hundred years and two months. Mrs. Duncan was born in Horton, Kings County, in November, 1799, consequently she lived in three centuries, this has been the experience of few indeed. She was in her sixteenth year when the battle of Waterloo took place, and in her thirty-eighth year when Queen Victoria ascended the English throne. She had a retentive memory, and could recount many things she had heard in early life about

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the Duke of Kent, the American War, etc. Her maiden name was Silva Harrington. She married first a Mr. Sampson, by whom she had a large family. Her second husband survives her. A week ago five generations of this family were living, the eldest being Mrs. Duncan, and the youngest a babe aged nine months. Mrs. Prescott Allison and Mrs. James Croxon of the Plains are granddaughters of the old lady. Mrs. Duncan was well known in Windsor and in Horton. All who knew her ever had a good word to say in her behalf. The funeral took place on Monday, and was largely attended by mourning relatives and friends.

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Have you been smoking a good deal lately and feel an occasional twinge of pain round your heart. Are you short of breath, nerves untinged, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious.

Here's what Mr. John James, of Caledonia, Ont., has to say about them: "I have had serious heart trouble for four years, caused by excessive use of tobacco. At times my heart would beat very rapidly and then seemed to stop beating only to commence again with unnatural rapidity.

"This unhealthy action of my heart caused shortness of breath, weakness and debility. I tried many medicines and spent a great deal of money but could not get any help.

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News Summary

The Marquis of Queensberry, who was born July 20, 1844, and succeeded to the title in 1858, is dead.

G. T. Fulford, of Brockville, Ont., Hon. Robert Watson, of Manitoba, and J. B. P. Casgrain, of Montreal, have been appointed senators.

Seven hundred employes of the Montreal Cotton Company's mills at Valleyfield, Que., went out on strike on Tuesday, demanding an increase in wages.

Hon. Finley McNaughton, ex-Speaker of the Manitoba Legislature, has been appointed to the Senate to fill the vacancy caused by the death of Senator Sutherland.

Major Septimus J. A. Senison, has been appointed aide de camp on the personal staff of General Lord Roberts and will be the representative of the Canadian contingent.

Euton Bermette, a French-Canadian of St. Norbert, who was nine years old this time last century, died on Tuesday. He was born in Manitoba in 1790 and he never spent a month outside the province. He was probably the oldest man in Canada.

Owing to the discovery that cotton khaki is insufficient protection for troops sleeping in the South African plains, the government is starting to re-clothe the forces in the field with woollen khaki and has already ordered 95,000 suits in Glasgow alone.

Miss Maude Gonne, known as the Irish Joan of Arc, arrived in New York on Monday. "The object of my visit here," she said, "is to arouse sentiment in favor of the Boers. They are struggling for liberty. I believe that the sentiment here in favor of the Boers is growing."

The strike of carpenters engaged on the exposition buildings in Paris came to an end on Monday. An increase of ten centimes per hour for work on buildings twenty-five metres or more in height was recognized by the arbitration committee as a just demand, such work being considered dangerous.

The London Chronicle says that, while Colonel Baden-Powell's book on scouting has to be purchased by English soldiers at its published price, within a week of its appearance it was translated, published and distributed without cost to every soldier in the German army.

W. G. Parmelee, deputy minister of trade and commerce, has returned from his trip to Trinidad, where he was looking out for prospects for better trade relations between Canada and the island. On Tuesday he met at Ottawa the Trinidad delegates and they had a long talk over trade matters.

The by-election for the Ontario Legislature in East Middlesex, rendered necessary by the death of Hodgins, Conservative, resulted on Wednesday in the return of Robson, Conservative, by one hundred majority over McWilliams, Liberal. The Legislature has been called to meet on the 14th inst.

During a tornado Monday night an express train on the Newfoundland railroad was lifted off the track and deposited in a bog some distance away, only the engine holding to the rails. The track was not disturbed. The baggage car took fire and was destroyed, with its contents, including the whole colonial mail for Canada and the United States. Nobody was injured.

The twentieth century will have twenty-four leap years, the greatest number possible. The month of February will have five Sundays three times during the century—in 1920, 1948 and 1976. The middle-day of the century will be January 1, 1971. There will be 380 eclipses during the century. The earliest date in the century on which Easter can occur is March 12 and the latest April 25.

A letter from a Hanoverian officer, formerly of the 22nd German infantry, but now among the military advisers of the Boers, says that nearly 10,000 trained European soldiers, including quite 300 officers, are among the Boers. Referring to the military situation at Ladysmith, the officer says: "Owing to the strength of our position, on a circle of heights like Sedan, we cannot be brushed aside except by a relief column outnumbering us two to one."

The report of the South Carolina dispensary liquor bureau for the year 1899 shows that the total net profits of the system were \$414,181. In contrast with the South Carolina dispensary system is the New York license system, which during the past year returned a net profit of \$12,582,248. New York's population is nearly six times larger than South Carolina, but its receipts from its liquor traffic are about thirty times greater.

When this paragraph catches your eye you will see at once that it is an advertisement. But how else can we let you know what a capital thing Adamson's Botanic Cough Balsam is? Write and tell us. 25c. all Druggists.

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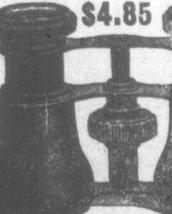


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The Farm.

The Farmer Boy of 1900.

BY EDGAR L. VINCENT.

The farmer boy who opens his eyes on the dawn of the year 1900, will see a country altogether different from that which greeted his grandfather of a hundred years ago.

A hundred years ago almost the only team the farmer had was a yoke of oxen. Now one but the wealthy could own a span of horses.

Now our farming lands stretch away across the continent, three thousand miles to the Pacific. The broad prairies of the West team with cattle and sheep, and the farmer must have most improved machinery, and plenty of it, to do the work upon his farm.

Schools, churches, libraries, academies, colleges and other educational agencies are at his very door. Neighbors are within a stone's throw.

So the farmer boy of 1900 must know things which would have seemed impossible to the lad of the early century. He must be able to hold the modern plough, to run a reaper, to ride the mower, to manage an engine and all the farm appliances which inventive genius has placed within his reach.

What, in view of his opportunities and his privileges, should be the courage of the youth of the present? Should he feel it a burden that his lot is cast in the country? Should he be at all inclined to think that young men in other lines of business have an undue advantage of him, and be anxious and watching for a chance to slip away from the farm and allow himself to be swallowed up by that octopus, the city?

The boy who looks at the matter in this light falls absolutely of rising to the grandeur of his calling. There never was a time when it meant more to be a farmer

than now. The oldtime sentiment that the farmer is rather inferior to men in other professions, and therefore a being to be avoided, has long since passed away.

One of the leading magazines of the day recently said: "If you have a farm, keep it; if not, get one; for the time is coming when the population of this country will be divided into monopolists, dependents and farmers; and the farmer will be the most independent of all men, and will be the saving power of our institutions."

Upon this we have only one criticism to make. The farmer now is the most independent of all men, and he is the saving power of our institutions to-day. It is true that upon the farmer more than upon the farm must, after all, depend the future of the nation.

The farmer boy of 1900 may be a power for good. He will be if he rises to his privileges.—N. Y. Tribune.

Dear Sirs.—I was for seven years a sufferer from Bronchial trouble, and would be so hoarse at times that I could scarcely speak above a whisper. I got no relief from anything till I tried your MINARD S HONEY BALSAM. Two bottles gave relief and six bottles made a complete cure. I would heartily recommend it to any one suffering from throat or lung trouble.

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Mr. Bowser is one of the many knights of the grip who have used Dodd's Kidney Pills with entirely satisfactory results. He states that Dodd's Kidney Pills according to his experience do what they are recommended to do. His trouble was backache and Dodd's Kidney Pills cured him of it.

Commercial travellers seem peculiarly liable to disorders of the kidneys. Nor is this remarkable when the circumstances of their occupation are taken into consideration. Constant change of diet, variation in drinking water, damp bed clothing and the hundred and one little hardships and exposures common to the life of a professional traveller cannot help but have a serious effect on the kidneys.

"Re Dodd's Kidney Pills I beg to state that I have used them for pain in the back and have found them to be all you recommended, viz., a positive cure for all kidney trouble. I believe they are a splendid tonic—good enough for me anyway."

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All his life Dr. Slocum has given to scientific pursuits; and this discovery which he has made comes as the result of years of incessant work and toil.

Thus it is we are now able to say to you that consumption can be cured. The cry of the afflicted has not been sent up in vain.

There is hope for the hollow-chested, pale, weary consumptive.

This hope we hold up to you, Dr. Slocum's researches have brought him face to face with the scientific fact of incalculable value to future generations—a fact that will if properly understood and acted upon, render consumption, before long, as rare amongst the civilized countries as the Black Plague.

Dr. Slocum's discovery embraces a complete system for the treatment of this dreadful disease, at present so little understood as to be called "incurable."

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This will enable you to see for yourself that consumption is curable.

It will prove that mankind can now grapple with the demon which has dragged so many millions to their graves.

The hand-maidens of consumption—weak lungs, pneumonia, bronchitis and similar diseases of the throat and lungs and also diseases of weakness, loss of flesh and so forth, which so often degenerate into consumption itself—are also positively cured by the Slocum system of treatment.

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FREE! This beautiful little Lady's Watch for selling a box of our full-sized 12-in. Doyles at 10 cents each. Fine Boy's Watch for selling 7 doz. Latest and prettiest designs; sell at sight. No Money Required. Simply write and we send Doyles postpaid. Sell them, return money, and we mail your watch free. Unsold Doyles returnable.

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Personal.

The pulpit of the Main St. church was very acceptably supplied on Sunday last, by Rev. A. B. Lorimer, of Woonsocket, R. I. It is expected that Mr. Lorimer will remain with the church during the month.

All Men Prize Muscle and Strength.

Paine's Celery Compound Builds up the Weak and Broken-down.

It has Special Elements That Purify and Enrich the Blood.

It Quickly Expels Disease Germs from the System.

Heaven's grandest and most glorious creation is the man who is physically perfect—blessed with iron nerves, brawny muscles and fulness of strength.

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Heaven, always kind to those who are willing to help themselves, has given to failing and ailing men Paine's Celery Compound, the greatest and grandest of health-giving medicines.

Millions are now using Paine's Celery Compound with mighty and happy results. High encomiums and thankful letters come from physicians, clergymen, bankers, legislators, business men, mechanics and farmers who have been made well and strong after months and years of sickness.

Try it, ye men who are honestly seeking after health! Disappointed in the past by worthless pills, nervines, sarsaparillas and concoctions, you will have cause to thank Heaven for Paine's Celery Compound. The good results that follow the use of one bottle are wonderful and convincing.

Bakers' Bad Backs.



We little know the toil and hardship that those who make the "Staff of Life" undergo. Long hours in superheated and poorly ventilated work-rooms is hard on the system, gives the kidneys more work than they can properly do, throws poison into the system that should be carried off by these delicate filters. Then the back gets bad—Not much use applying liniments and plasters. You must reach the Kidneys to cure the back. DOAN'S Kidney Pills cure all kinds of Bad Backs by restoring the Kidneys to healthy action.

Mr. Walter Buchanan, who has conducted a bakery in Sarnia, Ont., for the past 15 years, says:

"For a number of years previous to taking Doan's Kidney Pills I suffered a great deal from acute pains across the small of my back, pains in the back of my head, dizziness, weary feeling and general debility. From the first few doses of Doan's Kidney Pills I commenced to improve, and I have continued until I am to-day a well man. I have not got a pain or ache about me. My head is clear; the urinary difficulties all gone; my sleep is refreshing and my health is better now than for years."

The Mighty Curer THERE IS NOTHING SURER FOR INDIGESTION Than



Highest Endorsements. FREE SAMPLES for the Asking. K. D. C. Co., Limited, New Glasgow, N. S., or 127 State Street, Boston.

News Summary

An appendicitis club is being organized in Cleveland. Only those who have suffered from appendicitis and have a surgeon's certificate to show that they have undergone an operation are eligible to membership.

Wm. S. Wright, ex-member of the Kentucky Legislature, was assassinated at Boone Fork, on the Kentucky river, Thursday night. He was a prominent lawyer and Democratic politician. There were five shots and two took effect.

The steel department of Phillips, Nimick & Co.'s Rolling Mill, at Pittsburg, Pa., was wrecked Monday and a dozen men injured by an explosion of a battery of four large boilers. The loss to the plant will be enormous. Five of the injured men were mutilated almost beyond recognition. One man died and more deaths may result.

S. N. Tison and Capt. George H. Oakes, of Boston, have been in Eastport looking over the ground in relation to the opening of the steamship line between Boston, Bar Harbor and Eastport, by the Boston and Main Steamship Co., organized in Portland last July.

A man 113 years old lives in Utica. His name is Abraham E. Elmer, and he is the oldest inhabitant of New York State. He was born in Warren, Herkimer county, and lost his eyesight fourteen years ago, but otherwise is well preserved.

The MESSENGER AND VISITOR has pleasure in noting recent improvement in a number of its exchanges. The Sun, of St. John, has added four pages containing much interesting and valuable reading matter to its Saturday edition; The Morning Chronicle, of Halifax, has recently enlarged and improved both its daily and weekly editions; The Daily Telegraph of St. John has become an eight page paper, with seven columns to the page, and its adoption of the linotype system in printing has added materially to the beauty and clearness of its type. The Freeman is the name of a new St. John weekly paper edited by Mr. W. K. Reynolds, which we are pleased to add to the number of our exchanges. The Freeman claims to be independent in politics and representative in a general way of Roman Catholic interests.

Spurgeon Tabernacle Rebuilding Fund.

Received in cash and promises. Previously acknowledged, \$78; Rev. A. I. Vining, \$1; Rev. Isaiah Wallace, M. A., \$1.—\$80. C. W. TOWNSEND, Hillsboro, N. B., Feb. 1st.

Women As Judges.

As Color Critics They Say Diamond Dyes Are the Best in the World.

As a rule women are by far the best judges of colors. Their vast experience in the innumerable shades and tints brought out by European professional dyers in dress fabrics, ribbons, silks, trimmings and gloves, give them a knowledge and advantage in colors that few men possess.

As color critics and judges, the women of all civilized lands have long ago made Diamond Dyes the popular home favorites for the coloring of all faded and dingy looking garments and fabrics of wool, silk or cotton.

Everywhere, intelligent and economical women, after thorough tests and trials, have found Diamond Dyes to give the richest, fullest and most lasting colors—colors that for brilliancy and durability surpass the best efforts of professional dyers.

To secure ease, comfort and perfect success in home dyeing, the Diamond Dyes should be used at all times.

Working on the great reputation of Diamond Dyes, some unscrupulous people are putting up imitation dyes in packets. Such dyes are a source of danger to the dyer and the materials to be colored. See that each packet of dye purchased has the name "Diamond."

Advertisement for 'SURPRISE' soap. Includes text: 'ONLY ONE BEST. There's only one best soap—"SURPRISE." It's a pure, hard, perfect soap. It makes clothes cleanest and whitest in the least time and with least work. No boiling, scalding or rubbing—all the dirt simply goes away when "SURPRISE" Soap comes. It costs but 5 cts. a cake, but lasts as long as if it cost 15. Don't take a "just-as-good" soap. There is no soap as good. Remember the name—"Surprise."

Advertisement for Dykeman's Dress Goods. Includes text: 'Dykeman's (Three Entrances) 97 King st. 59 Charlotte c S. Market Great Reductions in Dress Goods. Double width meltons in Black and Navy, Green, Brown, Cardinal and grey at 13c. per yard. Regular 22c. quality. Wool Box Cloth—Regular 55c. quality for 35c. in two shades of Brown and Royal Purple. Brocaded Black Goods 60c quality for 40c. Black Crepons 75c. quality for 45c. \$1.00 Black Crepons for 69c. SEND FOR SAMPLES—We pay expressage on all parcels amounting to \$5.00 or over. On all orders amounting to \$50.00 and over we will allow a discount of 5 per cent. F. A. DYKEMAN & CO., St. John.

Winter Suits Overcoats, Ulsters, and Reefers

are continuing to go at reduced prices at FRASER, FRASER & CO. FOSTER'S CORNER, 40 and 42 King Street, St. John, N. B.

Advertisement for St. John Business College. Includes text: 'NOV. 25th WE PUBLISHED THE NAMES and addresses of thirty of our students who had recently obtained good situations. Since then eleven more names have been added to the list. Ten of our students are under one roof in the C. P. R. offices, St. John—two of them chief clerks. BUSINESS and SHORTHAND (PITMAN) Catalogues to any address. S. KERR & SON, 112 Falls Ave., St. John.

Advertisement for FRUIT and HAY FARM. Includes text: 'FOR SALE at Smith's Cove, Digby County, N. S. Situated in close proximity to good School, Churches and Railway Station. For particulars apply to J. A. GATES & CO., Middleton, Annapolis Co., N. S.

Advertisement for PEERLESS PACKAGE OF GAMES AND HOME AMUSEMENTS. Includes text: 'A Grand Collection of Games, affording Fun for the Whole Year. Don't miss this chance to a lifetime. See what you get:—1 set Dominoes, 1 Chess and Checker-Board and Men, 1 game of Authors (48 cards in pack), 1 game of Fox and Geese, 1 game Nine Men Morris, 1 game Fortunes, 1 game Fourtells, 13 Magic Tricks, 1 game Clairvoyant, 1 game Shadow-Play, 1 game Tableaux, 1 game Pastonettes, 175 Select Autograph Album Vases, Magic Age Table, 50 charming Conundrums with Answers, 11 Parlor Games, Magic Music, The New Book, Order of the Whistle, The Great Game of Rival Cities, 1210, Secret of Ventriloquism. All neatly packed and mailed, post-paid, for only 45 cents; 3 packages \$5 cents. Big catalog of books and novelties with each order. Address: EXCELSIOR BOOK Co., Toronto, Can. (Mention this paper.) Write to-day, as this offer may not appear again.

THE CHRISTIAN VOL. XVI Prohibition. been advised moved during mover and the said, be decid Ottawa, of the with members favorable to p on the Govern Opposition an chosen to pre Commons. T the resolution "That in vie on March 26, most effectual perance, and t public opinion to promote such substantial ma votes polled th of September jority in all the tion of all the is now of the of Parliament to will secure the beverage purch ritories which l On the Verge of governor, th fronted with enaly threate elections the named Taylo spite of a sy under Democr poss of favori date. Mr. T took the out abarge of his puted by Mr. when the L body, in the proceeded to having a maj the election Democrat can occurred whi A large num part of the S had come, an inal, apparen Legislature t are said to House, and for governor deliberately being fired House. Go having been lature, took occurred on Governor, a rnor of the ler has decla rection and London, a State and a clear that t if carried int ly be a bip It now app likely to ge points in dis Courts. Bu estingencie