

# Messenger and Visitor.

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**What Did it Signify?** The correct interpretation of the Imperial Privy Council's deliverance of 1895 on the Manitoba School Question is not now the burning question it was a year ago. Theoretically, however, it remains a matter of much interest, and inasmuch as Roman Catholic Bishops and others are declaring that the settlement recently effected between the Dominion Government and the Government of Manitoba deprives the Catholic minority of that province of constitutional rights and is, therefore, no real settlement, the question alluded to cannot be said to have ceased entirely to be one of practical importance. In this connection certain statements—recently published—of the Hon. Edward Blake are of much interest. What Mr. Blake says is indeed not necessarily of final authority in the matter, but considering his eminence as a legal authority and his peculiar and intimate relations to the Manitoba case, his opinion must be received on all hands with the greatest respect. Mr. Blake was senior counsel for the Catholic minority before the Privy Council, and no one is in a better position to say what their Lordships of the Privy Council were asked to decide, and what their decisions really were than he. Mr. Blake was also the author of the Dominion Act under which the questions concerning the Manitoba School Law were submitted to the courts, and no man knows better than he what kind of questions it was contemplated should be determined through such reference to the courts.

**Two Different Views.** A year ago when the correct interpretation of the Privy Council's deliverance was being freely discussed in Parliament and elsewhere, we were assured on high legal and Parliamentary authority that by that deliverance it had been made imperative upon the Canadian Government to issue a remedial order, and, if this were not complied with by Manitoba, to introduce in Parliament a remedial bill securing to the Roman Catholic minority of that province the restoration of the privileges as to Separate Schools which they had enjoyed previous to the provincial school legislation of 1890. It was also contended that Parliament was bound, if not constitutionally, then, at least morally, to pass such a bill. Eminent support was not, however, wanting for the quite different view of the case which this journal, as well as many others, adopted. On that view it was held that what had been determined was not the constitutional rights of the Roman Catholic minority to Separate Schools, but simply their right to present their case to the Governor-General in Council and seek the redress of their grievances, that the deliverance had not made it imperative upon the Government to issue a remedial order or to introduce a remedial bill for the restoration of Separate Schools in Manitoba and had not made it either constitutionally or morally imperative upon the Parliament of Canada to enforce such order by the enactment of a

remedial law. But what had been determined, it was held, was that the case of the Catholic minority was one on which Government and Parliament might act with discretionary power, and, if it were deemed best, enact remedial legislation, restoring in whole or in part to the Roman Catholic minority the privileges which the school law of 1890 had taken away. And this discretionary action, it was held, should be determined by regard for common justice and the general welfare of the country.

**What Mr. Blake Says.** On account of the difference of opinion which has prevailed in reference to this subject, and for other reasons given above, it is interesting to get Mr. Blake's view of the matter. From a letter of his recently written to the Hon. Charles Fitzpatrick, Solicitor General of Canada, we quote the part which particularly bears upon the point in question, and from which we think it is quite clear that Mr. Blake regards the action which Government or Parliament may take in such a case, as purely discretionary and political, and not as the execution of a legal decision made imperative on constitutional grounds. Mr. Blake says:

"I think it is an entire misapprehension of the judgment of the Judicial Committee in Brophy's case to say that its effect was that the Roman Catholic minority in Manitoba were entitled to their separate schools as they had enjoyed them previous to the Manitoba Acts of 1890. The gist of that judgment was that, contrasting the state of things under the laws prior to 1890 with that created by the laws of 1890, the rights or privileges which the Roman Catholics had enjoyed under the former had been affected by the later laws, thus rendering admissible an appeal to the Governor-General-in-Council under the Manitoba Union Act, and giving the Governor-General jurisdiction to proceed under that act. This was a question of law or of mixed law and fact, and therefore properly entertained by the Judicial Committee as an appellate court of law. It was upon this ground that I succeeded in inducing the court to touch the question at all. It is abundantly clear, as every one will see who reads the print of the argument, that the Judicial Committee drew a sharp and, in my opinion, absolutely true line between this question of the jurisdiction of the Governor-General-in-Council and the question whether at all, and if so in what form and to what extent, the jurisdiction should be exercised by the Canadian authorities. These were questions not legal but political, not of binding obligation but of discretion on which the Judicial Committee were not and could not properly be asked to decide, which during the argument they plainly intimated to be beyond their judicial province and as to which they expressly say that the course to be pursued must be determined by the authorities to whom it is committed by the statute, and it is not for this tribunal to prescribe the precise steps to be taken; their general character is sufficiently defined by the third sub-section of section 22 of the Manitoba Acts."

**Of International Concern.** The lowering of the water in the great lakes of this continent is a matter which is attracting some attention. It is alleged that within the last ten years, there has been quite a marked subsidence, some estimates making the change of level as great as eighteen inches or two feet. Others, however, do not believe that the subsidence has been nearly so great. The causes of the change of level, and whether it is to be regarded as permanent or only temporary, are also matters of discussion. The water in the lakes has been unprecedentedly low during the past year or two. But there have previously been periods of subsidence which proved to be only temporary, and it is not unlikely that it may prove so in the present case. Yet it is possible that the

supply which the lakes are now receiving is sufficiently less, as compared with the past, to cause a permanent lowering of the water surface sufficient to affect the interests of commerce on the lakes. A proposal, originating in Chicago, is made to urge the United States Congress to raise the levels of Lakes Erie and Michigan by damming the Niagara river. Whether or not this is a feasible scheme we do not know. But the damming of the Niagara, as the Montreal Witness points out, would necessarily be a matter for international consideration, and it is of great importance to Canada that there shall be no interference with natural conditions which would be likely to affect injuriously the navigation of Lake Ontario and the St. Lawrence. The damming of the Niagara, the Witness thinks, would not do that permanently, but if the proposal is carried out to connect Lake Michigan with the Mississippi by means of a navigable waterway, it is possible that "the level of Lake Ontario and the St. Lawrence may be very appreciably lowered." In view of the interests on both sides, which may turn out to be conflicting interests, the Witness thinks that "the whole question of the navigation of the great lakes and the St. Lawrence and the maintenance of their levels ought to be the subject of a friendly treaty between the two governments, before some incident arises to create unfriendly feelings between the two peoples."

**Temperance Reform in New Zealand.** In New Zealand the public sentiment in favor of the legal prohibition of the liquor traffic has attained great influence and made itself strongly felt in the politics of the Colony. As we understand the matter, there is now on its statute a law requiring the Legislature to pass a prohibitory law as soon as the people shall have declared in favor of the same by a three-fifths majority, and also providing for the taking of a plebiscite on the question at every general election, so long as this law shall remain unrepealed. The efforts of the Prohibitionists at the general election held in December last were directed toward two objects; first the securing of the necessary majority by plebiscite, and, secondly, the election of a Legislature pledged to carry out a prohibitory law, if the plebiscite resulted favorably. In the first matter they were disappointed. The plebiscite did not give a majority in favor of prohibition, but it did show that in two and a half years there had been an advance in the prohibition vote from 49,000 to 96,000. But in the effort to elect a majority of the Legislature the Prohibitory Alliance was successful. Out of an Assembly of 70 members 37 were elected as pledged Prohibitionists, against 29 pledged against the reform, and four whose position on the question is uncertain. The constitution of the Legislature will thus prevent the repeal of the legislation guaranteeing the enactment of a prohibitory law as soon as the country shall have declared for it by a three-fifths majority of the electors.

**The annual convention of the B. Y. P. U. of America** was appointed to be held in Brooklyn, N. Y., but it appears now to be quite doubtful whether the arrangement will be carried out. The cause of the uncertainty is the unwillingness of the Trunk Line Association to grant so favorable railroad rates as have been enjoyed in previous years, one and one-third fare for the round trip being the best that is offered. It is stated that the Chattanooga Baptists stand ready to entertain the Convention, and as it is understood that a single fare return rate would be obtainable if Chattanooga were made the place of meeting, it seems not improbable that the change will be made.

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## What I Saw and Heard in Boston.

No. 1.

A train of the Boston and Maine line landed me in this city in a rollicking furious snow storm. I found lodgings just back of the old State House. Never before did I know that, within the circumference of Boston, there was a spot so calm and restful as this. That hill, on the slope of which the legislative chamber is fixed, is the centre of a cyclone. Around it is the rush and roar of Boston trade and life. But in this centre there is no rattle, no hurry, the noise is mellowed by its distance. If any friends from the provinces by the sea want to stay near the throbbing life of Boston for a time and still be in perfect quiet, just try "The Curtis," 45 Mt. Vernon St., five minutes walk from it and you are in the middle of affairs.

To the Jews the Temple was the centre of Palestine—the centre of Jerusalem. To the temple then in Boston Baptists naturally go. At 11 a. m. Friday Mr. Moody is there. The floor and two galleries are packed. How many? Three thousand! A guess, perhaps more, perhaps less. Power to heal is present. All feel it. All acknowledge it.

There are two distinct currents of force setting out from Christ through D. L. Moody, one is toward saints, the other toward sinners. Physically he is stout, very stout. He carries the pounds avoirdupois of a man who lives after the flesh. But he is an outstanding illustration that a man can live after the Spirit and bear three hundred pounds of flesh and bones up to the serene heights of spiritual life. D. L. Moody is surcharged with the spirit of devotion. Great is his personal magnetism. That endowment, with all others he possesses, is fully consecrated to Christ. He draws from Christ, the great reservoir of devotion, and, through his own generous nature and personal magnetism, he turns the current on to the Christian public. People bearing Christ's name feel and acknowledge their deficiencies, and they feel coming over them the ambition to climb up at least to the level on which the greatest evangelist of the last half of the nineteenth century stands. Climbing, consecrating, believing, working, are four words which carry D. L. Moody's lessons to the Christian people already in Christ.

The other current coming out from the old boy, I would say, but that has an unsavory odor, and so I will say this aged boy, for he seems to have brought along with him from early days, the openness, the simplicity of the honest good natured boy, goes out to the unconverted, to the sinner unswayed—the sinner in every walk of life. What skill, what power, what captivating persuasiveness he emphasizes to draw sinners to Christ. I say draw, for it is draw rather than drive. The unconverted cannot fail to see that the evangelist regards this world and all its possibilities as of but little moment, they shrink to nothingness when contrasted with the possession of a personal Christ. What humor, what seriousness, what pathos, what limitless resources this wonderful evangelist lays under tribute in doing his work. "The love of God" was his theme on this particular morning. The feeling in the great assembly was intense, the silence breathless. The climax was a charge to the people to go out and tell the world of God's love, followed by the benediction from the evangelist on the heads of the great congregation. In one moment the aisles and corridors of the great temple were gorged with the out flowing multitude. In the services Mr. Moody had prayed for his "friends Jones and Murphy."

Word was passed around that Jones would hold forth at Faneuil Hall at 12 o'clock. My steps were as straight as the circuitous streets of Boston would admit to this old, historic building. There Sojourner Truth, the black woman, asked the discouraged, down hearted anti-slavery society in the days of old "If God was dead."

As I accompanied a lady, the right to a seat in the gallery was granted me. The floor was packed with men on their feet, men only, there was not one seat. Out of the bustle and tussle of this part of the city men enough came to crowd Faneuil Hall. Scattered through the crowd were meat men dressed in white, like surpliced priests or angels, as you like.

Sam Jones is before them. He has his hand on the crowd. He is unlike Mr. Moody; he is a bird of another feather—a southern bird. In him there is six feet of physical manhood, candle straight. He is in close fitting garments of dark tweed. In complexion, as a typical Southerner, he is swarthy, and in main bold and assured. He carries black, piercing eyes under a square, heavy, overhanging brow, fronting a large head, covered with a thick thatch of black hair lightly touched with grey.

If people who have read Sam's absurd saying, have inferred that he goes about the country for the special purpose of entertaining the people with exhibitions of his pyrotechnical humour, they would have changed their minds had they, with me, listened to him for fifteen minutes preach to that standing, spell-bound crowd on the text, "To know Him and the power of His resurrection." It was good. It was grand! It would have made Theodore Harding, had he been alive and heard it, shout Amen! Amen! I then understood why D. L. Moody prayed for his friend Sam Jones. I am accused, said Sam, of using slang. I admit the truthfulness of the charge. Sometimes, said he, it is made by a dainty fingered lady of fashion, who the evening after making it will whirl about for hours in the arms of a leprous rascal with her dress cut down to here—marking the place on his own breast with a cross stroke of his fore-

finger. Then dropping his voice, he drawled out, I don't believe God intended that part of the person to be exposed. Had he done so, he would have covered it with hair, feathers or fur. I am a Methodist, the son of a Methodist. My ancestors were all Methodists away back to Adam. All will admit that Adam was a Methodist because he fell from grace. Resuming the question of the charge of using slang, Sam said, I do it because it saves time. It is the shortest way to say a thing. I do it because there is no other way of getting at some of you rascals. A national hymn had been sung with great animation and from full hearts. After Sam had reasoned for a time on temperance, righteousness, and a coming judgment, pointing out as he did so the conduct of the people of the republic, he said, in that drawing, slow speech, peculiar to himself and which he knows how to use with good effect, This is the land of the free and the brave. Yes! Yes! The land of the brave! Then stiffening into an attitude of great indignation he, said, with emphasis and withering effect, "We have more cowards to the square mile than any other country on which God's sun shines." The people enjoyed it and applauded him.

Sam caters to the crowd. He can reach down to any depth. Slang and inelegant expression is not the vernacular of Sam Jones. He uses these forms of speech for an end. Whether or not he is justified in doing so, is a question, I raise, but will not here discuss. This much I can say, that after hearing him three times, my opinion is his utterances, taken as a whole, on any one occasion, are uplifting and Christward. Like Dr. Lorimer, Sam could shine on the stage. Colonel Bain, of Lexington, Kentucky, said in public, in my hearing, that Sam was the happiest and most benevolent of men. He will return to his home at Cartersville, Georgia, said the colonel, with his pockets full of money. After meeting the demands of his family, the balance of the contents of his pockets goes to the poor and to charitable institutions.

May the Lord bless Sam Jones, notwithstanding his startling speech and strange ways.

REPORTER.

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## Letter from Tavoy, Burma.

Twenty years ago today we landed in Burma. At that time we fully expected that before a score of years had passed we would see much more done than has been accomplished in our own and other fields. But we soon found out that the Evil One had these people too firmly in his grasp to be easily driven back. We have been fighting on, sometimes with noticeable success, again halting to reconnoitre, if not to consider, the wisdom of a retreat.

But looking over the whole period we must thankfully own that we have not been permitted to labor in vain. In the domain of the spiritual correct estimates are beyond human calculation. Much tending both to good and evil has perhaps been done of which we have little knowledge. But we see advances in some respects and foundation work done, which, with the Lord's blessing, will forward the Saviour's kingdom in this dark land. A few of these may be noted. Previous to our coming Tavoy might be fairly well compared to some small church at home, with a pastor for brief periods and long intervals between. Several missionaries had been here, but for a short time only. Some of these on removing to other fields had taken with them the most efficient native preachers, so that the jungle churches left without pastoral care had sadly run down. The station school, indispensable in Karen mission work, consisted of about twenty pupils with one old man as teacher. The few buildings were in ruins. There was neither pastor, teacher nor pupil in Tavoy district whose scholarship amounted to anything like a good knowledge of the "Three Rs." in their own language. But today all is changed. We have school and dormitory accommodation for one hundred and fifty pupils, and houses for four native teachers with families. All these are of the best and most substantial character. Our own new mission house is all we could desire. Indeed all our buildings are entirely suitable and convenient. Our school has for many years numbered more than one hundred, and the present year has reached one hundred and fifty. Our studies include the seventh standard, or about equal to a grammar school course at home, and many have passed that standard. We have a most efficient staff of native teachers, and all have been raised up in our own school except one, our head teacher of Burmese, who is a Burman.

But the school in town is primarily for the purpose of raising up preachers for the jungle villages, and today we have eleven such teachers who have been educated here. Of these five have taken the whole course, and two of these have lately been ordained. We have organized churches in six new villages and begun work in several others. If we had suitable teachers many more could be entered. This need we hope to see supplied at an early day.

As said above we have not been without drawbacks and trials, some probably the severest ever experienced in the history of modern missions. It is such as these and not the hardness of the heathen that retards our work. It is such as these that wears out missionaries and sends them home or to their graves. But we have no idea that our work will not go on and triumph. And yet while I write these lines I am greatly burdened. My wife was obliged, on account of ill-health, to return home in July, and my weary days of weakness and pain clearly indicate

that I too must seek rest if my life would be prolonged. But there is no one to take up my work, and my hands are too feeble to hold it much longer. I am seeking some one to relieve me, and if I succeed shall leave for home in April or May. I would ask the readers of the MESSENGER AND VISITOR to pray for the workers and the work in Tavoy. So many have left or are soon to leave that it is only the direst necessity that compels me to give up so interesting a work.

H. MORROW.

Tavoy, Dec. 27, 1896.

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## HUGUENOT BIT OF LONDON.

LITTELL'S LIVING AGE.

In the best part of the western suburbs of the metropolis, not far from Kensington Palace, and close to Holland House, there is a curious relic of olden times called "Edwards Square." Busy traffic and throngs of people pass by the entrance to this quiet and secluded place, which is known to comparatively few. A short, narrow street is all that divides it from the great highway that leads to Hammersmith and Putney. Omnibuses, carriages, and vehicles of all sorts crowd the road throughout the day, and the market carts for Covent Garden in the early morning leave but little time in the night free from the din of traffic. Going down the little street exactly opposite Holland Park, on the southern side of the Hammersmith Road, we suddenly see an open square, with a vast enclosure of garden and lawn, larger than Lincoln's Inn Fields. The houses on three sides of the quadrangle are very small. The northern boundary is formed by the backs of the loftier houses of Earle's Terrace, facing Holland Park. The origin of Edwards Square carries us back to the date of the Revocation of the Edict of Nantes, when the expulsion of the Protestants brought so many Frenchmen to our country and caused Huguenot settlements in all parts of the kingdom, in Scotland and Ireland, as well as in England. In most of the localities the refugees were workers who transferred their skilled labor and brought wealth to the land of their adoption. It was not so in the Kensington settlement. Here it was intended to prepare a French Arcadia for families who do not seek their livelihood by manual labor or as skilled artificers, but who only required safety and peace. So Edwards Square, with its thrifty lodgings and healthy grounds, was built and named after the Kensington family. The Huguenot refugees and their descendants have passed away, and the houses are occupied by those who enjoy the quiet grounds and the economic homes prepared for the proscribed Huguenots. But the end is near. The lease of this Edwards estate is nearly expired, and the site of the property will in another generation be covered with larger and more valuable buildings. The Huguenot episode will all be forgotten, though known to students of history. Even Leigh Hunt, in his delightful book "The Old Court Suburb," abounding in memorials of Kensington, did not know the origin of Edwards Square. He repeats the legend that it was built in anticipation of the conquest of England by Napoleon, "when Frenchmen could find a cheap and rural Palais Royal in an English royal suburb!"

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We are too prominent, too self-important, too conscious of ourselves. Our shadows fall too much in front of us, and we see them on the sand, clear-cut and defined. We need to keep our faces ever sunward, that our shadow may be well out of sight. And thus it is that God must sometimes hide us in the sick-chamber, and valley of shadow, the cleft of the rock. He calls us to Zarephath, or Carmel, the privacy of obscurity or of solitude. It is only when self is hidden in the darkness of the grave that the true light shines upon our hearts, or the power of the true life emanates from our acts.—F. J. Meyer.

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—An act of heroism that is worthy of being chronicled is reported from the British Columbia mining town of Rossland. Two miners, working in a hundred foot shaft of the Young American mine, had filled an iron bucket with ore, and it was being raised to the surface by a man named Jim Hems-worth. The rank which he was turning broke at the elbow and he was knocked down. The cogs failed to hold the load and the bucket was rapidly descending upon the heads of the miners below, when Hems-worth threw himself on the reel and blocked the machine by thrusting his arm into the wheels. His arm was so lacerated that amputation may be necessary. He was released after a few moments, and when asked whether he was much hurt, replied "What is the difference, so long as I saved the boys?"

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### Divine Impossibility.

One does not have to proceed far on his earthly pilgrimage before discovering that it is much easier to ask questions than to answer them. There is a great deal here that mystifies and perplexes us, but before we permit ourselves to lose courage and hope in the presence of the mystery which life presents we would perhaps do well to reflect whether, if the universe had been constructed on a plan that should have left no mystery for our minds to wrestle with, we should have been happier and the world a better abode for men. Probably if we can have patience to wait a little we shall be fully convinced that the wisdom which determined the conditions of our lives and the character of that Universe in which we have our being is higher than our wisdom as the heavens are higher than the earth.

Among the questions which the Christian finds most perplexing are those which have reference to his own experience and to that of others making life's pilgrimage with him. There are so many things, he says, which seem mysterious on the supposition of an almighty, infinitely pitiful and constant providence exercised over the lives of God's children. If the Lord is watching over us, and caring for us always, why in our sore need is His help sometimes so strangely denied us? Why do these crushing sorrows, these heart-breaking troubles, come upon us? Why is one Christian's lot so full of bitterness and pain, while to another there seems to come only peace and prosperity? Why is prayer for life or health or deliverance sometimes so graciously answered and sometimes again so strangely denied?

These questions cannot be fully answered now. Often the disciple knoweth not what his Lord doeth. But what he knows not now he shall know hereafter.

Such mystery there has always been in the history of God's people. An angel is sent to bring Peter out of prison while James and Stephen die at the hands of the persecutors. The apostles experience many a deliverance, but at the last, if we may believe tradition, they all but one die the death of martyrs. Could not the Lord, who delivered Peter, have saved James and Stephen also. Could not he who preserved John from martyrdom have kept the others also? Doubtless in one sense He could have done so, but it may well be that he could not do so consistently with the highest welfare of His servants and of the cause which they delighted to serve. Could not He who opened the eyes of the blind have caused that this man should not have died? asked the skeptical Jews when Lazarus was laid in the grave. "Lord, if thou hadst been here my brother had not died" was the sorrowful, half reproachful, cry of Martha and of Mary. The Lord could have been there. He could have kept back Lazarus from death. He chose rather that His dear friend should die. Was it that he loved Lazarus and his sisters less than he did the Centurion and others whose sick he had saved with a word? No. He held back His hand from this miracle of healing in order that there might be another greater miracle, an infinitely richer revelation of Himself to that afflicted family of Bethany, and through them to all believers. "Could not Christ have saved Lazarus from dying, could not Christ save you or me from perplexity, from temptation or from doubt? Surely," says Phillips Brooks, "these are questions which have their lower and their higher answers. He could, because the power of life and death was in Him. But the power to use the power depended upon other things. It depended on the necessity which lay back of all things in Jesus to do the absolutely best thing,—not the

second best but the absolutely best thing of all. This is a sublime incapacity, to stand with the gift of life in the all powerful hands, to see the cry for life in the eager eyes, to hear it in the dumb appeal of the terrified lips and yet to say, "No, not life but death is best," and so to be unable to give life,—that is a sublime, a divine incapacity! Could not Christ have answered your prayer? No. He could not; not because the thing you asked for was not in His treasury, but because, behind the question of his giving or refusing it, there lay the fundamental necessity of His nature and His love that He should do for you only the absolutely best, the thing you asked was not absolutely best, therefore He could not give it. Back of how many unanswered prayers lies that divine impossibility."

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### The Disciples Dispersed.

The laying waste of the church in Jerusalem and the dispersion of the disciples meant the scattering of seed, which was to be widely and gloriously fruitful for the kingdom. The disciples went everywhere, not in silence and in fear but "preaching the word" which was the power of God in their souls and must find utterance. Philip, the Evangelist—like Stephen, one of the Seven—went down into Samaria, and through his word the power of God was graciously manifested to the Samaritans. What Philip did in Samaria others doubtless were doing with greater or less effect in other places, and so by the dispersion of the disciples the Word of God was multiplied and increased in far greater degree than would have been the case if the peace of the Jerusalem church had remained unbroken. What the church as well as the individual Christian has always most reason to dread, is not the open opposition of enemies, but the failure of that spiritual life within which is essential to endurance whether in prosperity or in persecution.

The meeting of the Evangelist and Simon the sorcerer, is instructive and suggestive. Just what this man was, what arts he practiced, whether or not his power was more than the skill of a cunning conjurer, the narrative does not explain. One thing is clear: he had worked strongly upon the imagination of the people and had won great reputation among them. Amazed and mystified by his "sorceries," they had come to regard him as possessed of some supernatural power. But whatever was the source or character of Simon's influence, it seems evident enough that there was nothing wholesome in it. It was wholly different from the healthful spirit of God's grace that came with Philip—very different from the gospel of Jesus Christ, with its enlightening, healing and liberating power. Simon's arts caused amazement. Philip's preaching brought light. Simon exalted himself. Philip proclaimed Jesus Christ. What the world forever needs is not sorcery, but a saving power. Not the man who goes about giving it out that he himself is some great one, but the man who preaches Christ Jesus as Lord and himself as the servant of men for Jesus' sake, is the man who ministers to the world's need. What took place in Samaria shows that the people recognize this when it is fairly demonstrated to them. Yet it must be confessed that even in the midst of the boasted civilization of this great century, men and women exhibit a large capacity for being amazed and humbugged, so that Simon the sorcerer, whenever he appears, is pretty sure of having a very considerable following.

In the midst of the persecution which laid waste the church, the apostles were so far sheltered from the storm that they were able to remain in Jerusalem. The reasons for this remarkable fact are not stated, but it seems evident that the wrath of the persecutors was directed particularly against the Hellenists, or Grecian Jews, who, after the example of Stephen, were preaching the gospel on somewhat broader lines than the apostles had yet conceived it, and were thus in a measure anticipating the position and the preaching of Paul. How bitterly Paul's doctrine was opposed even by Hebrew Christians, is made evident in his epistles, and how hateful to those Jews who had no experience of the bond of common fellowship in Christ, must have seemed the

breaking down of the distinction between Jew and Gentile, which Christianity really involved, is easily understood. The Hebrew disciples were very little disposed to carry the gospel to the Gentiles. It is the Grecian Philip, and not one of the apostles, who is found preaching the gospel to the Samaritans. A part of the preparation of the world for the gospel is seen in a condition of things which made possible such men as Stephen, Philip, Paul, Apollos, men who, while they still remained true to their ancestral faith, nevertheless, through Grecian culture and a larger intercourse with the world, had come to have a broader sympathy with mankind, and to interpret their own sacred scriptures in a larger way than was possible in the case of the Palestinian Jews. To Philip was given the honor of gathering the first-fruits of the great world beyond the pale of Judaism. The Kingdom of Christ is to be enriched by the forces of the Gentiles, and those forces are not material merely—their silver and gold—but the forces of national genius and character, the power to interpret and realize the spirit of Christianity. How much has Christianity gained on its western march, subduing the peoples successively to its sway, and adding to itself the forces of their national life and character. It "sucks the milk of the nations." Every race subdued to Christ adds to His glory and His power. In the nations still unconquered great potential forces remain to be incorporated in Christianity, and as the West is now carrying the saving health of the gospel to the East, so, in the ages to come, the East shall doubtless send back its riches to the West.

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### Affairs in Crete.

From the information furnished by European despatches no very definite conclusions can be reached as to the real attitude of the several European powers towards the question of Turkish or Grecian supremacy in Crete. One thing appears to be certain,—that Greece, unaided by the protests of the powers, has taken active measures to settle the question by force of arms. Collisions in several places are reported between the Cretan Christians and the Turkish soldiery. In some instances it is stated the insurgents have been supported by the Greek troops. The insurgents are represented as having the best of the fighting, and as the Christian population in Crete largely out-numbers the Moslems this is probable. Excitement runs high in Greece. The King and his Government appear determined to disregard the protest of the Powers and to proceed with the occupation of Crete unless and until prevented by the combined forces of Europe. It has been represented that Greece has been secretly encouraged and abetted by Russia, but according to later despatches Russia is assuming a hostile attitude and is ready to oppose by force Greece's project of annexing Crete. Germany also is represented as opposing vigorously the Grecian occupation of the island and proposing to the Powers to unite in blockading the Piræus, the port of Athens. In England sympathy is strongly with Greece and public opinion will vigorously condemn any forcible interference with Greece in reference to her designs in Crete. It is stated that Lord Salisbury has addressed a circular note to the powers favoring the autonomy of Crete, with one of the Greek princes as Governor of the island. The conditions of matters on the border between Greek and Turkish territory is said to be so threatening that a serious collision may at any time be reported. If this should occur no one can foresee what the ultimate result would be.

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—It is not to be denied that a grand test of the value of a system of belief, or a course of action is found in the fruits it produces in those who accept or follow it. Mr. Moody took a strong position in defence of practical Christianity, when he said at his meeting in Tremont Temple, on Thursday last: "I throw out this challenge to the infidels, I defy them to find a man or a woman who has obeyed the commandments of God, and on whom the blessing of God has not fallen."

—The Baptist conference of the degree of interest persons were St. church Main Street est, and ar Union meet and a very

—In some efforts are being Scott Act. A in Amherst ago. It is moving forward taken in han League of the N. A. Rhode received from ing that he intoxicating hotel hereat The league, and traffic to the supposed to liquor seized taking steps hotel-keeper movement H public. It ment of Lun bluff game of

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Editorial Notes.

—The Baptist ministers of St. John met in their usual conference on Monday morning last. A good degree of interest is reported in the churches. Three persons were received by baptism into the German St. church on Sunday. The special meetings at Main Street have been marked by increasing interest, and are being continued the present week. Union meetings at St. David's church are continued and a very encouraging interest prevails.

—In some of the Nova Scotia towns vigorous efforts are being put forth for the enforcement of the Scott Act. An important movement in that direction in Amherst was noted in these columns a few weeks ago. It is gratifying to observe that the citizens are moving forward effectively with the work they have taken in hand. At a meeting of the Law and Order League of the town, held last Friday evening, Mr. N. A. Rhodes presiding, a communication was received from the proprietor of the Terrace hotel, stating that he had decided to rid his premises of all intoxicating liquors of every kind, and manage the hotel hereafter on strictly temperance principles. The league, it is stated, are determined to fight the traffic to the end, and every place where liquor is supposed to be on sale, is being searched, and the liquor seized when found. Lunenburg has also been taking steps for the enforcement of the law, and the hotel-keepers are endeavoring to check-mate this movement by closing their doors to the travelling public. It is to be hoped that the temperance sentiment of Lunenburg has enough vitality to survive a bluff game of that sort.

—A prohibition bill prepared by B. H. Eaton, Q. C., with the assistance of the legislative committee of the Sons of Temperance, was introduced in the Nova Scotia House of Assembly, on Saturday, by Mr. Firman McClure, member for Colchester. A despatch to the Sun says:

"Described in general, the bill is composed of the prohibitory clauses of the Scott act and the machinery of the liquor license act unimpaired. The bill prohibits the retail sale entirely throughout the province. It permits the sale by wholesale for export out of the country of quantities not less than ten gallons. The bill provides for appointment by the town or city council in each town or city of two agents for every thousand people for the sale of intoxicants for chemical, medicinal or religious purposes. Any clergymen, justice or physician granting an order improperly on those agents will be subject upon summary conviction to a penalty of \$40 for each offence. The fines for keeping liquor for sale in the province will be \$40, \$80 and \$100 consecutively for the first, second and third offences, and \$100 for each subsequent offence. The penalties for selling are fixed at \$50 and \$100 for first and second offences, and \$100 with three months imprisonment for third and every subsequent offence. The bill does not touch the military canteens."

—The name of Dr. J. N. Murdock, widely known because of his connection with the Baptist Missionary Union, is added to the list of the departed. He died February 15, at the Clifton Springs Sanitarium, New York State, where he had been staying for some months. Dr. Murdock was born in December, 1820, and was accordingly in his 77th year. He was a man of burly physique and strong, vigorous mind. He had studied law and been admitted to the bar, but when converted felt it his duty to enter the Christian ministry. He became a Baptist by study and conviction after he had begun to preach and was ordained as pastor at Waterville, New York, in 1842. It was in 1863 that Dr. Murdock became Secretary of the Missionary Union, and his services in that capacity covered 28 years. Dr. Murdock was not a man of brilliant qualities, but he was a man of great firmness of character and strength of mind, and he rendered faithful and invaluable service to the cause to which the greater portion of his working life was devoted. When he became secretary the total receipts were less than \$104,000, in 1891, when he resigned, they were more than \$472,000, and the missionaries on foreign fields had increased from 84 to 348.

—In the character and ministry of Stephen there is an intimation of what was made still more clearly manifest in the case of the great apostle to the gentiles, that Christianity is emphatically a religion

of spiritual freedom and power. Those apostles who had been the immediate disciples of Jesus occupied an important place and had an important ministry to fulfil. But it was not according to the Divine purpose that those men, or any whom they might appoint to be their successors, should, in any exclusive and arbitrary fashion, exercise authority and lordship over the church. The Holy Spirit was and is the grand energizing, and, in the highest sense, organizing, power in the church, and the Spirit quickens whom He will, and bestows His gifts upon those who are able to receive them, whether they are or are not in the line of what men call apostolic succession. Neither Barnabas, nor Stephen nor Paul were of the twelve. But these were all men of apostolic spirit, full of the Holy Ghost, mighty in word and in doctrine, clothed with an authority that came to them direct from Heaven, and did not depend upon the intervention of any human power. Stephen was not chosen for a special work and then endowed with spiritual qualifications for it by the laying on of Apostolic hands, but he was chosen because he was "a man full of faith and of the Holy Ghost," and Paul distinctly affirmed that his apostleship came not through men.

—For some years past both the American Baptist Missionary Union and the American Baptist Home Mission Society have closed the year's operations with a heavy balance on the wrong side of the account. The accumulated indebtedness has in the case of each society reached such proportions as to make it a very serious embarrassment. The Union's debt is stated to be about \$306,000, and that of the Home Mission Society \$180,000, making a total of \$486,000—nearly half a million. The situation has thus become a discouraging one for those entrusted with the management of the work, both at home and abroad. The calls were urgent, the opportunities great, but there was not that response to the appeals of the Boards necessary to enable them to enlarge the work according to the demands, or even to sustain it according to the standard of effectiveness, which had been reached. In this emergency Mr. John D. Rockefeller has come to the help of the missionary societies with an offer of \$250,000, provided the first of July next, the remaining \$236,000 necessary to pay off the whole indebtedness. Mr. Rockefeller's generous offer, which has made been in a characteristically modest way, has inspired hope and courage, and an united effort, which can hardly fail to be successful, will be made to secure the amount necessary to pay off the whole indebtedness, and thus deliver the societies from the perilous position in which they find themselves.

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MR. EDITOR.

Allow me to second most cordially the suggestion made by J. S. Clark in your last, respecting a memorial to Dr. Sawyer. No man is more worthy. No name it seems to me would be better to conjure with, especially among the alumni of the college. In the governors meeting recently, I proposed the raising of an A. W. Sawyer professorship. Either this or a Sawyer memorial library building should be undertaken at once. Let us build his monument while he lives. Now let us hear from President Trotter and the denominational leaders. Which shall it be? To start the matter on a small scale, I am ready to put my name down for 25 dollars. But what say the brethren?  
D. H. SIMPSON,

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Ontario Letter.

BY R. K. DAYPOOT.

An "open winter" in every sense of the term. No snow till after the New Year, and then so little that the sleigh riding public have been constantly aggravated for want of more. The hockey players and curlers have had to indulge their love of these sports as they could find ice strong enough and hard enough. The small boy and his coasting have often failed to connect. Although the winter has been so mild, it has not been proportionately healthy. We have a proverb in this region, "a green Christmas makes a full churchyard," and that proverb has been abundantly illustrated this season. Canadians seem to need the bracing influence of steady cold weather. They sicken and die when the frosts and thaws are intermittent. Notably frequent have been the sudden attacks of apoplexy and consequent paralysis. Are we living too fast? Is the strain of keep up-to-date too much for us?

Is the wear upon nerves and delicate blood vessels of the brain so great that these organs are shattered and ruptured to the point of collapse? It would seem so, especially as the cases reported have been those of people not by any means old, but well on in middle life.

ONTARIO.

Queen's University is located in Kingston, Ont. It is undenominational, yet Presbyterian influence predominates. To this institution, as professor of Latin, there has lately come a brilliant young scholar from England, Mr. R. T. Glover, M. A. He is a fellow of St. John's College, Cambridge, and is a son of Rev. Dr. Glover, pastor of one of the Baptist churches in Bristol. Baptists in Kingston are waking and stirring after a long period of slumber; and Prof. Glover, if he be a true Baptist, has before him abundant opportunity of usefulness in helping his brethren to greater activity.

The Union Street mission in Kingston was recognized on Tuesday, February 16, as an independent church, with 52 members. Rev. C. W. King and his worthy wife are seeing gratifying fruitage from their labors.

Rev. J. B. Kennedy, pastor at Tecumseth Street, Toronto, is a happy man. Mr. Davis, a wealthy business man of that city, has offered to erect a building for this "down town" church, at a cost of \$10,000. This is done as a memorial of his daughter, lately deceased, who was one of the faithful teachers in the mission school. To this gift, Mr. Davis adds \$1,000 for Home Missions.

Congratulations, Bro. Black, on your Magazine sheet. Port Hope, February 17.

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Shelburne County—Quarterly Meeting.

The fourteenth session of this organization convened with the church at Lockport February 9. Seven clergymen were present. But the very bad condition of the roads made the attendance of laymen from a distance rather smaller than usual. From Lockport and vicinity the turn-out was very large, the congregation on the second evening exceeding any gathering ever seen in this part of Shelburne county. All the meetings were controlled by deep spirituality and sustained enthusiasm. Tuesday morning, after devotional exercises conducted by the president, reports were received from the churches, which indicated that in every case there is a spirit of vigorous activity and true hopefulness. Baptisms were reported from Osborne and Port Clyde. After dinner the first hour was given to Missions. Pastor Dunn spoke earnestly and effectively in favor of the home work, and Pastor Quick presented an array of telling facts and figures to sustain the claims of the foreign field. In the B. Y. P. U. meeting, Pastor Fash gave a very entertaining and encouraging address on the special work which has been committed to our young people. Mr. Alton Dunlop read a paper very largely on the same subject, which proved to be an excellent presentation of important truths, almost every thought being clinched by an apt quotation from the Bible. The eight Unions in this county are all doing good work. In the evening Pastor Fash preached a powerful sermon from the words, "I am determined not to know anything among you save Jesus Christ and him crucified," and the day concluded with a very successful evangelistic meeting, led by Pastor Dunn.

The whole of Wednesday forenoon was occupied by a social meeting directed by Father Carpenter. It was a season of wonderful sweetness and realization of the Divine presence. A great number took part, including many who have very recently found the peace of God that passeth all understanding. The afternoon began with a meeting of the County Board, at which it was decided to relieve the Home Mission Board of the fifty dollars granted to Port Clyde, thus making Shelburne County Baptists independent of outside financial aid. It was also voted to take up a collection at the next meeting for painting the Sanctuary at Port Clyde. The woman's meeting, as usual, was full of life and well directed vigor. There are now ten Aid Societies in the county, and they are all thoroughly wide awake. The old fashioned prayer meeting was conducted by Deacon Augustus Freeman, and during this happy hour we could almost imagine ourselves beyond the gates of glory and seeing the face of Jesus without a veil between. The organization of the Sunday School convention was completed with Deacon J. G. Locke as president. In the evening Pastor Sables in preaching the Quarterly sermon founded his very earnest and logical discourse on the words, "Jesus Christ the same yesterday today and forever." The farewell meeting was in charge of Pastor Quick, and revealed in a most conclusive manner that our people never get weary in the well doing of praising Providence for all His mercies. The May meetings will be held with the church in Shelburne. The collections for Christian work amounted to \$30.73. ADDISON P. BROWN, Sec'y.

## The Story Page.

### Too Pretty to be Lost.

BY KATHERINE FESTIVITA.

The revival meeting was being held in the open air. A clearing had been made at the edge of the deep pine woods. A few slim young trees had been left to form the corners of a square. Upon these was stretched a roof woven of green boughs, and under this fragrant shelter were ranged rows of rough benches. On either hand great torches flared, made of resinous pine knots. There red light illuminated the green dusk. The deep blue dome above was radiant with a myriad of stars, and the summer moon, rising large and yellow behind the black tops of the pines, looked down like a great solemn eye upon what was going on below.

Strange sights and sounds were there, suddenly sprung up in this solitary spot. The benches under the "bower" were filled with a throng of eager listeners. It was but seldom they had the opportunity of hearing the Word of God spoken as it had been spoken to them to-night by the strange preacher from "across the bay." He had set their sins in order before them; he had pointed them to the Lamb of God who taketh away the sin of the world. The wild, piercing refrain of the old revival hymn was still ringing out upon the throbbing air:

The Lamb—the bleeding Lamb!  
The Lamb of Calvary!  
The Lamb that was slain, but liveth again  
To intercede for me!

A wave of intense feeling was surging through the throng; scarce a heart there but was thrilling. Tears were streaming down many a work-worn face; sobs and broken prayers made the very air palpitant with emotion. One after another, stricken with a sense of sin, rose and made their way to the "mourner's bench." There the minister, and the more zealous among the brethren and sisters, were ready to kneel and pray with them. Others, eager for the saving of souls, were moving up and down the broad walk, pausing to plead with those who seemed willing to listen.

Upon one of the rear benches a group of young people had climbed up in their eagerness to see better what was going on near the pulpit. There gay dresses, and their general appearance showed that they did not belong to the homely country folk around them. They were evidently "summer people" from the hotel down by the beach, and had come thither simply out of curiosity and a desire to be amused. The thrill which had set those simple hearts a-quiver seemed to have awakened only surprise and merriment in their minds. They were standing on tiptoe to see over the heads of those in front of them. The young women were whispering and tittering, the young men making what they thought witty speeches at the expense of those who were wrestling with Satan for their souls.

Down upon them came suddenly a tall old woman, gaunt and gray-haired, dressed in calico, with a white sunbonnet in her hand. Her strong face was all on fire with righteous wrath.

"Ah!" she cried, stopping in front of the giggling group, and shaking her aged hand with a gesture of stern rebuke, "you may laugh now, since you dare to laugh in the presence of the Spirit moving here in the midst of you. But you will not laugh at the Judgment Day—oh, no, you will not laugh at the Judgment Day! Then will be walling and gnashing of teeth. You will weep then; you will cry, you will pray. But it will be too late then, when the Judgment is set and the books are opened. The harvest will be past, the summer be ended, and you not saved!"

In the midst of the wild mingling of sounds all about them, snatches of prayer, bursts of hymns, deep tones of exhortation, this address was scarcely noticed except by those for whom it was meant. They listened to it with a start, and stared at the speaker and each other in astonishment and indignation, which presently gave way to amusement again.

"Take care, now, my good woman, that is enough said," interposed one of the men. "These ladies are not accustomed—"

But the "good woman" turned from him in disdain. "You, my dear," she said, addressing herself particularly to one of the group who was gazing at her, half in compunction, half in alarm, "what are you doing in the company of scoffers like these? You are not of their kind, I can see it in your face. And, oh, what a sweet young face it is! Too pretty to be lost! Too pretty to be lost! Come with me. Come to Jesus and be saved!"

She put out her hand, and would have taken the girl by the arm, but her friends closed round her and interposed. "Come," they said to each other "we have had enough of this," and stepping hastily down to the ground, they made their way as quickly as might be to the carriages which were waiting for them.

"Well, Lily, we have rescued you!" they cried, laughing as the horses dashed off, eager to get to their stalls. "We half believe you would have gone with her if we hadn't, and fancy the bells of all the ball-rooms 'getting religion'! The old party knew how to appeal to your weak spot!"

But Lily made no reply to their railery. That strange cry was still ringing in her ears. "Too pretty to be lost! Too pretty to be lost!"

She had never thought of her beauty in any such light as this before. She knew well enough that she was beautiful. Her mirror told her every time she stood before it that her eyes were like blue stars, her hair like spun gold, her cheeks and lips very roses of Damascus. Her friends echoed the flattering tale, and the ball-room was indeed the centre of the life she had lived hitherto. All winter she was to be seen, night after night, at the great assembly rooms; all summer at the hotel "hops." She was found of dancing, but she liked better still the festal array which she knew enhanced her beauty; she loved that beauty—she loved to be told of it. She had been told of it to-night, but, oh, in what strange language.

"Too pretty to be lost!—To be lost!"

She thought of what that meant as she had never thought of such things before. "Where their worm dieth not, and the fire is not quenched." That was what the preacher said. What would become of her beauty there?

She was alone in her room now, for she had gone up at once in spite of her companions railery. Through the open wardrobe door a shimmer of silver gleamed out in the moonshine. It was the dress of white gauze which she had intended to put on to go down to the dancing-room that very night. She shut the door with a shudder and threw herself on her bed instead.

But she could not find rest. Those strange words would make themselves heard above the twanging of fiddles and moving of feet that sounded up from below. The dreadful picture which they called up flamed in the dark before her shrinking eyes.

But presently other words, other pictures made their way to her mind. She thought of what the preacher had said of Jesus, the good Shepherd who came to seek and to save that which was lost. She remembered the promise He had made. "In My Father's house are many mansions; behold I go to prepare a place for you."

She need not then be "lost"—for the Father Himself had sent the Son to find her! She need not go to dwell in misery among lost souls forever, for He had said, "Where I am, there shall ye be also."

Was ever known such goodness and such love?

He died that we might live.

And all she had to do in return—so the preacher said—was to love and serve Him, instead of setting up her beauty as an idol to be worshiped.

The Lamb that was slain, but liveth again  
To intercede for me!

"O Christ, intercede for me!" she prayed out of her pierced heart. The arrow had been fitted to the bow, the only appeal perhaps, which would have reached this vain, self-worshipping soul, had been sent direct from God, and had gone straight to the mark.

All night, like Jacob, she wrestled in prayer, and like him in the morning, she had found the blessing.—*The Examiner*

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### Claude's Baptism.

BY MARY KNIGHT SHILEY.

Charlie had just died in the Orphans' Home. The funeral was over. The children had been greatly affected. The tiny little ones understood they had lost a friend, but knew not "why" nor "how." They went about with a pathetic longing in their small faces, which touched the hearts of those who had them in charge. The older ones were deeply impressed with the solemnity of death.

The night after Charlie was buried, as the matron went her rounds, she stooped to tuck the cover more closely around Claude Walker's bed.

Her heart throbbed tenderly when she thought came to her, as she looked at his pale, patient face, "Perhaps he will be my next boy to go."

She was hurrying away, for he must not see her tears, when a feeble little pull at her dress attracted her attention. Bending over him, "What is it, dear?" she asked. "Mrs. Morton," he whispered very softly, "I have been thinking ever since Charlie went to heaven I would like to be a Christian."

"Don't you think you are a Christian, Claude?"

"I hope so; but the Bible says 'If ye love me keep my commandments.' Does he not command us to be baptized?"

The kind woman looked with pity upon the crippled

orphan before her. Claude was fifteen years old, but he had the appearance of a boy of ten. He had not walked a step for a year. His body was becoming ossified, and he was a helpless cripple.

Gradually the disease would creep upward until his heart was attacked, and then—

He was always bright and sunny. Patient and kind to the children, beloved by every one. For a moment the fact of this poor orphan weakling putting to shame stronger men and women, who think lightly of ignoring God's commands, overcame her and she faltered perceptibly before she asked, "Claude, in what church would you be baptized, were you taken into one?"

His face grew radiant as he answered, "The one he goes to; if I could only be a Christian like Mr. Weller!"

"Very well, my child, you shall talk with Mr. Weller's pastor, and if he thinks it is best, you shall join the same church."

The motherly matron kissed the happy face of the cripple, and with a gentle "good night," went to her room, with many thoughts in her mind. But uppermost was the determination to look out for these little Christians who were impressed with their duty in her Home.

So this is the way it came about that, one Sunday morning, three boys from the Orphans' Home sat in the front pew at the old Walnut street church. After the service was done, two of the boys were led into the water, and we were told that they were brothers. The large congregation melted into tenderness as the pastor baptized these brothers.

When he had finished, the great tall pastor stood waist deep in the water and waited. The helpless little cripple sat before him, and gave a wistful, longing look toward Deacon Weller, who stood near him.

Then the strong man put his arms about the boy's slight form and, lifting him as he would a little child, carried him up the pulpit stairs, stood just a moment, and then laid him in the minister's arms. The little fellow lay perfectly still, but one thin hand clung to the folds of the preacher's robe. Suddenly an expression of implicit faith came over his face, and the audience knew he felt, as his eyes rested on the kindly pastor, that he could trust himself to his care. The small, wasted hand was lowered and folded over the other.

The child's face was illuminated by a light that seemed unearthly, as the minister began, "I baptize thee, my brother—"

Glancing down at the dependent burden in his arms, and meeting that sweetly resigned confident expression, he tried to continue, "In the name of the—"

The voice of the preacher broke, a simultaneous sob went up from the congregation, heads went down on the benches in front, and not one dry eye witnessed the baptism of Claude. When we looked again deacon Weller was taking him from the preacher's arms and a look of the "peace which passeth all understanding" lit up the cripple's face.—*Examiner*.

### TO DOROTHY.

By Hon. Wm. E. Gladstone, Inviting his Granddaughter to his Golden Wedding.

I know where there is honey in a jar,  
Meet for a certain little friend of mine;  
And, Dorothy, I know where daisies are,  
That only wait small hands to intertwine  
A wreath for such a golden head as thine.

The thought that thou art coming makes all glad,  
The house is bright with blossoms high and low,  
And many a little lass and little lad  
Expectantly are running to and fro;  
The fires within our hearts are all aglow.

We want thee, child, to share in our delight  
On this high day, the holiest and the best,  
Because 'twas then, ere youth had taken flight,  
Thy grandmamma, of women loveliest,  
Made me of men most honored and most best.

That naughty boy who led thee to suppose  
He was thy sweetheart, has, I grieve to tell,  
Been seen to pluck the garden's choicest rose  
And toddle with it to another belle,  
Who does not treat him altogether well.

But mind not that, or let it teach thee this:  
To waste no love on any youthful rover  
(All youths are rovers, I assure thee, Miss),  
No; if thou wouldst true constancy discover,  
Thy grandpapa is perfect as a lover.

So come, thou playmate of my closing day,  
The latest treasure life can offer me,  
And with thy baby laughter make me gay;  
Thy fresh young voice shall sing, my Dorothy,  
Songs that shall bid the feet of sorrow flee.

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DANCE OF THE MONTHS.

The New Year comes in with shout and laughter, And see, twelve months are following after: First, January all in white, And February short and bright; See breezy March go tearing round; But tearful April makes no sound; May brings a poise with flowers crowned, And June strews roses on the ground. A pop! a bang! July comes in; Says August, 'What a dreadful din!' September brings her golden sheaves; October waves her pretty leaves; While pale November waits to see December bring the Christmas tree. They join their hands to make a ring, And as they dance they merrily sing, 'Twelve months we are, you see us here; We make the circle of the year; We dance and sing and children hear; We wish you all a glad New Year.'

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The Secretary of the Bible Society in Fayetteville, O., in a report, says: "Thirty-five years ago we had thirty distilleries in our county and no churches. Now we have thirty churches and no distillery. The two institutions do not seem to work well together. In fact, where the rum traffic is flourishing, as in Ireland for instance, the most prominent buildings are likely to be poor-houses, prisons, hospitals and lunatic asylums.—Evangelical Messenger.

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Undoubtedly there is a wide-spread desire today on the part of the Christian people of the United States for a deep and genuine revival of religion. A man is blind, no matter what the statistics of churchmembership or increase say, who does not see that the tone of public and private life needs to be lifted up, and that the influence of organized religion is not what we have a right to expect it to be. The news reaches us from many quarters that special meetings are being held, that evangelists are preaching, and that all the religious appliances are at work to secure the desired result. There is one note, however, that we miss. We do not hear so clearly as we could wish the note of prayer. The impression seems to be common that if we do this and that and the other we shall have a revival. But do we realize as strongly as the scriptures warrant us in doing that after we have done all we could, the power to make the dry bones live comes directly from God, that He will have us realize our absolute dependence upon Him, and that He wills that we should pour out our hearts in earnest desire for the presence and blessing of the Holy Spirit?—Watchman.

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Some Lines of Advance for our Young People. (To be continued).

Dr. Rand of Toronto, once said to a Maritime Baptist audience, "you, in the providence of God, are the founders of our cause in Ontario and the West." As such, and considering ourselves a part of primitive New England we are the progenitors of the Baptist cause throughout America.

In the heroic days of our faith our fathers labored, struggled, prayed, in the face of difficulties unknown to us, establishing the forces now left us to operate. As young people we are the reserve force continually being called upon to fill up the ranks. Are we prepared to march to the quickest of our times?

Three things are necessary to the progress of Christ's Kingdom upon earth, the field, the workers and the means. The doors of the world are open, the workers stand ready by the thousand and the money alone is needed. With this trinity the Holy Spirit.

No enterprise, within or without the church can be successfully carried on today without money. The age of convention is upon us. In this day of fraternities almost every society has its own larger convocation. We will not here question the actual benefit of them, but one thing is certain, viz.—that the different lines of travel reap a real and tangible harvest because of them.

To our gatherings, delegates—always the pastor—are appointed. Have we considered who should bear these expenses?

What is the duty of a delegate? Does he not represent the body appointing him? Is it worth while having such a representative? If so why should not the church or society sending a delegate become financially responsible? To a church or other body this is usually a trifling matter, while it oftentimes bears a far more serious aspect to a private individual.

Other fraternities have long recognized their obligations in this regard. Will the church of Christ be slow to see its duty? Young people it is for us to say. You have read the resolution in the MESSENGER AND VISITOR of Dec. 9th, regarding the levying of an extra cent per capita on our membership, passed by the executive at Moncton. Further we would suggest that each association meet the expenses of its own secretary, while the convention as a whole vote such means as are needed for its own officers, in the discharge of their duties. This suggestion was unanimously agreed upon by the members of the executive committee present at the meeting held at Moncton, Nov. 17th.

H. G. ESTABROOK, Sec'y Treas.

The Young People

EDITORS, REV. E. E. DALRY, A. H. CHIPMAN.

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

Prayer Meeting Topics for February.

C. E. Topic.—From what does Christ save men? Tit. 3: 1-7.

B. Y. P. U.—History of the American Baptist Home Mission Society.

Alternate Topic.—The triumphs of the gospel. Ps. 115.

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

Monday, March 1.—Psalms 119: 145-160. Is salvation far from the wicked? (vs. 155). Compare Ps. 85: 9.

Tuesday, March 2.—Psalms 119: 161-176. My duty toward them, (vs. 171). Compare Ps. 51: 15.

Wednesday, March 3.—Psalms 120 and 121. Source of my help, (121: 2). Compare Ps. 33: 20.

Thursday, March 4.—Psalms 122 and 123. "Pray for the peace of Jerusalem," (122: 6). Compare Col. 4: 2.

Friday, March 5.—Psalms 124 and 125. Jehovah a mountain-fortress, (125: 2). Compare Ps. 18: 2.

Saturday, March 6.—Psalms 126 and 127. Sowing in tears to reap in joy, (126: 5). Compare Jer. 31: 9.

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Daily Readings on the Life of Christ.

CHRIST'S GREAT THEMES.

Lesson 23.—The Jewish Point of View of Christ.

Monday.—As the God of Battles, Exod. 15.

Tuesday.—As the God of Justice, Gen. 18.

Wednesday.—As a Being of great Majesty, Habakkuk 3.

Thursday.—As the God of Providence, Ps. 104.

Friday.—As the God of Punishment for Sin, Daniel 4.

Saturday.—As a God who Rewards Obedience, Daniel 9.

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Sacred Literature Course B. Y. P. U.

THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR.

BY REV. H. F. ADAMS.

DIVISION THIRD.—Topical: A Study of Christ's Great Themes. SECTION II.—God.

Lesson 23.—The Jewish Point of View.

The three words used by Old Testament writers to represent God are ELOHIM, ADONAI and JEHOVAH. Elohim is the most frequently used term for God, and designates His almightiness, and represents Him as the God of Nature, the Creator and Preserver of all men. Adonai means the Lord, and was used by the Jews instead of the name Jehovah, which last name they never pronounced, as it represented all the glorious attributes of Deity. Jehovah represents the Divine personality in His absolute perfection, rather than a relative meaning, as Elohim. The scholarly Hebrew Delitzsch says of this the greatest of God's names: "The word distinctly expresses the two ideas (1) of the free-will and self-determination, and (2) of God's absolute self-consistency and unchangeableness, remaining and revealing Himself through all eternity, as One and the same."

ABRAM.

Abram, the father of the Jewish people, was born in a home-land of Polytheism. His father was an idolator, whose ancestor was SHEM, whose latter descendants were among the builders of Babel. (See Genesis, 10, 11.) Out of heathenism God called him, henceforth to worship and make known the One True God. He appears to have been chosen by God to rescue the race from the Polytheism into which man had sunk, and to restore the Monotheism with which man commenced life; (Gen. 2) and which was clearly understood, enjoyed, and taught by the SEPTAGESIM, (Gen. 4: 26). Between God's speech to Noah and that to Abram, a period of 548 years had elapsed. A long enough time for even the Sheunites to relapse from the Monotheism taught his sons by Noah, into the Polytheism that abounded in Abram's day. From Abram to Malachi we have a period of 1506 years, during which the doctrine of the One True God was maintained, sometimes by the whole nation, sometimes by only an elect few. With varying intensity Isaac, Jacob and Joseph perceived and served the one true God, and handed to their children the sacred traditions, first consigned to the great Patriarch Abram.

MOSES.

But it remained to Moses to be the most illustrious medium in the Old Testament of the revelation of the nature of the most glorious God to men. While shepherding Jethro's sheep near Horeb, God called to him out from the burning bush; giving him a great commission to rescue the Sheunites from the land of Polytheism, in which their traditional belief in the one true God was threatened with extinction. He gave him as a credential that which would have great weight with the Elders of Israel. It was His most glorious name Jehovah, (Exod. 3: 14.) All the subsequent communications from the Divine Being sustained this great name. The miracles and marvels wrought for His chosen people demonstrated Him as a Holy, Free, Almighty One; independent of, and Creator of all other creatures and all laws. Henceforth the Jewish point of view of God was pre-eminently that of Almightiness, expressed through some miraculous manifestation, perceptible by the human eye. The great twin-idea of Life and Love as constituting God a personal and approachable Father, begetting life and love in His children, was not very apparent to their view. And the thought of a human spirit and the Divine Spirit having touchable communion was very distant, if not absent altogether, from the people generally.

REASONS FOR THIS VIEW-POINT.

They rather viewed God as an awful Being of Majestic power, to be feared. This view received great strength while in Egypt, where the Divine Almightiness was seen in the great judgments on Pharaoh and his people; that power reaching unto its greatest degree on the Redemptive night, when the destroying angel passed through the land. This, what I may call the spectacular, view-point of God, was intensified in the Jewish mind by almost every manifestation of the Divine Nature from Egypt to Canaan. The "pillar of fire;" passage through the "Red Sea;" "Water from the rock;" "Bread from Heaven;" "Fall of Jericho's walls;" and the parting of Jordan's waters, all contributed to this idealization of God in the minds of His people, that He was "Glorious in holiness, fearful in praises, doing wonders." Ex. 15, 11-21.

EXCEPTIONS.

There are some notable exceptions in the nation. Patriarchs, prophets, priests and kings there were, whose view-point of God included His spiritual presence. With whom they held communion; from whom they had special revelations through urim, thummim, dream, vision, angel, and even through pre-incarnate appearance of Christ. But the people as a whole appear to have depended upon a constant succession of supernatural manifestations of great power, to aid them in their recognition of the presence of God. For in the absence of these materialistic signs, appealing through their senses to their minds, they almost invariably lapsed into Polytheism. The checkered history of Israel is painfully illustrative, that left to themselves they were no better than the heathen. And that if God had not persistently sent prophets unto them, they would have been counted today among the vast population of heathendom.

EFFECTS OF THIS VIEW.

We can trace the effects of this materialistic view-point of the ancient Jews to the Interbiblical period, and especially do they appear in the time of Christ. It had so colored the interpretations which the Rabbis had put upon the Messianic scriptures, that the nation was looking for a Messiah, who would do as did their God of old. One who should by displays of Supernatural power, overthrow the Roman yoke, as God did that of Pharaohs. Giving the delivered cause to repeat with multitudinous instrumental and vocal music, the song of Miriam: "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Ex. 15. The Jews chiefly rejected God's Son because He failed to answer to the carnal and grossly earthly expectations they had formed of the Messiah. As a nation, this is still the Jewish point of view, a Messiah who should be much like themselves. For Whom a vacant chair is always set at their tables; who shall restore them to their former pre-eminence among the nations. From which point of view they will never be saved, till looking through all the sacrifices and symbols, with which their ritual abounds, they "See Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; THAT HE BY THE GRACE OF GOD SHOULD TASTE DEATH FOR EVERY MAN."

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Second Chipman, N. B.

We believe that our Union has been greatly blessed during the past year, and that it has been a stimulus to the younger members of our church. We feel that it tends to educate the younger brethren for better service in the cause of Christ. At our last Conquest meeting, the subject of medical missions was discussed. An original paper was read by Mr. L. H. Crandell, in which was shown in marked contrast the treatment of the sick in civilized lands and in heathen countries. At the beginning of the year we organized a Christian Culture Class, with a membership of 10, and under the instruction of Mrs. M. S. Cox, who has had such experience as a teacher, we know that we shall receive great good from the course. In the year that lies before us, rich in opportunities for doing good, our prayer is that at the close we may not look back and count any of them as lost.

H. KING, Secretary.

A Prize Of Ten Dollars In Gold

will be paid to that subscriber who sends to this office between January 15 and July 1, 1897, the largest number of new, paid, subscriptions to the MESSENGER AND VISITOR.

PLEASE NOTICE:

This prize is in addition to all premium offers. Whether or not the prize is earned premiums go out for each new subscription.

Any subscriber or member of a subscriber's family may work for this prize.

The general conditions, given on our premium lists, apply to all new subscriptions sent to this office.

New subscriptions should be forwarded as soon as received. Keep a list of them and report total number before July 1st.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Mr. and Mrs. Corey and Miss Clark, that many souls may be won to Christ in Kimidy, through their efforts. That Miss Clark's health may be completely restored.

The Missionary programme prepared for Foreign Mission Day, March 28th, is being sent to the superintendents of the Sabbath School or the pastors.

This programme contains a dialogue by Mrs. I. C. Archibald, India, telling of the arrival of our new missionaries, and the joy of those who were remembered by friends at home sending presents. She particularly speaks of the "Picture Rolls" sent by our Sabbath Schools. They are greatly prized and very helpful to the work in India. Any who have them at present in their schools, please preserve them carefully and send out next autumn by the returning missionaries. This programme also has a dialogue from Mr. Morse's letters to the "Boys and Girls" which we think will prove interesting, a missionary catechism, recitations, etc. Will our sisters of the W. M. A. S. please lend their influence that this exercise be used. If not convenient to have it on the last Sabbath in March, which is review Sunday, take a week evening and have the Mission Band or W. M. A. S. bring this exercise before the public. We believe it will do good in many ways and greatly increase the interest in Mission work.

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Suggested Programme for March.

Hymn; prayer by leader, all joining in the Lord's prayer at the close; Scripture reading, responsive, Rev. 7: 9-17; hymn; reading, Tidings; prayer; several readings, on either China, Africa or Japan; prayer for these countries; hymn; minutes of the last meeting; closing prayer.

Let the leader appoint a committee of three who will look up interesting readings on these countries, and give them a week beforehand to those who will read them when called for. Interesting leaflets on the Mission work in these countries may be had from Miss Myra Black, Amherst, N. S. This "News committee" has been tried with great success in one or two societies.

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Appeal Sent by One of Our Missionaries From India.

From Whom?

From missionaries wearied and worn—watching for the morning—heart sick with hope long deferred;—starving for food promised to-morrow;—oppressed with the sight of the perishing;—wondering that there is none to uphold; faith staggering under long delayed answer to the prayer—"Oh Lord how long!"—Many missionaries are exactly there.

To Whom?

Not to the moneyed men this time;—Not to the students and young ministers now;—Appeals have gone to them till they are "accounted as stones." They will respond by and bye perhaps. But this appeal is,—to the Saints because they are saints; to all for that matter, who are willing to give what is asked,—but more specially to the poor,—the poverty stricken—the old people,—fathers and mothers in Israel,—people to old to work,—sick and bed-ridden saints,—to them really and most sincerely, and there are multitudes and multitudes of them able to give.

For What?

For gold and silver to you who perhaps have none? No! but for what you have got and can give and which is more precious than gold and silver both,—"The prayers of the saints." Read Rev. VIII and see what mighty missionary results can be wrought by the prayers of the saints. Paul sent all the way from Rome to Colosse for prayers,—"withal praying for us." And let this be the burden of your prayers—that God will bless the men we have got and bless the agencies we do possess. If we cannot get more new workers let us implore more blessing on the old workers. Above all, we entreat you pray God to fire up our native evangelists to do mighty works. We do truly beg for a contribution of the prayers of the saints. When it is money—men pass round with hats—but when it is "the prayers of the saints,"—angels pass round with "golden vials."

Some "ifs."

If millions are dying without the gospel each year, are not millions lost each year?

If thousands of unregenerated died during the last twenty four hours were not thousands of men, women and children for whose sake Christ died forever lost?

If you are not interested in any but your own, have you caught the Spirit of Jesus?

If the Great Commission is ever applicable should you not do your part towards preaching the gospel to every creature who lives in the earth where you live?

If the apostles so understood this command of their Captain, and sought to reach every lost soul in their generation, what should be the attitude of the Christians of this generation?

If they should go into Jerusalem, Judea, Samaria and the uttermost part of the earth, in the first century should you not seek to reach every creature in New Brunswick, Nova Scotia, Prince Edward Island, Canada and in all the world, in the nineteenth century?—and this last equally with the former.

If you realized your responsibility as a Christian steward, would you look upon it as a special favor to God if you gave back ten cents for every 100 cents He gave you?

If you realized your privilege as a Christian steward, do you think you would give 'grudgingly or of necessity' to missions, as you now do?

If you pray "Our Father—Thy Kingdom come," dare you withhold the only means by which it can come?

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Foreign Mission Board.

NOTES BY THE SECRETARY.

Said Dr. Withrow at the great interdenominational missionary rally the other day at Chicago:

"We read about the water of life, water can never be kept pure except by keeping it in action."

When the Heavenly Father gave us this (water of) life, it was not for ourselves alone. In the earliest years of the enterprise of modern missions, in the city of Boston where they were struggling to get a charter for the oldest foreign mission society in this country, there was a strong opposition to it. One man insisted that they did not have any more religion than they needed themselves, just as people tell us about Chicago, with which we perfectly agree.

But said another, this is peculiar to Christianity, it is the only commodity of which the more you give away, the more you have left.

If we could have learned that 100 years ago, as that good man did, there would be fewer heathen to-night.

Spurgeon said: The heathen may get along without the gospel, but how are you Christians going to get along without giving them the gospel?

I have often thought of that black girl that had been brought from the Dark Continent a slave and becoming a Christian, craved the privilege of going back to her own people but was earnestly dissuaded. At last she said: "I will go, if I have to swim." When the church of Christ once gets into that mood, then we shall have the millenium, whatever that is, right away. But if we get it we must do more than we have ever yet done. It seems to me that for the first time in the entering of this new century we are doing something that has permanent worth to it. When the great traveller Paul du Chailu was in Africa, he met a woman that had become a Christian who pleaded with him earnestly. "Chally, won't you go home to your Christians and tell them to send the missionaries a little faster, please?" I would echo her words round the country to-night. I cannot doubt that angels are bending over us who are met for the glorious purpose of firing our hearts, increasing our faith and strengthening the hands of those who are laboring to bring the world to Christ.

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Notice.

Before the next issue of the MESSENGER AND VISITOR the missionary exercise, which has been prepared for use by the Sunday Schools, Mission Bands, and B. Y. P. U.'s for Foreign Mission Day, March 28th, will be issued and in the hands of pastors, Sunday School superintendents, or other workers for the Master in the churches. In sending these exercises out some may be omitted. Attention is called to this fact thus early so that all may get copies if they desire them. A postal card to the Secretary will receive prompt attention.

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Receipts for Famine Fund.

Lizzie M. Blakeney, \$1; Forest Glen, \$6; Rev. J. C. Morse and others, Sandy Cove, \$6.73; two friends, \$5; Moncton, 1st church, \$1.50; R. L. Phillips, \$5; Elgin 1st, \$24; (West Yarmouth, \$20; Wm. Corning, \$5;) Amherst

Shore, \$11.60; Little River, \$3.50; Charlottetown, \$29.94; Main St. church, \$17; Mrs. C. W. Morton, \$5.64; a friend, St. George, \$1. Total, \$291.41. Before reported, \$150.26. Total to Feb. 20, \$441.67.

J. W. MANNING, Sec'y-Treas.

St. John, Feb. 20th.

Special Contributions to Foreign Mission from Jan. 1st, 1897.

Rev. I. B. Colwell, \$5; (Rev. A. H. Hayward, \$5; E. S. Mason, \$5; C. E. Vail, \$5; Amos H. Hubley, \$2; Springfield B. Y. P. U., Anna. Co., \$5; Rev. W. H. Robinson, \$5, support of Rev. R. E. Gullison,) L. L. Sharpe's Bible class, support of native preacher, \$24; Clarence Sunday School, \$3.12; Thomas Bridges, \$10; (Annapolis church, \$3.24; Round Hill, \$4.66; Granville Ferry, \$2.49; New Canada \$8; sale of Mission maps, \$11.75, per W. V. H.;) a brother, Harvey, \$2; John Morse, \$6.40; S. McCully Black, \$3; A. E. Worden, \$5; J. W. Langille, \$1; proceeds of sale part contents of box, Mapleton sec. of 1st Elgin church, \$3.85; (Granville Ferry, \$4.66; Middleton \$3.67; Chas. Skinner, \$5; Lunenburg, \$8.83, New Germany, \$28.09, per W. V. H.;) Mr. and Mrs. Wm. Dunbar, \$4; Addie and Joseph Dunbar, \$2.50; O. Jones, per I. C. A., \$10; Mrs. C. W. Morton, support child in India, \$15. Total \$252.26. Before reported, \$1626.17. Total to Feb. 19th, (1897) \$43. Total receipts from all sources to Feb. 19th, including Famine Fund, \$8186.48. Total expenditure to same date, \$10368.09. Balance due Treas. Feb. 19th, \$2182.61.

J. W. MANNING, Sec'y-Treas.

St. John, Feb. 20th.

John Fitzgerald, Chief Messenger of the Nova Scotia House of Assembly, well known to all, in the habit of visiting the building, died on Tuesday last in the 86th year of his age.

He had been for 56 years messenger of the Assembly and had been very faithful in discharging the duties of his office. "John Fitzgerald use to relate with pardonable pride," says the Herald "how he cast his first vote for Joe Howe, and in 1841 Howe appointed him assistant messenger of the house of assembly. Seven years later, Mr. Gibbs, who had been messenger for forty years, resigned, and John Fitzgerald became chief messenger in 1848, and was unanimously re-elected by every parliament since that time. During a period of one hundred years the Nova Scotia assembly had had but two chief messengers. The venerable messenger has served under the prime ministership of J. W. Johnston, James Boyle Uniacke; William Young, Joseph Howe, Charles Tupper, William Annand, P. C. Hill, William H. Vail, Simon H. Holmes, John S. D. Thompson, William T. Pipes, William S. Fielding and George H. Murray. He has been an eye witness and ear witness of all the thrilling events that have taken place in the legislature for fifty-six years. It was he who piloted the Royal William into and out of Halifax—the pioneer ocean steamer to visit Halifax."

Baptist Book and Tract Society. 120 Granville St. Halifax, N. S. HOW many young Christians have read BUNYAN'S PILGRIM'S PROGRESS? It should be read by all. Clearance Sale. 50 copies, Large Type, Cloth Binding, Illustrated, Memoir of His Life, Birthplace of Bunyan, Elston Church, the Belfrey Gateway, the Bedford Baptistry, Bedford Jail, the Door of Bunyan's Prison, Bunyan's Ring, His Rush Chair, Cabinet, Pen Case, Knife, Scales, etc. Reduced from 60c. to 40c. mailed. 500 Paper Editions, Illustrated at 3c. each. 50 " " " 8c. each. 50 " " " 15c. each. 50 " " " 25c. each. 50 " " " 30c. each. Various editions from 50c. to \$1.25 each. How would it do for all our Unions to introduce a Reading Class. There must be a large number who have not read this very valuable work. THIS IS SNAP NO. 1. DON'T LET IT PASS! Geo. A. McDonald, Sec. Treas.

HAIR Vegetal HAIR Will restore full color and the growth of the scalp. The best hair. R. P. Hall & Co. Sold by

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

**B. Y. P. U. PRAYER MEETING TOPIC.**  
(Helps by G. R. White.)

For the week beginning Feb. 28. Subject: "Triumphs of the Gospel." Psalm 115.

"I have long since ceased to pray, 'Lord Jesus have compassion on a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for such a prayer. He seemed to say to me, 'I have had compassion on a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions, in the flesh for the body's sake, which is the church. I have given my heart, give your hearts.'"

J. A. GORDON.

It is even so with the triumphs of the gospel. They are secured from the divine side long, long ago. If there is any failure it will be on the human side. We only half believe after all. We only half believe that the heathen are lost without the gospel. We only half believe that they will not be saved unless they hear of Christ. We only half believe that the gospel will finally triumph in all lands and tongues.

Bless God for the triumphant language of this psalm sung so long ago. There is no defeat for the gospel, save in unbelief of its professed friends. "He did not many mighty works there because of their unbelief." This is the only impediment to the triumphs of the gospel. God is straightened in His people. Our prayer should be: "O Lord God, make Thy people obedient to the command: 'Go ye into all the world and preach the gospel to every creature.'"

This is a most triumphant psalm. (Note the quotation mark.)

"This psalm was probably composed for the service of the second temple, while yet the taunts of their heathen adversaries were ringing in the ears of the returned exiles, and while yet contempt for the idolatries which they had witnessed in Babylon was fresh in their hearts. The psalm opens with a confession of unworthiness, and a prayer that God would vindicate His own honor against the scoff of the heathen (vs. 1, 2). It exalts Him, the invisible, omnipotent, absolutely Supreme Ruler of the universe, and pours contempt upon idols and their worshipers (vs. 3-8). It bids all Israel, both priest and people, put their trust in Him who is alone worthy of trust, the help and shield of His people (vs. 9-11). It promises that Jehovah shall give His blessing to them, that thus trust in Him, and calls upon them in return to give Him thanks forever. (vs. 12-18)."

The Bible is fairly ablaze with the triumphs of the gospel: "The kingdoms of this world are becoming the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever." "He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth." "Yea, all kings shall fall down before Him; all nations shall serve Him." "Thou art my son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Go ye into all the world," etc.

What part have we in pushing on the triumphs of the gospel? As Maritime Baptists we have pledged ourselves to give the gospel to 1,700,000 Telugus. Are you praying for the triumphs of the gospel there? Do you know where our mission field is? The number of stations, missionaries, their names, etc? It is along the coast of the Bay of Bengal, south of Calcutta—look it up on the map—and you will have a deeper interest in it after knowing its location.

**HALL'S**  
**Vegetable Sicilian**  
**HAIR RENEWER**

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

**MEMORIZE THIS TABLE.**

STATION.	ESTABLISHED.	MISSIONARIES.
Bimilipitam,	1875.	Mr. and Mrs. Morse and Miss Wright.
Chicacole,	1878.	Mr. and Mrs. Archibald
Bobbili,	1879.	Mr. and Mrs. Churchill
Vizianagram,	1892.	Mr. Sanford.
Parla Klimidi,	1892.	Mr. and Mrs. H. Y. Corey, and Miss Clark
Palconda,	1892.	Supt'd by Mr. Archibald

Besides these we have the new missionaries sent out last fall—with the staff of native helpers. "But what are these among so many?" Is God calling you? Can you say with Isaiah—"Here am I send me!" Why not? Read the last paragraph of Mr. Manning's report in last year's book 1896, page 75. Then pray and give, or go, to hasten the triumphs of the gospel in India.

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**Dedication at Southampton.**

For many years the Baptists in this vicinity had united with the West Brook church and attended meeting there, but as their number increased they desired a service of their own. Accordingly they formed themselves into the Southampton Division of the West Brook church and engaged the Public Hall for divine worship. The Rev. David McKeen was their pastor for some time. He was succeeded by two worthy brethren, Revs. J. L. Miner and W. S. Redden. These pastors worked faithfully and a kind regard for them is stored deep in the hearts of the people. On November 1st, 1895, I became pastor of the West Brook, Southampton, Diligent River and Port Greville churches. I was informed by the people of Southampton that for a number of years they wished to erect a house of worship but having so few members their courage had failed. We talked concerning the advisability of building and had almost decided to build when Bro. Marple came to hold special services. He urged the people to appoint a building committee and proceed with the work. The committee was appointed and the people unanimously decided to construct a suitable meeting house. Much credit is due Bro. M. for his encouraging words. We began work in the spring and prayed that God would remove every obstruction from our path. He has done so and consequently we have in Southampton to-day a neat, comfortable and cozy place of worship. We dedicated our church to God on Sunday, the 24th inst. Representatives from Oxford, Pugwash, Amherst, Maccan, Athol, West Brook, Springhill, Parrsboro and other places were present with us. The Baptist friends in Parrsboro gave us their choir for the day and they furnished excellent music at each service. In the morning we assembled for the first service and were pleased to have with us our Presbyterian brother, Rev. Mr. Job, who offered the dedicatory prayer. Rev. Dr. Steele preached a very instructive dedicatory sermon. He proved that the Baptists of this place were justified in constructing a house of worship and urged the people to stand united in the Master's work. After the sermon the trustees, building committee and officers of the church responded in the usual way as the pastor read the formula for dedication. In the afternoon we were joined by Rev. E. H. Howe, of Parrsboro. Bro. Howe had just returned from his vacation in Boston, where he had been attending the meetings of D. L. Moody. He gave us an inspiring evangelistic address. Dr. Steele also delivered an address at this meeting. The pastor spoke briefly of the financial condition of the church, after which the collection was taken. Mayor Read, of Amherst, offered prayer, and after the pastor gave the right hand of fellowship to five members from South Brook, the choir sang a beautiful anthem. The meeting was closed with the benediction and thus ended an inspiring service, which will long be remembered by those present. In the evening Rev. J. W. Brancroft, of Springhill, preached a powerful sermon, in which he urged us to "be strong and stand fast in the faith." The sympathy of the friends present was shown by the collections of the day, which amounted to \$92.50. We feel very thankful to them for their help in this respect. Although this amount has assisted us very much we still need help. Many churches have kindly responded to our appeal of \$1.00 from each church in the Maritime Provinces. Will not those churches which we have not heard from assist us by sending us this amount? God will bless you in giving and us in receiving and all will be made more happy in His love. We unite, as a church, in an earnest prayer that abundant success may attend the labors of our sister churches in these provinces. WARREN H. McLEOD.

January 30.



**After....**  
**Taking**

a course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into mole-hills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking

**Ayer's Cathartic Pills.**

**Book Notices.**  
THE JESUIT RELATIONS AND ALLIED DOCUMENTS. Vol. III. Acadia, 1611-1616. Cleveland, The Burrows Bros. Company, Publishers.

This very valuable work of which some account was recently given in these columns in connection with a notice of Vol. I, will be comprized in some sixty volumes and will place within easy reach of students documents of the highest historical importance, hitherto practically unavailable. The notes in the original Latin or French are accompanied by an English translation. An analytical index which is to accompany the series will be of the utmost value as an aid in historical research. The paper and mechanical work are of the best character and the work is the product of immense and most painstaking labor. Volume III, which is occupied principally with Biard's Relation of New France, is of special interest, since it describes the country in which we live as it was nearly three centuries ago, and gives quite a full and painstaking account of the Indian tribes who then inhabited the land, their numbers, appearance, general characteristics, manner of life, etc., and of the labors of the Jesuit missionaries among them.

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**Denominational Funds, N. S.**

From Feb. 2nd to Feb. 17th, 1897.  
Brookfield Church, Col. Co., \$6.18; Queens Co. district meeting, \$7; Wilmot Mountain church, \$5; Hantsport church, \$13; Hammonds Plain church, \$4.10; Wolfville S. S., \$143.59; Antigonish church, \$18.12; Portauquique and Upper Economy church, \$18.50; Annapolis Royal, special, \$1.88; Annapolis Royal, \$10.93; Rev. C. I. McLean, Barrington, \$13; Dartmouth church, \$27.93; Caledonia church, \$1.70; Brookfield, Queens, \$7.30; 1st Yarmouth

church, \$86.03; W. T. Lent, Tusket, \$5; Stephen Cook, Chebogue, Famine Fund, \$5; Stephen Cook, Chebogue, \$5; Harry Allen, Arcadia, Famine fund, \$2; W. Coffin, Famine fund, 25 cts.; Hebron church \$52.82; Friend, Glace Bay church, \$4.56; New Ross church, \$5; Parrsboro, S. S., \$6.50; North Sydney church, \$20; J. W. Young, North Sydney, \$3; J. W. Peppitt, North Sydney, \$3; Margaree church, per district meeting, \$6.15; Amherst church, \$63.19; Salem S. S., special collection, \$5; Mrs. A. B. Pipes, Lethbridge, N. W. T., \$1; Digby church, per Dr. Kierstead, \$15; Port Hillford church, \$4; Canaan, 82 cts.; New Minas, \$2.18; Tracadie church, \$3; 1st Yarmouth church, \$13.49; Lunenburg church, \$11.45; Lunenburg ch. special, \$5; Aylesford church, per Kings Co. district meeting, \$5.03; A Friend, per H. Pineo, \$5; thank offering, Aylesford, \$5; Melvern Square, \$25; Evergreen, \$2.45; Prince Albert, \$3.80; Margaretville, \$11.75; Billtown church, \$4; Billtown church, B. Y. P. U., \$6; Temple, Yarmouth, \$38; Springfield church, \$12.50; a sister, \$5; a sister, Famine fund, \$5; Middleton church, \$33; Middleton church, special, \$1.50; Middleton church, Famine fund, \$25.50; O. P. Goucher, Middleton, Rev. K. E. Gullison's salary, \$2; Miss McGill, Middleton, Miss Newcomb's salary, \$2; other friends, Miss Newcomb's salary, \$4.50; Freeport, \$13; Central Grove, \$3; Tiverton church, \$4; Waterville church, \$5; Deacon George Sabeau, New Tusket church, \$20; Lockeport church, per district meeting, \$4.04; Shelburne Home Mission Board, \$25—\$83.74. Before reported \$3,726.66. Total to date \$4,610.40. A. CONOON, Treasurer Denominational Funds, N. S. Wolfville, N. S., Feb. 17.

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**Personal.**

Woodstock, Sec'y Treas., February 18th. We are pleased to welcome to the city Dr. J. H. King, son of Senator King of Chipman. Dr. King is a graduate of McGill University, Montreal, and afterwards took a special course in New York. We wish him much success in his new field.

Rev. D. L. Parker, son of Rev. D. O. Parker, of Wolfville, is pastor of the First Baptist church at Dell Rapids, South Dakota, which supports two Baptist churches. That which Mr. Parker serves has attained an age of 25 years and is in a flourishing condition.

Rev. B. H. Thomas, late of Chegoggin, Yarmouth county, has entered upon his work as pastor of the Baptist church in Digby town, under favorable auspices. We trust that the large measure of success which has attended Bro. Thomas' ministry in other places may be experienced on his new field of labor. He desires correspondents to note his change of address.

Mr. A. H. Gordon, of St. John, who is in the second year of the medical course at McGill University, recently read before the Faculty a paper on Intestinal Indigestion. For a second year man to be called upon to read a paper before the Faculty is, we understand, a distinction unprecedented in the history of the institution. Mr. Gordon is a son of Rev. J. A. Gordon, of Main Street.

Rev. E. J. Grant was in St. John for a day or two last week, and left on Thursday by the C. P. R. for Manitoba. He has received a call to the Baptist church at Boissevain, a thriving town in South-western Manitoba; we believe, however, that he has not made any permanent engagement with the church. Mr. Grant intends to have a look at the North-west and may decide to remain there or he may return to the East. He has promised us to write for the readers of the MESSENGER AND VISITOR his impressions of the prairie country and its people, and his letters will doubtless be received with interest.

**FOR SALE.**

In the very heart of Wolfville, a new and desirable residence, with lot containing 22 fruit trees, 10 bearing 25 barrels of apples, besides smaller fruits raised last year.

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J. S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

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THAT KILLED  
A MAN!**

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order, he thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

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If you are run down, losing flesh and generally out of sorts from overwork, worry or other cause, use

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Nothing else will so promptly restore you to vigor and health.

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It is the original and best.

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Eight Rooms, beside Kitchen Pantry, Bath Room and Linen Closet. Hot and cold Water on both floors. Hot air heating. Near University buildings. No more beautiful situation in Wolfville.

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Guests conveyed to and from Station free of charge.  
Excellent Livery Stable (owned by W. J. Balcom) in connection.  
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The COOK who uses, the GROCER who induces his Customers to use

**WOODILL'S GERMAN  
BAKING POWDER.**

**The Home.**

**Church House-Keeping.**

Did you ever attempt to worship God in a church which showed poor house-keeping upon the part of the janitor? The floor was untidily swept; the dust lay thick upon every available resting-place, ready to be wiped up by the clothing of the congregation; the windows showed the work of flies during their efforts to get through the glass to the fresh air so temptingly near, while their dead bodies on sash and sill spoke of the futility of their endeavors and of the starvation which overtook them. Perhaps an ancient bouquet still withered on pulpit or organ, or melancholy wreaths, faded and shrunken, told that Easter or Christmas decorations had once graced the wall. Two or three letters of a some-time beautiful motto might have hung over the pulpit arch to beguile the wandering thought into an effort to puzzle out the rest of it, or lengths of twine or wire still dangled where a festoon was once suspended. If stoves were used for heating they were red with rust, the hearth over-running with ashes, while the door around them was a reminder of the old chip-pile at home, where you, as a child, was sent so often to fill the battered tin-pan to hurry the fire for the Saturday's baking.

I once attended a city church (and was never induced to go again) where the rostrum extended entirely across the end of the room, which contained, in addition to the pulpit and Sunday-school book-case, so misnamed a collection of sofas, tables and chairs, maps, charts and draperies, in such disorderly array that one could think of nothing but a garret full of left-overs, where the children had been holding high jinks.

But worse than all these is it to see the lamp hangings draped with the varied articles which have been left on the seats—odd gloves, old veils, and ragged handkerchiefs, looking like well-used dusting clothes, which anyone would be ashamed to reclaim.

These sights do not help the audience toward a devotional spirit, and to those who are blessed with a love for well-ordered surroundings, they may become the source of positive torture.

Sisters, look around your own church and see if such things mar the neatness and harmony which should characterize the house of God, and if so, have them remedied at once. Choose one of your number who is gifted with tact and gentle of speech who can suggest to the delinquent janitor the changes which should be made.

The chances are that the man, like the majority of his sex, is unable to appreciate the details which are necessary to a well-kept church, and will thankfully receive such suggestions. Should, however, your hints be disregarded, it can be fairly concluded that stubbornness or laziness is the cause of the disorder, and he should be replaced by one who will give the church the careful attention it deserves.

God's house ought to be as well cared for as the choicest of our homes, to be his acceptable dwelling place. Elvio.

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**"God Knows."**

"God knows." The words come easily to our lips, and even while we speak them we more than half forget their wondrous meaning.

"God knows." Ah, what a sweet and comforting pillow upon which to rest the weary, aching head. The path is often dark; the way is hedged about us with dangers real or fancied. We cry in terror that we do not know which way to go. But then, O heart oppressed, "God knows," and he is leading you and me, and we will fear no evil.

We blunder so. We do not mean to do as we are doing. We had thought to help where we have only hindered. We have failed, and failure in the eye of the world

is always crime. It sees only our outward act, and knowing nothing of our motive, condemns us for what it sees us do. And because the world can never know we can not help but grieve. But then "God knows," and out of chaos he will bring order, and crooked paths he will make straight, and where it now is dark he will bring light.

But today I am reminded and comforted, not only that God knows the best in my poor life, but he also knows the worst. He knows I do not trust Him as I should. He knows that when my pathway grows too rough; that when my light begins to flash; that when the thorns begin to pierce my aching feet, or when the burdens press too heavily about my heart, then I grow fearful and cry aloud for light. He knows that to be always his trusting (?) child, I ever need the sunshine and the flowers. He knows all this, and yet he does not cast me from his mighty heart of love. Knowing so well how weak and feeble I am, he only draws closer about me his protecting arm of love. He utters not one word of chiding, but remembering that I am only dust, he whispers softly, "Dear child, I understand. Just trust to me."

God also knows I do not love him as entirely as I should. He knows my poor divided heart. I hear him say, "Child, follow me." But I can not always rise with eager joy and bounding feet to go where he will lead. My lagging steps fall back, and if I follow him at all it is often so very far away. All this God knows even better than I myself can ever know. Yet still he does not cast me from his side. He only draws me even more gently to his mighty heart, and whispers, O so tenderly, "My child I understand; so trust in me."

He sees me wayward and inconstant. He sees me shrink where I had proudly promised to press bravely to the front. He sees me grow so weary where I had boasted that I could endure so much. He sees me fall where I had fondly thought to stand erect and strong.

And God, who sees and knows all this, stoops down and lifts me to my place again; he brings me rest and hope and cheer; he fills my heart anew with strength and courage. And still with arms of love that can not fail he draws me nearer and yet nearer to himself and whispers, "Child, child, I understand it all; yet still I love you always, and bid you always trust to me."

And so today I find fresh courage from the thought, not only that God knows my heart's desire to serve him even when I fail, but also from the glad conviction that though he knows how small my trust, how cold my love, how inconstant my whole life, yet still he loves me; still he shields me, and still his arms of pity are clasped close about me, and still he, all the while, is whispering low, "Dear child, I understand, and still trust thou to me."

Anna D. Bradley.

**INJURY AND NEGLECT.**

**He Failed in Health and Strength—  
His Kidneys Ached and He  
Took Dodd's Kidney Pills.**

Deseronto, Feb. 15 (Special)—Among business people here, and especially by his fellow workmen great interest has been taken in the case of Mr. James Stokes, who for the past fifteen years has been shipper for the Rathburn Company.

Lately he had run down in health and strength to the point of being compelled to quit work and his recovery now as the result of using Dodd's Kidney Pills, is the talk of the town. On seeing Mr. Stokes he said:

"From over-lifting and strain I suffered greatly from kidney trouble, being advised, after all else failed, to use Dodd's Kidney Pills, from the first dose I got relief, and hundreds of people can vouch for my cure."

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93	Anniversary of	51
92	Peter Henderson's	52
91	To commemorate our fiftieth	53
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88	SEED and PLANT CATALOGUE	56
87	the gardening world has ever seen.	57
86	Every copy costs us 25 cts. to produce,	58
85	but in honor of this our "JUBILEE"	59
84	year, we will send it FREE to anyone	60
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82	This "JUBILEE" CATALOGUE OF "EVERYTHING	62
81	FOR THE GARDEN" is a magnificent	63
80	book of 170 pages, on which are displayed	64
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78	and Plants, the work of our own artists.	66
77	Also six full-size colored plates which in artistic	67
76	beauty have probably never been equaled,	68
75	certainly never surpassed.	69

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33. IN HIS HUN

The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

First Quarter.

Lesson X.—March 7. Acts 8:26-40.

THE ETHIOPIAN CONVERT.

GOLDEN TEXT.

Then Philip opened his mouth, and began at the same Scripture, and preached unto Jesus, Acts 8:35.

I. A STUDENT. VERSES 26-30.

26. THE ANGEL.—Revised Version, "An angel." Visibly appearing, and not in a dream. In those foundation days of the church, upon which all history was depending, such supernatural manifestations were to be expected. UNTO PHILIP.—One of the seven "deacons," at this time in Samaria, where he had founded the church. He was evidently a man of hearty, warm nature, prompt to obey the divine call, and faithful in labor. ARISE, AND GO TOWARD THE SOUTH.—If he went far "toward the south" he would cross all of the three roads that led "from Jerusalem to Gaza." UNTO THE WAY THAT GOETH DOWN FROM JERUSALEM UNTO GAZA, WHICH IS DESERT.—The particular path is specified because Philip was to meet a particular person. This description applied to the southern-most of the roads, the one which passed through Eleutheropolis.

27, 28. AROSE AND WENT.—Such prompt, unquestioning obedience is beautiful. The way and wherefore he found when the time came. So shall we. A MAN OF ETHIOPIA.—See note on Ethiopia in the background of the lesson. A EUNUCH.—"Eunuchs," or chamberlains, were male slaves, mutilated in infancy for service as custodians of harems of noblemen and kings. CANDACE.—The title of the Ethiopian queen. HAD THE CHARGE OF ALL HER TREASURE.—Was not only her private treasurer, but held a position of state not unlike that of a modern chancellor of the exchequer or secretary of the treasury. He had "great authority," indeed, for in the East checks upon fraud are few and peculation is common. Tradition gives to this eunuch the name of Indich; and Irenaeus makes him the apostle of Arabia Felix and Ethiopia. HAD COME TO JERUSALEM.—A journey of thirteen hundred miles, over rough and dangerous roads, in a heavy chariot, and requiring a large retinue and guard. TO WORSHIP.—He was not a Jew by birth, but a native Ethiopian; but, like thousands of Gentiles, he had come to believe in Jehovah. He was most likely in some sort a proselyte from paganism and Judaism, and a devout seeker of salvation in the best way he knew. WAS RETURNING.—His route lay through the border of the desert to Gaza, thence along the seashore to Egypt, thence up the Nile to his home. "Philip seems to have struck the DESERT road just as the eunuch came along in his CHARIOT, on his homeward journey, reading the prophecies of Isaiah."

29. THE SPIRIT SAID.—By an inward prompting. Philip now learns why he has made this long journey on foot and alone, and he is ready. It does not follow that only that is our Christian duty to which we "feel" prompted. JOIN THYSELF.—Walk beside the chariot, and seek acquaintance with its occupant.

30. PHILIP RAN.—Quickly to obey. HEARD.—Philip at once recognized the passage. At the right moment he broke in with "Yea, but" (so the Greek) UNDERSTANDEST THOU? The most unlearned finds food to his soul in God's word, yet he would find more and richer could he better fathom its depths. So with the eunuch; and Philip is sent to help him. UNDERSTANDEST THOU.—These words, the only recorded utterances of Philip, contain a pleasant, half-humorous play upon words which cannot be translated, like "Do you heed what you read?"

II. A TEACHER. VERSES 31-35.

31. HOW CAN I.—Not every nobleman would thus admit his ignorance and ask for guidance. SOME MAN SHOULD GUIDE.—Take courage, O teacher, for to guide in learning God's word is your blessed work as well as the preacher's. Use all the helps you can—commentaries, histories, maps, dictionaries—forgetting not prayer and the illumination of the Holy Spirit. HE DESIRED PHILIP.—Showing a spirit lowly and teachable, and a sincere interest in the truth. SIT WITH HIM.—That they might more readily converse together.

32. THE PLACE OF THE SCRIPTURE.—Better, "the contents of the Scripture." No more suggestive place in the word could have been found than this in Isa. 53, about the sufferings and atoning death of the Redeemer.

33. IN HIS HUMILIATION HIS JUDGMENT

WAS TAKEN AWAY.—Although in different words, this expresses the idea of the Hebrew sentences translated. "By oppression and judgment he was taken away." The latter refers directly to his removal from life; the former to the injustice involved in his sentence. WHO SHALL DECLARE HIS GENERATION.—"This may mean, 'Who shall describe the wickedness his contemporaries manifested?' or, 'Who shall declare his posterity?' that is, because his spiritual descendants shall be so numerous. See Isa. 53:11; Phil. 2:10. The corresponding passage in the Hebrew is confessedly difficult and obscure.

34. ANSWERED.—Addressed, or opened the conversation. OF WHOM SPEAKETH.—Did the prophet predict his own, or another's death?

35. OPENED HIS MOUTH.—An expression indicating the beginning of a discourse somewhat formal. BEGAN AT THE SAME SCRIPTURE.—At the words of the prophet, which pointed directly to Christ. PREACHED.—JESUS.—Literally "announced the glad tidings, Jesus." Philip took up the prophecy, explained it, and showed the facts agreeing with it in the case of Jesus. He told him of Jesus' death to save sinners, the way of salvation by believing in him, and of baptism in his name.

THE TWO CONDITIONS. What must the Ethiopian treasurer do now? The truth is set before him; what is his past? 1. He must "believe" it. And not with the conviction of his mind only, as one may believe the laws of science or the facts of history; but with the persuasion of the heart, knowing that "he" "like sheep had gone astray," and that "his" iniquity was "laid upon" Jesus. 2. He must "confess" it openly and publicly, coming out boldly before men as Christ's servant, and casting aside everything that interferes with his service. And to this he pledges himself by humbly submitting to Christ's own ordinance of baptism, in token of his death unto sin and his new birth unto righteousness.

III. A BELIEVER. VERSES 36-40.

36. AS THEY WENT.—Discoursing of Jesus, of whom the nobleman may have heard during his visit to Jerusalem. A CERTAIN WATER.—Supposed to be the spring in the Wady-el-Hasy, but not with certainty. SEE, HERE IS WATER.—Rather, "See! water!" as if glad at its sudden appearance. WHAT DOTH HINDER ME.—Showing promptness in the acceptance of Christ, and willingness to make public confession. TO BE BAPTIZED.—The question shows that Philip had explained the nature and necessity of the rite. The eunuch accepts the truth on its first hearing, believes in Jesus, and is immediately saved, and will at once bind himself to Christ's service.

37. AND PHILIP.—This verse is wanting in the oldest manuscripts, and the best Greek texts omit it. It may have been taken from early baptismal formularies. BELIEVEST.—Having faith, not only in the truth of the gospel, but in the personal Christ. THINE HEART.—The saving faith is the affiance or acceptance of the heart, as well as the credence of the mind. JESUS CHRIST IS THE SON OF GOD.—A whole body of divinity in a sentence.—The Messiahship of Jesus, his divinity, and, taken in connection with the passage he had been reading, his atoning death.

38. COMMANDED THE CHARIOT.—At the nobleman's word the entire retinue pauses by the bank of the stream, and all are witnesses of the vow. THEY WENT DOWN.—Descending from the chariot down the steep banks and INTO THE WATER.

39. CAUGHT AWAY PHILIP.—Perhaps by giving a sudden impulse to depart: perhaps (as the expression suggests, but does not demand) by a supernatural transference. SAW HIM NO MORE.—He who has

the word, an enlightened experience, and a sincere desire for the truth can dispense with a human guide. REJOICING.—Happy in the love of Jesus, to whom he had consecrated his life.

This passage teaches a great deal more as to the mode of baptism than Dr. Hurlbut is willing to admit. The narrator simply declares in plain and easily translated Greek that both Philip and the eunuch went down into the water and the administrator immersed or dipped the candidate. It is difficult to understand how an honest interpreter can endeavor to make out that it means or may mean something else.—EDITOR.

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Traveling Libraries in Wisconsin.

BY REV. ARTHUR C. KEMPTON.

In response to your editorial of the 29th inst. I write of the traveling libraries of Wisconsin. Among recent philanthropic movements none has proven more popular than this. It is a new solution of the old problems. "How may country people be furnished a continuous supply of good literature at a reasonable cost?" Permanent public libraries in farming communities have not been found practicable. But here are hundreds of thousands of people who have ample time for reading, and whose time might be far better spent over good books than in the gossip of the sitting-room or country-stores. From these very communities have come the majority of those "sun-crowned" men who have become famous; and who shall dare say that there are not many others whose ambition might be stirred to noble deeds by noble books? But how shall such books be placed in such communities? Harken to how it is being done in Wisconsin.

A wealthy senator saw in the above difficulty his opportunity. He purchased a carefully selected library of 500 volumes. These he divided, making 16 libraries about 30 volumes each. Each library was supplied in a substantial hard-wood case furnished with doors, lock, key, shelves and records, so complete, that the case could be set up in any room and managed in as business-like a way as any city library. Applications for these libraries were so numerous, that it became necessary to purchase more, so there are now 26 "traveling libraries" of 30 volumes each in the various farming communities, no library being allowed to remain in one place longer than six months.

To secure proper care of the libraries, it was said to the country people: "You may borrow these libraries if you will organize library associations of responsible people and appoint a secretary who will receive the libraries and return them when their work is done, or at request. You must use the books carefully, and place them where they will be convenient for all your people and free for all who handle them properly. You shall pay \$1 for each library for transportation charges, but the people who contribute the nickles and the dimes to make the dollar shall have no special privileges, and the books may be free to the poorest boy in the community.

Here is a sample library, showing the character of the books selected: Ivanhoe, John Halifax, Twice Told Tales, Charles O'Malley, Wreck of the Grosvenor, Ramona, Between the Lines, A Singular Life, Old Fashioned Girl, My Arctic Journal, Lost in the Jungle, Mountains of California, Parkman's La Salle Norway, Famous American Statesmen, Ball's Starland, The Soil, Cyclopedia of Games and Sports, Boston Cook Book, Ivory King, American Citizen, Franklin Square Song Book, First Book of American History and two bound volumes of St. Nicholas.

About one-third of the libraries are kept in post-offices, one half in houses, one at a small railway station, and the remainder in

small stores. They are carrying into hundreds of homes new thoughts and new information, higher aspirations and ideals, new forces that are building up a better individual, family and social life. These books are warmly welcomed by families whose doors are closed to the reformer or the missionary. The experiment, in short, is proving successful beyond the highest expectations. Why not in the Maritime Provinces? Perhaps this article will be read by some one who has sufficient money in his pocket to provide his native land with these "traveling blessings," as some one calls them. There is surely no land where the need is greater, no people who would appreciate them more, no place where the results could be larger. Eau Claire, Wisconsin.

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Blood is absolutely essential to health. It is secured easily and naturally by taking Hood's Sarsaparilla, but is impossible to get it from so-called "nerve tonics," and opiate compounds, absurdly advertised as "blood purifiers." They have temporary, sleeping effect, but do not CURE. To have pure

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From the Churches.

**WESTPORT, N. S.**—Since last report I have baptized two into the Westport Baptist church.  
C. E. PINCO.

**GIBSON, N. B.**—Sunday, February 14. Leella London and Lillian Lattie were baptized here. Since last reporting we have also received three by letter.  
F. D. DAVIDSON.

**CHARLOTTETOWN.**—In an item from Charlottetown, which appeared in the MESSENGER AND VISITOR of February 10, a typographical error occurred, making the amount contributed by the church for various purposes during the year \$26.79. It should have read \$2639.

**GERMAIN STREET, ST. JOHN.**—There is a deepening spiritual interest in all the meetings of the church. At the close of an impressive service on Sunday evening, Pastor Gates baptized three converts, more are expected in the near future.

**COLLINA, N. B.**—I wish to extend my hearty thanks to the brothers and sisters of the Belleisle Creek and Studholm Baptist churches for their kindness which they showed a few weeks ago in making me a very acceptable donation in the form of a beautiful sleigh robe.  
O. P. BROWN.

**SUNNY SIDE.**—The churches of Richmond have each made their annual visit to the parsonage this winter, and by generous offerings made us better off in pocket and pantry, calling out our gratitude and thanks, which we wish to repeat through the MESSENGER AND VISITOR.

**CALVIN CURRIE.**  
Greenville, N. B. Feb. 18th.

**HARCOURT, KENT CO.**—Since February 1st, Bro. Young has been laboring among us with his usual earnestness. God has richly blessed these efforts. Twelve happy believers have obeyed the Divine command. Two of these come to us from the church of England. More to follow. To God we give the praise.  
PASTOR.  
February 16th.

**MARVEVILLE, N. B.**—The good work still continues here. Sunday, February 14, two sisters were baptized into the fellowship of the church. Their names are, Mrs. John Allan and Miss Delia Ervine. January 31 Nellie Smith was baptized, and by some means or other her name was omitted. We have also received one by experience and one by letter.  
F. D. DAVIDSON.

**PORT ELGIN, N. B.**—After Bro. Young left us at Point de Bute, we continued meetings for two weeks. The members of the church that were near by came to our aid nobly in the work. Five professed conversion. We baptized them last Sunday in the Jollicure lake. There are others that we are praying for, and some we hope will soon come out fully and identify themselves with the Lord's people. Our congregations on this whole field are encouraging.  
C. P. WILSON.

**NORTH SYDNEY.**—The good work is progressing gloriously, Bro. Beattie rendered valuable assistance for 3 days this week and we expect him next also. He gives the old gospel no uncertain sound and God is owning His own word. More than 50 persons have publicly manifested a desire for salvation and several of them have been brought "over the line." There are new cases at every meeting. The good work opens out very much like the gracious visitation of 1886 under the faithful seed sowing of Bro. J. W. Bancroft, when I was permitted to aid a little in gathering in the harvest. Reader please pray that we may have a similar blessing now.  
D. G. M.  
February 10th.

**DIGBY.**—Rev. B. H. Thomas entered upon the pastorate of the Digby Baptist church on Sunday 14th inst. He was greeted by large congregations, both at the morning and evening service. His words of greeting to his new charge were pointed and practical, the subject of mutual faith being considered from the standpoint of the pulpit and the pew. On the part of the Christian ministry such faith must be scriptural and decided. Never was there a time of greater need for its exercise on the part of those who stand in the responsible position of leaders in religious thought, while to be supported by prayerful, attentive and believing people is to any pastor an inspiration and pledge of success. Bro. Thomas enters upon his new charge with the hearty sympathy and co-operation of the church and with the promise of accomplishing much good in the Master's name.  
COM.

**BERWICK.**—The Berwick church has just held its first Roll Call. The date was February 11 and the services were held afternoon and evening with a very pleasant social time between, when the members present had supper together in the vestry. The Roll of the church was called in the afternoon and a very large number responded to their names. In the evening addresses were delivered by Rev. E. O. Read, of Waterville, who gave reminiscences of his two pastorates over the church, covering in all upwards of eleven years, and Rev. D. O. Parker, who called up many interesting particulars of the early days. At the evening service a successful effort was made to lift the balance of the debt which had been incurred some years ago in making repairs. In a short time five hundred dollars was handed in and all present joined in singing the Doxology. This church has already made a noble record and has before it a very bright future. Revival influences are being felt in one of the out-stations and we hope before long to report additions by baptism.  
PASTOR.

**ISAAC'S HARBOR.**—The Master is graciously continuing to bless His church in this place. Through the indefatigable labors of its pastor Bro. A. J. Vincent, which the church greatly appreciates, God is wonderfully manifesting His saving power. The annual thank offering of the church and congregation opened about the beginning of the new year amounts now to \$321.61. The church anticipates that in a few months their house of worship will be absolutely free from debt. A missionary entertainment, offered by the Sabbath school children in the audience room of the church edifice last evening, was wonderfully appreciated by the church and congregation, who in a tangible way expressed their zeal for the establishment of the truth as it is in Jesus, by making a free-will offering to the missions amounting to \$65.35. Brethren pray that God will save all the unsaved in this place and all other places where the pure unadulterated gospel of Christ and His apostles is preached.  
JOHN McMILLAN, CH. Treas.  
February 15th.

**AVLESFORD, N. S.**—A Recognition service was held in connection with the recent district meeting at Aylesford, N. S. Bro. J. B. Morgan, came to this field in December last. The church in anticipation of the coming district meeting, arranged for the above mentioned service. The scriptures were read by J. O. Vince, secretary. Prayer was offered by Pastor M. P. Freeman. The first address was delivered by Pastor C. H. Martell; his subject: The pastor as a soul-winner. The next topic: The pastor as the leader of the church was discussed by Bro. I. L. M. Young. Bro. Cohoon had a double theme assigned to him. The church co-operating with the pastor and pastor and church in denominational work. He was, however, able for both. The right hand of fellowship, in behalf of the church was given by Mr. P. Freeman after which Pastor J. B. Morgan, delivered a brief address in response. All addresses were good. Bro. Morgan has gained a strong hold upon the affections of the people, and the prospects for the future of the church are encouraging.  
P.

**BRIDGETOWN.**—Last Sabbath (14th) was a beautiful day with us. A congregation of about 450 assembled for worship at our morning service. The pastor spoke on "Conviction and Conversion," and before the power of the truth many hearts were melted, and many almost literally cried out "Brethren what shall we do." At the conclusion of the sermon eight were led down into the baptismal waters and dedicated themselves to Christ. The ordinance was a very impressive one and spoke to those present. Those baptized were from the Granville Centre section of the church, where Pastor Young has been holding special services for about four weeks, assisted during the last week by Rev. J. Harry King, who during his short stay in Granville made many warm friends who will be pleased to welcome him at any time. We understand that he is to engage in evangelistic work for a time and we can recommend him to any pastor who may need assistance. In the evening those baptized, together with one received on experience, were received into the church thus the little band of workers is greatly strengthened and take on fresh courage to battle for the Master.

**NEW CANADA, LUNENBURG Co.**—This year, up to the present, has been a season of special interest in the history of this church. The New Year opened its treasure by a visit of one week from Missionary Higgins and wife, which was valuable beyond expression. Then Rev. Mr. Blakeney,

of New Ross, for more than two weeks assisted Pastor Crandall in holding special meetings. With earnestness and power he warned sinners to flee from the wrath to come. Since these brethren have gone, the meetings have been faithfully continued by the pastor, and God according to his promise, graciously blessed our efforts and souls have been gathered into the fold. On Sunday, January 31, three were baptized, viz., Hibbert Wagner, (head of a family), Hattie Turner and Freelove Wagner. Last Lord's Day, Bertha McKay, Stanley Ritcey, Kennie Conrad and Celia Wagner followed their Lord in baptism. Others have been received and are awaiting baptism.  
T. B. MELDRUM, Clerk.  
February 9.

**NICTAUX, N. S.**—On the evening of Tuesday, February 9, upward of 100 members of the church and congregation met at the parsonage, Nictaux Falls. They met according to a time-honored custom, to make their annual donation visit. The gathering was a representative one, being from the different sections of the field. With appropriate remarks from Deacons W. A. Morse and B. H. Parker the pastor was presented with cash and useful articles amounting to over \$41. This was afterwards increased to upwards of \$45. Deacon I. J. Whitman and Bro. Jas. Brown, of Torbrook, and Bro. W. A. Pickles, of Nictaux Falls, also spoke words of appreciation and encouragement. We wish here to express our sincere gratitude to the donors, for this much appreciated remembrance. This is exclusive of salary. Since coming to this field no month has passed during which the salary has not been fully paid. Promptness seems to be the motto. Donation gifts have also continued from the time that our pastorate began. The Scriptural union of pastor and people is a most blessed one. We are beginning to realize something of what this union means and earnestly pray that we may yet approach nearer the blessed ideal.  
J. W. BROWN.

**UPPER TOBIQUE.**—The work here has been steadily going on although without excitement or sensation. The church has been revived, and the List conference we had was the best since I have been on the field, and there is much more spiritual life and Christian activity. A number of backsliders have been brought back and we have been rejoiced to hear others praising God for what He has done for them. Bro. Millen conducted a series of special meetings at Arthurette with very encouraging results. Six candidates were baptized and the church looks more promising than it has for a long time. At Riley Brook things have taken a turn for the better and they have enjoyed a revival, conducted by Bro. Millen. This was quite a new experience for this extreme end of the Tobique settlements. Mr. Phillips was asked to come up from Woodstock to re-organize the F. C. Baptist church, that was organized a long time ago, but through death and removals had become almost extinct. Three were baptized there. At Sisson Ridge a Christian Endeavor Society was started with four members, but it rapidly grew till now it numbers nearly thirty members. Bro. Pain makes a very good president and is a very earnest Christian worker. The Sunday Schools are kept up very well and a good work is going on. We have had some encouraging special services with good results. The meetings were held in a small, inconvenient, school house, and a movement has been set on foot to build a union meeting house. A number have promised to assist and prospects look hopeful.  
C. G. B.

**PUGWASH.**—Having observed the week of prayer in the Wallace church the Lord gave us tokens of His power and presence which encouraged us to continue the services. The church has been quickened and sinners have been saved. On the 24th of January, three of the recent converts were baptized and received into the fellowship of the church. Others will come in the near future. The brethren and sisters are greatly encouraged in their church work, and are expecting large returns for their self denying efforts. The Lord has His faithful ones in this church of whom the pastor can say "my helpers in Christ Jesus." During the latter part of last autumn the brethren had the interior of their house of worship nicely sheathed and tastefully painted which now gives us a very neat and comfortable house. On the 23rd of January, the church had her annual business meeting which proved to be very satisfactory. The following brethren were elected as trustees:—Deacons McCurdy, Peers, and Angevine and Brother John Nelson Jr. The church is in a better condition to do efficient work for Christ than ever before. The pastor has entered upon his seventh year of labor



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with this people, with promising prospects for future usefulness. On the evening of January 9th, as the pastor went to the house of Brother Wm. A. Kindress to spend the night (which he often does) very unexpectedly, Mrs. Kindress in behalf of her husband and a few other kind friends presented him with a valuable and comfortable sleigh robe. Also on the evening of January 22nd, at the close of the service held in the Wallace House Bro. John Baker, in a few appropriate words presented to the pastor in behalf of the church and congregation, a handsome fur coat. Both robe and coat have proven more than a match for the extremely cold weather. May the pastor prove himself worthy of these kind remembrances.  
C. H. HAVERSTOCK.

**WILMOT.**—Since our last report through the columns of the MESSENGER AND VISITOR we have experienced as a church a great change. At the close of the month of October our pastor, Rev. R. B. Kinley, resigned his pastorate after six years of united work. The pastorate was one of more than ordinary interest to the church, 126 have been added by baptism and 35 by letter, making a total increase of 161, the financial standing has greatly improved, benevolence has been largely developed and a marked growth in grace with many of its members. Bro. Kinley is a man of very high standing as a Christian, and one of the Lord's most faithful preachers of the gospel, ever ready to assist every enterprise of the church and zealously advocating all the claims of the denomination. Should any wonder why so successful a pastorate should cease. We will merely say that Bro. Kinley left this church with the love and well wishes of almost its entire membership and much sorrow at the parting. We are still without a pastor, and as a church are not in favor of opening the way for a regular candidating business, but trust that the Lord in his own good time will send us a man of his own choosing. So far as Sabbath services are concerned we do not suffer, as we enjoy the preaching of our young Brother Evangelist A. V. Dimock, whose labors were so richly blessed in connection with our pastor's labors last winter. Bro. Dimock is studying during the winter and supplies the pulpits. His discourses for the past two months have been much enjoyed and are of a high spiritual tone. We feel that he is indeed one whom the Lord has called to do work for the Master.  
S. N. JACKSON, Church Clerk.

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MARRIAGES.

COOK-HAYES.—At Isaac's Harbor, February 10, by A. J. Vincent, Marcus W. Cook to Sarah Bessie Hayes.

LILLEY-MCKERVEY.—At Brussels Street Baptist Church on the 18th inst., by Rev. Dr. Carey, Harry R. Lilley to Vicky daughter of Mr. Thomas McKervey, all of St. John.

JOHNSON-ELDRIDGE.—At the home of the bride's father on 10th by the Rev. T. M. Munro, John J. Johnson of Beaver Harbor, and Maud Eldridge of the same place.

MILLET-FRASER.—On Jan. 12th, by Rev. L. F. Buck, Joseph D. Millett and Bessie Fraser, both of New Bedford, Mass. Miss Fraser is the third daughter of W. F. Fraser, Esq., of Linwood, Lot 31, P. E. I.

CRAIG-TAYLOR.—At the residence of Mr. Peter Taylor, father of the bride, Upper Freetown, P. E. I., on the 17th inst., by Rev. W. H. Warren, Albert T. Craig, of the firm of Taylor and Craig, to Janie E. Taylor, all of Freetown.

SKINNER-WELTON.—At Auburn, Kings Co., on the 16th inst., by Rev. J. S. Coffin, Voorhees H. Skinner, of Weston, Kings Co., and Jennie S., daughter of the late Thos. Welton, of Auburn.

DEATHS.

HUTT.—At Liverpool, N. S., Jan. 19th, Simon M., aged 3 years and 7 mos., son of Captain Fenwick and Elizabeth Hutt.

CLARK.—At Gaspereaux, Chipman, N. B., of inflammation, on the 7th inst., Lorne, youngest son of William and Matilda Clark, aged 15 years.

JENKINS.—At Cumberland Bay, Queens Co., N. B., on the 4th inst., after much suffering, Martha, widow of the late Samuel Jenkins, aged 71 years, leaving a son and daughter to mourn. She died trusting in Christ.

PORTER.—At Salem, Yarmouth N. S., Feb. 13th, Mary Ellen (Nellie) Porter aged 22 years, fell asleep in Jesus. The deceased was the child of Mary J. and the late Jonathan Porter.

MORRALL.—Died at her home in Westport, Feb. 15th, Jossia Morrall, aged 17 years. Our young sister confessed Christ and was baptized two years ago, and lived a life of faith in Jesus and was triumphant in death.

ATKINSON.—Wm. C. Atkinson, of Harcourt, Kent Co., died on February 11, at the home of his father, Thos. Atkinson, Esq., (mill owner, Mortimore), after a long and painful illness, aged 38 years. He was a consistent and useful member of the Methodist church, being always active in church, Sunday School, and temperance work. He was a good, true man and earnest Christian, loved and mourned by all who knew him.

WHITMAN.—At Stoddartville, October 6, 1896, Lillian M., aged 4 years, only daughter of Deacon and Mrs. Neander P. Whitman, of New Albany. Only those who have been called to pass through a similar affliction can know how hard it was for the father and mother to part with their darling child. The funeral took place on the 8th, at New Albany. The bereaved family had the heartfelt sympathy of their many relatives and friends. "He shall gather the lambs with his arm, and carry them in his bosom."

CALHOUN.—At Amherst, on the 11th inst., Mrs. N. C. Calhoun, in the 58th year of her age. Mrs. Calhoun was born in Hillsborough. Her father, William Wallace, was for a number of years collector of customs of this place. Mrs. Calhoun leaves two sons, William G., of Amherst, and W. B., of Middleton, N. S. The remains were brought to Hillsborough where service was held at the home of her sister, Miss Emma Wallace, and afterwards buried at Lower Cape, Hopewell. Mrs. Calhoun was a lady of high Christian character. She was

exceedingly kind to the poor, many a heart and home was gladdened by her kindly and Christian charity.

ELLS.—At Lower Canard, Jan. 25th, beloved wife of Deacon Joshua Ells, aged 87 years. Our dear sister was for many years a consistent Christian, and a highly esteemed member of the Baptist church, Canard. She loved the house of God and was found in her place as long as health and strength permitted. She was one of the first members of the Aid Society, and there was always a warm place in her heart for the cause of Missions. In her declining day it was her greatest delight to read and meditate upon the word of God. She leaves an aged husband, now in his 96th year, one son, four daughters and a large circle of friends to mourn her loss. "Blessed are the dead who die in the Lord."

HEUSTIS.—At Lower Jemseg, January 29, Sister Farmer R. Heustis, aged 60 years, daughter of the late Deacon John Gunter, of Upper Jemseg. Our sister professed faith in Christ under the labors of the late Rev. Merritt Keith and united with the Baptist church in Jemseg. Since that time she has maintained her fellowship with the church, trusting in the Saviour. Looking well to her household, she was a good wife, a kind and loving mother, one whose company and counsel will be much missed in the home of our brother. She leaves a husband, seven children and six grandchildren to mourn their loss. May God comfort the sorrowing ones. Her body was buried in the Church of England cemetery, Rev. A. J. Gollmer officiating. The funeral sermon was preached by Rev. W. J. Blakeney from Col. 3:1. The funeral was largely attended and many were the expressions of sympathy with the sorrowing husband and family.

PULSIVER.—Daniel Pulsiver, only son of Judson Pulsiver, aged 22 years. His death was the result of rapid consumption. It is not quite two years since he professed faith in Christ, and was baptized and received into the fellowship of the Sackville Baptist church, by Rev. D. G. McDonald. The parents and only daughter (Bessie) and other relatives and friends feel his death most keenly, but are comforted in the thought that when the end came he was not afraid to meet it and passed away to his home in Heaven peacefully and triumphantly. The funeral, which was largely attended, was conducted by the pastor. May the dear Saviour sustain and comfort all the sorrowing ones and help them to look forward by faith to the resurrection of the just. "All who sleep in Jesus will God bring with Him."

HENDERSON.—At Liverpool, N. S., Jan. 26th, Carrie S., beloved wife of Howard G. Henderson, and daughter of the late Capt. S. Collins, of Port Medway, aged 24. Our sister had a short married life of one year and two months. She lived less than a year in the home she looked forward to so hopefully. Consumption, that dread disease, wasted the fair form away to a skeleton. She suffered much, but in all there was a wonderful patience, which came from deep abiding trust in Jesus Christ. She was a noble woman, and her death was that of a saint. The tender care of her mother, Mrs. J. H. Austen, of Dartmouth, N. S., lengthened and comforted the life, but could not keep back the last enemy. The funeral took place at Port Medway, the home of her childhood. She leaves a little infant 7 months old without a mother's care.

William Lampson, who died at Leroy, Genesee Co., N. Y., Sunday, left an estate estimated at about \$750,000. His fortune is composed of a large amount of real estate in New York State and Canada. There is no surviving heir in this country to the estate. His only known relatives are a cousin in Canada and a second cousin in England. The great bulk of the property is bequeathed to Yale College, of which institution Mr. Lampson was a graduate.

On Top Again! with the Prettiest Cotton Wash Fabrics that we have ever shown. Lady customers say that when compared with other stocks Ours are the Prettiest in Saint John. IF YOU WANT NICE PRINTS— Prints that will Wear Prints that will Wash Prints that look like Silk when made up— SEND TO US FOR SAMPLES. Send to us for any Dry Goods you may want, and you can save money. We pay express on parcels amounting to over \$3. FRED. A. DYKEMAN & Co., 97 King St.

Acadia Seminary Receipts for Interest Fund, for Quarter Ending January 31, 1897. George McGregor, Aylesford \$10; Rev. C. B. Freeman, Edmontown \$4; Mrs. David Freeman, Wolfville \$2; Wm. Cummings, Esq., Truro \$10; Zachues Phinney, Paradise \$5; George H. Patriquin, Wolfville \$2; Robert Marshall, Clarence \$5; Mrs. W. H. Warren, Bedeque, P. E. I., \$10; "J. W." Wolfville \$1.61; Dr. Sawyer, Wolfville \$15; Rev. H. B. Smith, Sydney \$5; C. S. Hitch, Wolfville \$5; J. S. Clark, Cavendish, P. E. I. \$5; L. W. Elliott, Clarence \$2; Henry Jackson, Clarence \$4; Hamilton Young, Paradise \$5; Jos. Morse, Paradise \$5; Miss W. G. Crowill, Wolfville \$10; Dr. D. F. Higgins, Wolfville \$10; H. H. Crosby, Esq., Hebron \$25; Mrs. R. H. Bishop, Prof. F. R. Hale, Wolfville \$5; Rev. H. G. Estabrook, Petticoadie \$5; Edgar D. Shand, Esq., Windsor, N. S., \$20; Rev. C. R. Minard, Palmer, Mass. \$10; Rev. A. J. Kempton, Madison, Wis., \$14; Mrs. N. A. Rhodes, Amherst \$5; Rev. J. H. McDonald, Amherst \$5; R. E. Wickwire, Wolfville, \$8.52; Mrs. Geo. Sanderson, Yarmouth \$5.

FURNISHING FUND. Receipts for quarter ending January 31.—From Aluminae Association, Acadia Seminary \$40; per Antigonish church \$40. HORTON ACADEMY. Receipts for Manual Training for quarter ending January 31.—J. W. Caldwell, Esq., Wolfville \$5; L. W. Sleep, Wolfville \$5; Edgar D. Shand, Esq., Windsor \$10; Rev. H. H. Saunders, Elgin \$2; A. P. Shand, Esq., Windsor \$25; F. A. Shand, Windsor \$5; Dr. Young, Windsor \$10. We shall be glad to receive remittances from other subscribers to these funds or from any other. A. COHOON, Treas., Acadia University, Wolfville, February 16.

Our Parlor Suites... HAVE SOLID WALNUT FRAMES - HIGHLY POLISHED and the VERY BEST OF UPHOLSTERING. Prices Start at \$18.00. F. A. JONES, 16 and 18 King Street.

CITY OF MONCTON, N. B., January 15th, 1897. S. KERR, Esq. DEAR SIR: I am pleased to add my testimony, with that of many others, concerning the efficiency and thoroughness of your business course. Mr. M. Lodge, accountant W. and L. Department, City of Moncton, and Mr. L. G. B. Lawson, my assistant (also old students of yours), are both in this office. They have spoken to me on different occasions in the highest terms of the training received at your college, and their work certainly adds weight to their testimony. (signed) J. C. PATTERSON, City Clerk, City of Moncton. Business and Short-hand Catalogues mailed to any address. S. KERR & SON, St. John Business College.

HIS OWN FREE WILL.

DEAR SIRS,—I cannot speak too strongly of the excellence of MINARD'S LINIMENT. It is THE remedy in my household for burns, sprains, etc., and we would not be without it. It is truly a wonderful medicine. JOHN A. MACDONALD, Publisher Arnprior Chronicle.

Best for Wash Day. USE SURPRISE SOAP. Best for Every Day. For every use about the house Surprise works best and cheapest. See for yourself.

### Much in Little

Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine

# Hood's Pills

chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 25c. The only Pills to take with Hood's Sarsaparilla.

"I FORGIVE YE WITH ALL MY HEART," SAID TOM.

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

One reason why Scott's Emulsion cures weak throats, weak lungs, makes rich blood, and strengthens puny and delicate children is because all its parts are mixed in so scientific a manner that the feeblest digestion can deal with it. This experience has only come by doing one thing for nearly 25 years.

This means, purest ingredients, most evenly and delicately mixed, best adapted for those whose strength has failed or whose digestion would repel an uneven product.

## PIPE ORGANS.

A. MARGESON,

Importer and Dealer in PIPE ORGANS.

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

Wanted RELIABLE MAN OR WOMAN. ASSURED INCOME TO Immediately RIGHT PERSON. THE BEST PAY EVER OFFERED FOR SIMILAR SERVICE

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

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

Apply, stating position, capability and references, to THE COSMOPOLITAN MAGAZINE, Irvington-on-the-Hudson, New York.

### News Summary.

The motion for a new trial for Thomas M. Bram was refused Tuesday afternoon, in the United States Circuit Court at Boston.

The Education Bill passed the second reading in the House of Commons Tuesday evening, 355 to 150.

Dominion Supreme Court, Tuesday, reserved judgment in the Winnipeg, Macdonald, and West Assiniboia election appeals.

Alex. Gibson has forwarded his check for \$500 to the Governor General as Marysville's contribution to the India famine fund.

It is stated President Cleveland, Secretary of State Olney and Edwin E. Uhl, of Grand Rapids, Mich., now ambassador of Berlin, will form a law partnership in New York.

The season for smelt fishing has been extended by the Minister of Marine till the end of the present month, as the winter fishing has been largely a failure on account of the absence of ice.

Arthur Duestrow, the St. Louis millionaire who on Feb. 13, 1894, shot and killed his wife and child, was hanged Tuesday. A few hours before the execution took place Duestrow confessed his guilt.

The Senate on Wednesday took up the conference report on the immigration bill (the principal provisions of which have already been published) and adopted it, 34 to 31.

Dr. Robt. Jardine, formerly of Kingston, Kent county, has recently been appointed chief physician to the Maternity Hospital in Glasgow, Scotland, a position of considerable importance.

The efforts of woman suffragists to obtain recognition in Delaware have failed. The constitutional convention on Tuesday, 17 days to 8 years, declined to strike out from the election clause of the new constitution the word "make."

Thomas Forrest, of Benton, Carleton county, on the 9th inst. lost by fire two barns, a hog house and granary, with his farming implements, crops, etc. Loss over \$1,000; no insurance.

The Minister of Militia's physicians have ordered complete rest for a while. Dr. Borden will therefore probably leave Ottawa in a few days for quarters where he will be quiet and away from his official duties.

Miss Elizabeth Brown and Hon. Archibald Majoribanks of England were married at Nashville, Tenn., on Wednesday night. The bride is a member of one of the most famous and prominent families in the state. The groom is a brother to Lady Aberdeen.

In the Supreme Court at Ottawa on Wednesday judgment was reserved in the Marquette and Lunenburg election cases. Argument was not finished in the Beaucharnois case. Two more election cases remain to be heard—West Prince, P. E. I., and Selkirk.

U. S. warships New York, Maine, Columbia, Amphitrite and Marblehead arrived off Charleston, S. C., bar Monday after a terrible experience with a storm which swept up the South Atlantic coast Friday and Saturday. Four lives were lost, eight men seriously injured and minor injuries were sustained by almost all the vessels.

William E. Dixon, deaf and dumb, while walking on the railway track at Palmer's Pond, near Dorchester, Tuesday, was struck by the engine attached to Henderson's special coal train, and instantly killed. The engineer seeing a man walking on the track blew the whistle a number of times and did his best to stop, but having a heavy train and being on a down grade was unable to do so in time.

In the Royal Albert Hall, London, Monday evening, in the presence of an audience of 7,000 persons, the Prince of Wales presented Dr. Nansen, the Norwegian explorer, with the special medal of the Royal Geographical Society. Early in the evening Dr. Nansen was elected at the Imperial Institute, the Prince of Wales, the Duke of York and other notabilities of the Royal Geographical Society, being present.

The second session of the 9th Legislature of Manitoba, met on the 17th inst. Referring to the school question the speech from the throne noted that the federal system was not to be substituted for provincial in school matters. It referred to the compromise, and stated that an act to give the same effect would be brought down, and in its application to the government would seek to do justice to all.

A despatch from Constantinople says the street patrols have been quadrupled and the approaches to Yildiz Kiosk cordoned with troops. Treasonable placards are frequently seen posted on the dead walls and other places about the city and another massacre is expected. It is believed the Sultan originated the placards, hoping to cause disturbances and so break up the continued conferences of diplomats.

A delegation of lumbermen from Michigan was at Washington Tuesday to protest to the members of the ways and means committee against the reported action of the committee in increasing the rate of duty on white pine lumber. A number of Michigan lumbermen have purchased extensive stumping privileges in Canada and they fear the Canadian government will take offence at an increase of the rate on pine lumber and retaliate by placing a crown tax on stumping privileges.

The building occupied by T. A. Lowther, Lower Hebert, N. S., as a dwelling and store was burned on Monday with all the goods in the store and cellar, and nearly all the clothing and furniture; only a little furniture below the stairs was saved. Mrs. Lowther and her little son, and Mr. Lowther's father and sister, got down stairs with very scant clothing; the women did not get their boots. Mrs. Lowther did not even get a pair of stockings; she had to go to Mrs. Rutherford's, her nearest neighbor, in her bare feet. Their loss is heavy; stock partially insured. It is not known how the fire originated.

The Anglo-Venezuelan treaty was signed at Washington on Tuesday by Ambassador Pauncefote and Minister Andrade. The treaty names Chief Justice Fuller and Associate Justice Brewer, of the United States Supreme Court, as Venezuelan representatives, and Lord Herschel and Sir R. Henn Collins, one of the Justices of Her Majesty's judicature, as representatives of Great Britain. These four high commissioners are to meet, according to the terms of the treaty, within six months of its ratification. They are to nominate a fifth member, and in the event of their failure to select a suitable person, King Oscar, of Sweden and Norway, is empowered to make a selection.

### 'Tis Joyous News.

PAIN'S CELERY COMPOUND CURES ARE ALWAYS PERMANENT.

THE HAPPY CURES THAT THE AFFLICTED DESIRE.

A REPORT FROM MR. DOUGLAS HIXON, OF BEANSVILLE, ONT.

A great number of men and women, cured months and years ago by Paine's Celery Compound, have taken the trouble to assure the proprietors of that famous medicine that their cures are permanent. This noble and bright record of permanent cures, shown by Paine's Celery Compound, is worthy of special notice, as it is the grandest record of the kind in the world. It should also be noted that all the permanently cured people are residents of our own Canada.

There are some medicines that partially relieve pain and suffering, that assist in building up vain hopes of a new life; but after a few days or weeks the terrible agonies come back again in more alarming forms, and hope and faith are lost forever. This never happens when Paine's Celery Compound is used as a banisher of disease. The first bottle establishes a joyous feeling of security, and soon a perfect cure is effected which is permanent and lasting.

Mr. Hixon says: "Today I think more of Paine's Celery Compound than ever before. Since I was cured—over two years ago—I have never had a bad day or lost a day's work, never having had a return of the rheumatism from which I once suffered so terribly. "Through my influence many have used Paine's Celery Compound and have been cured. I wish to affirm once more that it was Paine's Celery Compound that took the rheumatism from my system. I strongly recommend it to all rheumatic and sick people."

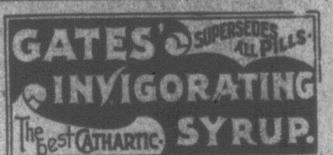
### One of Thousands.

"I was a martyr to Sick and Nervous Headaches, caused by Constipation, unfit for business on an average 2 days a week."

"Some pills helped me, but Dr. Agnew's Liver Pills at 20 cts. a vial cured me."

"This is my testimony and it's a fact. Now I never lose an hour or miss a meal."

This is the written testimony of a well known Toronto journalist—you can have his name if you want it. Dr. Agnew's Liver Pills, at all druggists, 20 in a vial, 20 cents.



### Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1896. MESSRS. C. GATES & Co., Middletown, N. S. This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement. Yours very sincerely, HENRY ARCHIBALD.

Sold Everywhere at 50 Cts. per Bottle.

### MANCHESTER,

### ROBERTSON

### & ALLISON,

27 and 29 King Street, St. John.

Dry Goods, Millinery, Carpets, House Furnishings, Cloths and Tailors' Trimmings.

Wholesale and Retail.

MANCHESTER, ROBERTSON and ALLISON.

### WHISTON & FRAZEE'S,

THE LARGEST, OLDEST, AND BEST COMMERCIAL COLLEGE IN NOVA SCOTIA,

has a staff of seven skilled instructors. A diploma from this College gives the best chance for a good situation. Students can join the College at any time. Send for catalogue to S. E. WHISTON, PRINCIPAL, 95 Barrington St., Halifax, N. S.

### Intercolonial Railway.

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

#### TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.10
Express for Sussex.....	12.35
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Montreal, at 20.10 o'clock.

#### TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.30
Express from Moncton (daily).....	10.30
Express from Halifax.....	14.00
Express from Pictou and Campbellton.....	15.30
Accommodation from Moncton.....	21.30

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

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

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

We believe bred on farm the winter, a ure, and the hitch to for colts require custom the der to hand successfully qualifications patience, firm must remember brute, without but is govern ever gentle sh until there training. Ha harnessing, ar been done a n well to teach old trusty horse One man should alone, as unfon arise during right side is hitch the colt can usually pr wild leaping by which is simpl the inside ring under the jaw, right side. It tighten the lin go beyond his able without it. Before hitch should be run c room, so that th first. There is field for the first The team should and driven about a little time before Always hitch the all is ready fo traces, and be o Have a good, et the sleigh to ha horseman should Keep perfectly and never, unde your temper, bu colt cannot be what is demand taught. Many colt than they y foreigner, who i Nearly every sp alarming before A colt that goes likely to ever ma bition and coura qualities, and of colt by his atten and even kick at ness, with kind make him a tract which his owner ing gotten the co manner, the less given gradually. to be his occupat first be driven un is also better to g home some other which he left hom farm work horse, ing manure, wood, prepare him for h er's Advocate.

The Man The first winter colt's history. To this season the we fully as they did wanned. A great all that the foal re is highly necessa pay for raising. I

### The Farm

#### Breaking the Colt.

We believe that seven out of ten colts bred on farms are broken to harness during the winter, as that time affords more leisure, and the sleigh is perhaps the best to hitch to for the first few times. Some colts require very little training to accustom them to going in harness, but in order to handle a high-spirited, wild colt successfully the driver must possess four qualifications in a high degree: Kindness, patience, firmness, and perseverance. He must remember that the colt is a dumb brute, without the faculty of reasoning, but is governed by instinct. No colt however gentle should be hitched to anything until there has been some preliminary training. Haltering, bridling, checking, harnessing, and handling should all have been done a number of times before he is attempted to be hitched to a vehicle. It is well to teach the colt to drive beside some old trusty horse before being hitched up. One man should not attempt this work alone, as unforeseen troubles are likely to arise during the first few lessons. The right side is the proper one on which to hitch the colt. A level-headed assistant can usually prevent any tangling up or wild leaping by the use of a "side line," which is simply a plough line fastened to the inside ring of the bit, then passed under the jaw, and through the ring of the right side. It is not necessary to even tighten the line except the colt attempt to go beyond his place or become unmanageable without it.

Before hitching, the wagon or sled should be run out where there is plenty of room, so that there need be no turning at first. There is no better place than a sod field for the first few lessons to the sleigh. The team should be coupled by the lines and driven about with the neckyoke on for a little time before the traces are attached. Always hitch the old horse first, and when all is ready for a start attach the colt's traces, and be off without further waiting. Have a good, strong, calm-headed man in the sleigh to handle the lines, but the best horseman should lead the colt at first. Keep perfectly cool whatever happens, and never, under any circumstances, lose your temper, but ever remember that the colt cannot be expected to understand what is demanded of him until he is taught. Many people expect more from a colt than they would look for in a human foreigner, who has to learn new ways. Nearly every spirited colt does something alarming before he is thoroughly broken. A colt that goes off like an old horse is not likely to ever make a record-breaker. Ambition and courage are both commendable qualities, and often show themselves in the colt by his attempts to run, rear, lunge, and even kick at first. Cool-headed firmness, with kindness and patience, will make him a tractable, willing servant, of which his owner will be proud. After having gotten the colt to go along in a horsey manner, the lessons in labor should be given gradually. If driving on the road is to be his occupation, he should never at first be driven until much fatigued, and it is also better to go round a block coming home some other way than that upon which he left home. If the colt is to be a farm work horse, such light jobs as hauling manure, wood, and the like will readily prepare him for his bread-earning.—Farmer's Advocate.

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#### The Management of Foals.

The first winter is the critical period of a colt's history. Too seldom do we see at this season the weanlings frolicking playfully as they did in the fall before being weaned. A great quantity of food is not all that the foal requires, but management is highly necessary if the youngster is to pay for raising. If the foal is well cared

for during the first winter, the expense of the following three years need be comparatively light to make him a good horse; but if he be neglected, and consequently half-starved during his first winter, he will be more expensive to keep in succeeding winters, and will miss the mark altogether of being a really good horse.

A foal always does better with one or more companion foals. Bran, oats, roots, hay and water, and dry, clean bedding in comfortable, roomy quarters are also conducive to his best thriving. Small feeds regularly given three or four times a day will give better results than lavish feeding, when some of the last feed will require to be taken from the manger. A daily run in a roomy yard, having a smooth surface free from ice, will do much to develop muscle and promote vigor. Underfeed or neglect the foal, and you ruin both horse and pocket. Be liberal to the foal, and when he is a yearling and a two-year-old he will be strong enough to look after himself, and live cheaply and well with ordinary management. It is infinitely better to raise no horse at all than a mediocre animal, for which only a pittance can be obtained when he is old enough to sell.—Farmer's Advocate.

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#### Cure for a Balky Horse.

While in nine cases out of ten a balky horse is made so by his breaker, yet not infrequently a bad specimen finds its way into the hands of a good horseman, who is not to blame for the evil habit. He may draw like a hero through all sorts of bad roads, and on some occasion, with a light load on a good road in some public place where an exhibition of his obstinacy would be most exasperating to his driver, he stops, throws his head over his mate's neck and stands there. Just what is best to do upon such an occasion is not easily determined, except the driver knows a remedy more than ordinarily effective. A writer in the Kentucky Stock Farm records a line of treatment for which much is claimed. It is this: "To a short piece of stick tie a piece of stout packing twine; tie the free end around the animal's neck, and then begin to wind the twine around his ear. Draw the string fairly tight for several winds, then push the stick inside the brow band of the bridle, when the offender will wriggle his ear vigorously, shake his head impatiently, and very soon begin to walk away with his load as though he had entirely forgotten that he had balked. The theory of the cure is that a horse can think of only one thing at a time, and the string on his ear takes his whole attention away from his balk."—Ex.

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#### FACTS PULL OF SUNSHINE.

##### FOR RHEUMATIC SUFFERERS.

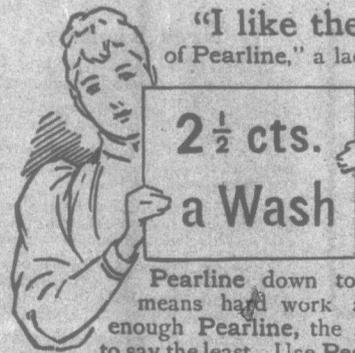
Shakespeare says that "the miserable have no other medicine but only hope," but for those who are made miserable by Rheumatism, even hope has fled in a great majority of cases.

Twenty years is a long time to be the victim of a disease, and yet that is the time Thos. Stevenson, of 123 John St. South, Hamilton, makes oath that he was afflicted with Rheumatism. Twenty years' affliction is enough to banish any hope of cure, and yet Ryckman's Kootenay Cure, after everything else failed, restored Mr. Stevenson to health.

Seven years one would think too long to suffer indescribable torture, and yet Mr. C. B. Hamilton, of 131 Sydenham Street, London, Ont., endured the agonies of Rheumatism for that length of time. At times he could not use his limbs. Kootenay Cure has cured him, and he's truly thankful for it. Hundreds of others, besides these, have sworn to being cured by Ryckman's Kootenay Cure.

There is no mistaking its wonderful power. Thousands of Rheumatic Sufferers have had the sunshine of hope and health come back through its use. If you are afflicted with Rheumatism, Sciatica, Neuralgia, or any Blood Disease, it will pay you to investigate. Particulars sent free on addressing the Ryckman Medicine Co., Hamilton, Ont.

One bottle lasts over a month.



"I like the small package of Pearline," a lady says; "it lasts two weeks and does two washings."

2 1/2 cts. a Wash

Pearline down to the level of soap, which means hard work and rubbing. If you use enough Pearline, the soap is a needless expense, to say the least. Use Pearline alone, just as directed, and you'll have the most thoroughly economical washing.

**Beware** Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back.

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

The Improved KNITTER Family KNITTER Knits 15 pairs of socks a day. Will do all Knitting required in a family, house, or factory. SIMPLE KNITTER on the Market. This is the one to use. A child can operate it. We guarantee every machine to do good work. We can furnish ribbing attachments. Agents wanted. Write for particulars.

TRADE MARK REGISTERED. **BARLEY CRYSTALS** New Diuretic, Removing Bile Cereal. Endorsed by physicians in cases of indigestion, Irritable Digestive Organs, and Kidney troubles. Excellent, nutritious, palatable. Unsurpassed in the whole range of cereals. PAMPHLET AND CATALOGUE FREE. Unrivalled in America and Europe. Ask Dealers, or Write to Farwell & Thibault, Watertown, N. Y., U.S.A.

St. John Sunday-School Book Room, HEADQUARTERS FOR SUNDAY SCHOOL LIBRARIES. And other Sunday-School Requisites. Libraries sent to Schools on approval. Write for Catalogues and Prices. AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING: Peloubet's Notes on S.S. Lessons. Hurlbut's Illustrated Notes. Hurlbut's Revised Normal Lessons. Collection Envelopes. Blackboard Cloth. We keep the Supply Department of the N. B. Sunday-School Association. E. G. NELSON & CO., Corner KING and CHARLOTTE Sts. SAINT JOHN, N. B.

THE GREAT CHURCH LIGHT. For electric, gas or oil, give the most powerful, the softest, cleanest and best light known for Churches, Halls and Public Buildings. Send size of room, Book of light and estimate free. L. P. FRINK, 551 Pearl St., New York.

A Leading Horseman's Opinion. Few men in Canada are better known, or whose opinion will have greater weight with the horse-loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver. J. W. MANCHESTER & CO., Sars.—Manchester's Tonic Condition Powder and Veterinary Liniment are the best Horse medicine I ever used. A. L. SLIPP. Mr. Slipp owns and drives horses worth thousands of dollars; and when he uses medicine, wants the best; he wants medicine prepared by qualified Veterinarians, not by quacks; YOU WANT THE SAME. Sold by all Druggists and Country Merchants, or sent post paid on receipt of 25 cents. J. W. MANCHESTER & CO., St. John, N. B.

## You don't know

where you got that cold. Do you know where you can get the cure for it? Every drug store keeps Ayer's Cherry Pectoral. It cures coughs and colds.

### Notices.

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

The Albert County Quarterly Meeting will assemble with the church at Dawson Settlement, Tuesday, March 2nd, at 2 p. m. An interesting programme may be expected. All churches in the county are earnestly requested to send delegates. T. BISHOP, Secretary.

The next session of the Queens County, N. B., Quarterly Meeting will convene with the Scotchtown Baptist church the second Friday in March (12) at 2.30, that day to be given to the Sabbath School Convention. We hope the churches will be largely represented.

C. J. STREVES, Secretary.

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

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

### THE CITY EDITOR.

#### LIFE ON A MORNING PAPER ESPECIALLY TRYING.

Extreme Nervousness and Insomnia the Frequent Outcome—Advice To Those Who Find Themselves in This Condition.

From "The Sun," St. John, N. B.

Uneasy lies the head that wears a crown, and no less uneasy lies the head of the man who seeks repose at unseasonable hours. Year in and year out there are thousands, however, who by nature of their avocations are compelled to forego sleep except during the day, and the disastrous consequences of this mode of living soon manifest themselves. Journalists, especially those employed upon morning papers, writing, editing correspondence and reading proof from seven o'clock in the evening until four or five in the morning are perhaps the heaviest taxed of any of them, and almost invariably break down in the end. Mr. Jas. Berry, the talented and active city editor of the Sun, after eight or ten years of almost uninterrupted attention to his duties, last June was attacked with nervousness and insomnia, and for days was able only to secure one or two hours of broken sleep. He wisely refrained from the use of opiates, which he knew would be prescribed by the physicians, and on the advice of the manager left the office for a brief vacation. From several friends who had used them with good effects he heard of the virtues of Dr. Williams' Pink Pills, and resolved to give them a trial. Their effect was surprising. In less than two weeks his nerves were as steady as a clock, and, as he says "he could outsleep any man in seven counties." Mr. Berry is now at his desk, genial, healthy and active as ever, and while he says his vacation was very pleasant, he credits his recovery to the use of Dr. Williams' Pink Pills, which he commends to his brethren of the paste pot and scissors.

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

### News Summary.

Mr. Rouleau, assistant clerk of the House of Commons has been superannuated.

The meeting of Parliament has been postponed from the 11th to 25th of March.

R. G. Dun & Co., report 38 failures the past week in Canada, against 66 in the corresponding week last year.

In the Supreme Court at Ottawa on Friday, argument in the West Prince election case was concluded and judgment reserved.

An article by W. D. Howells on Rudyard Kipling as a poet will be one of the interesting features of McClure's Magazine for March.

A bill making it a punishable offence to wear a high hat at a theatre performance in Colorado has passed the Legislature by a vote of 42 to 15.

Dr. Borden will leave in a day or two for Lakeside, N. J., on the advice of his medical attendant. He is slowly improving. The department of militia will be administered by Sir Richard Cartwright during Dr. Borden's absence.

The board of managers of the Joint Traffic Association has fixed a rate of 25 cents per hundred on corn from Chicago to Halifax, St. John and other points on the Intercolonial railway, to take effect immediately.

Gen. Gomez, leader of the Cuban insurgents, has succeeded in eluding General Weyler and is now between the latter and Havana. Gomez has a force of 5,000 cavalry and 10,000 infantry.

France and Brazil have signed a protocol referring their disputes regarding territorial boundaries to arbitration, the President of the Swiss Confederation to be the referee.

The Election in St. Boniface, Manitoba, on Saturday last resulted in the election by a large majority of Mr. Lawson, the candidate supported by Archbishop Langevin in opposition to the Greenway government and the school settlement.

Albert Henderson has begun the building of a steamer on the Miramichi for Mr. James Nelson. It will be 40 ft. keel and about 11 ft. beam. This makes five steamers that are building for the Miramichi fleet.—Globe.

The patients of the Provincial Lunatic asylum were entertained Thursday evening to a most enjoyable concert by members of the Main street Baptist church quartette, composed of Dr. Roberts and Messrs. Ross, Dunham and Perkins.

Attorney Vandever, of Philadelphia, representing the owners of the filibustering Bermuda, is at Washington. He claims the Bermuda is an English vessel and will endeavor to interest the British ambassador in having the steamer released.

John H. Hoffer, a former cashier of the First National Bank, Lebanon, Pa., charged with embezzling \$109,000 of the bank's funds, on Monday pleaded guilty and was sentenced to ten years' imprisonment and fined \$1,000.

The Massachusetts House Thursday afternoon debated a resolution to amend the constitution by striking the word "male" from the qualifications for voters. The resolution was defeated, 53 to 86.—A bill granting women right of suffrage in Oklahoma territory was defeated in the House at Guthrie Thursday, 11 to 13.

An exceedingly handsome and costly diamond badge made by jewellers of Detroit is to be presented by Postmaster General Wilson to President-elect McKinley on the evening of March 3 on behalf of the Sigma Alpha Epsilon Fraternity, of which Mr. McKinley is an active member. It is the regulation badge of the fraternity surrounded by sixteen specially selected large blue white diamonds.

Provincial Secretaries of all the provinces have been informed that hereafter the franking privilege must be confined strictly to within the limits laid down by the statute, viz.: to petitions and addresses sent to the legislatures, and to votes and proceedings and other papers printed by the order of such legislatures.

The election to fill the vacancy in the House of Commons for Bridgeton division of Glasgow, caused by the retirement of Sir George O. Trevelyan, Liberal, was held Monday and resulted in the return of Sir Charles Cameron, Liberal, by 506 votes, to 4,381 for Charles Scott Dickson, Solicitor General for Scotland, who stood in the Conservative interest.

About one hundred new words are added to the English language annually. In our alphabet are twelve letters that were borrowed from the Phoenicians, and they are pronounced just as they were four thousand years ago.

**"I'LL MEET YOU AT FRASERS."**

Their Prices are the Lowest always, but since they took stock we can get good heavy Clothing at almost our own prices. They want room for Spring goods, and must have it at any cost. Good, warm Ulsters are going for \$3.90. They attend to mail orders quickly. You know the place—

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"Cheapside." 40 and 42 King Street.

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**New Fancy Work Book.**

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

**BRAINARD & ARMSTRONG'S**

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

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

**S. A. McLEOD,**  
Agent at St. John.

**G. W. PARKER,**  
General Agent.

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