Messenger and Visitor

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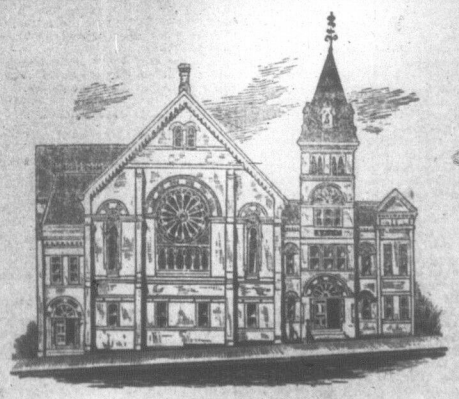
Vol. XII., No. 88. SAINT JOHN, N. B., WEDNESDAY, DECEMBER 30, 1896.

THE OPENING OF MAIN STREET BAPTIST CHURCH.

The Baptist cause in what is now called St. John, North End, but which was formerly known as Indiantown or Portland, has had a little more than a half century of history. It was in 1841, that the first sermon by a Baptist minister was preached in Indiantown. The preacher was Father Theodore S. Harding and his pulpit was the portico of a building known as the Cunard house. The same year some 30 persons were baptized and a mission formed. In the following year a church was organized with a membership of fifty. For a few years the congregation worshipped in a small building known as the Mud Meeting House, but in 1846 there was dedicated a commodious House of Worship which for fifty years has served the needs of the congregation. For several years past, however, the church has felt the need of more roomy and comfortable quarters for its increasing congregation and of better equipment for its work. This it has now obtained in the handsome and commodious church which was opened for public worship on Sunday last. Preparations for the building of this house were begun in the spring of 1895, and the corner stone was laid on the 26th of August. The work has been pushed forward with commendable vigor, with the result that the church has been completed within a shorter period than at the outset it was supposed would be required.

The accompanying cut gives a good idea of the exterior appearance of the building as seen from Main Street. The designs were furnished by Mr. H. H. Mott, of St. John. The building material is brick with free stone trimmings. The dimensions are 125 by 100 feet. Preparatory to the erection of the new structure a large amount of the rock upon which the old church had stood was removed, so that the front entrance is on a level with the street instead of being reached by a long flight of steps as it was in the old church. There are two front entrances from which there is an easy ascent to the main audience room and the school and class rooms. The building is heated by steam and the basement is occupied by the furnace and other heating apparatus. If the exterior of the edifice is pleasing the interior is still more so, but it does not appear that in any respect utility has been sacrificed to appearance. The main audience is large, its dimensions being 86 by 54 feet and its pews have a seating capacity of from 700 to 750. The tinted walls of rubbled plaster, with the light arched ceiling, oak pews, cedar wainscoating and doors and stained glass windows give a very pleasing and cheerful effect. The floor inclines gently from the platform, the pews are arranged in semi-circular form and as there are no pillars there is an unobstructed view of the platform from every part of the house. The ceiling is arched, and finished in panel-work of spruce. The pews which are of oak with elm seats are of handsome design and very comfortable. The desk and platform chairs are handsome pieces of furniture. Immediately back of the platform are the organ and the choir and to the left of the pulpit the baptistery.

The windows of stained glass are a feature of the church attracting special admiration. They are large and very richly colored. The two large windows in either end are made up of one large circular window above and a number of smaller windows below. Most of the windows represent scripture characters, and a number of them, having been donated by individuals, have been given a memorial character. Handsome chandeliers supply light, both gas and electrical, so that if one prove incomplete the other may be available. Connected with the main audience room by vertically sliding doors is a large school room or "vestry," capable, it is said, of seating 300 or 400 persons, so that, when occasion requires, seating room can without difficulty be provided for an audience of 1100 or 1200. In the East End of the building and on either side of the school room, there are smaller rooms—one an infant class room, others a ladies' parlor, S. S. library, etc. All these are beautifully finished and very pleasant rooms. In the other end of the building are rooms for the choir and the pastor, the latter being an exceedingly pleasant room, with a southern exposure, a nice sunny quiet place for the minister to study or rest. The entire cost of the house does not exceed $25,000 and probably it would not be easy to find a church building which represents better value for the money expended. Pastor Gordon has worked hard and indefatigably to secure the erection of the church. No man could have done more; few could have done so much, his past experience in church building having been of great value to him in this. His people doubtless know how to appreciate the work he has done. An able building committee have worked most harmoniously among themselves and with the pastor in securing the results achieved. Both pastor and people are to be warmly congratulated on the result of their labors.



MAIN STREET BAPTIST CHURCH.

The services of Sunday were of great interest. The day though cold was very fine. The first service was held at eleven o'clock and before the hour arrived every seat including those of the school room had been occupied. Following is a programme of the service:

Doxology.
Invocation—Pastor Gordon.
Hymn—
"Here, in Thy name, eternal God,
We build this earthly house for thee;"
Reading Scripture, Rev. G. O. Gates.
Anthem—Male Quintette.
Prayer—Rev. J. H. Hughes.
Hymn—
"Lord of hosts, to Thee we raise
Here a house of prayer and praise;"
Announcements.
Sermon—Rev. G. O. Gates, M. A.
Anthem.
Financial Statement—By Mr. R. C. Elkin, Chairman Building Committee.
Subscription and Collection for Building Fund.
Dedication Service.
Pastor—In the presence of Almighty God we desire to set apart and give this building to Him, and for His worship, Father, Son, and Holy Ghost.—Amen.
Pastor—We dedicate this house as a place of prayer, where all may come to seek direction and supplicate blessing on our homes, our business, and our church.—Amen.
Pastor—We set apart this building for the good of humanity, remembering the stranger, the poor, and the afflicted, with such help as God enables us to give, and above all for making known the glorious gospel of the Son of God.—Amen.
Pastor—We devote this house to the unfolding of the teachings of God's Word, the maintenance of religious liberty, the separation of Church and State, and the administration of the ordinances as given us by Christ and His Apostles.—Amen.
Pastor—We pledge ourselves to hold this house as a sacred trust, to be used in the interests of God and truth, and handed over to our successors to serve the interests of the kingdom of Him whose we are and whom we serve.—Amen.
All will unite in saying aloud:
Arise O Lord God, and hallow Thy Sanctuary. May Thine eyes be open, and Thine ears attent unto the prayers Thy people make in this place. God be merciful unto us and bless us, and cause His face to shine upon us. Blessed be the Lord God the God of Israel, who only doeth wondrous things; and blessed be His glorious name forever; and let the whole earth be filled with His glory.—Amen and Amen.
Dedication Prayer—Rev. S. McCully Black, M. A.
Response.
Hymn—
"Oh, bow Thine ear, Eternal One!
On Thee our heart adoring calls;"
Benediction.

The preacher of the morning, Rev. G. O. Gates, after thanking the church for the honor done him in inviting him to preach the dedicatory sermon and congratulating them upon having completed the erection of so beautiful a house of worship, announced his text in Ezra 6: 14-16. The passage, the preacher said, gave an account of a dedicatory service held some 2,000 years ago. In his introductory remarks he dwelt upon the presence and the working of God in history. God controlled all and commanded whom He would. Nebuchadnezzar and Cyrus, as well as David and Hezekiah, were His servants. He is in all the affairs of the world, dealing with nations and with individuals, for their good and for the glory of His name. The significance of the Temple at Jerusalem is in its being the earthly centre of God's Kingdom, the *dwelling place of* Jehovah. But He is in all history, in the present as in the past. The significant thing today is not what the powers of Europe are doing, but what God is doing with them. We must not lose sight of the fact that He is the ever present God in all human history who "will not give His glory to another or His praise to graven images." The preacher traced the story of the return of the Jews from captivity and the rebuilding of the Temple, showing how God led, and prepared the way for His people; also the important position which the Temple occupied in the religious history of the Jews in keeping them loyal to the worship of Jehovah. There were certain practical lessons to be drawn from the text, the preacher said, along the line of statements which it contained—*They builded; they prospered; they finished; they kept the dedication.* Proceeding he showed the significance of building a place in which God is worshipped, tracing briefly the history of worship in connection with the ancient tabernacle and temple, showing the grand religious purpose involved in all true church building, also the benefits material and moral as well as spiritual to the congregation and the community. Mr. Gates spoke in warm appreciation of the labors of Pastor Gordon whose untiring industry and great ability had been important factors in securing the excellent result now achieved. The sermon was in the preacher's best vein and was heard with deep interest.

The afternoon was devoted to a meeting in the interests of the Sunday School work. Following is the programme of the service:

Hymn—"Faith is the Victory."
23rd Psalm—In Unison.
Responsive Reading—54th Psalm.
Prayer—Rev. T. Trotter.
Selection—Germain Street Male Quartette.
Historical Sketch of School—Superintendent.
Treasurer's Report—A. W. Gay.
Vocal Solo—Miss Nettie Pidgeon.
Address—Rev. G. R. White.
Vocal Solo—Prof. Titus.
Address—Rev. Mr. Trotter.
Subscription and Collection—New Building Fund.
Selection—Germain Street Male Quartette.
Hymn—"Onward Christian Soldiers."

The addresses were of excellent character. Mr. White dealt with Sunday School work in a general way, showing its great importance, and while congratulating the school on the facilities which the new church afforded, dwelt upon the essential fact that the great condition of successful work is the presence and blessing of God.

Mr. Trotter addressed his remarks principally to the younger members of the school, presenting in a simple and most interesting manner four reasons why a child should be a christian.

The programme for the evening service was as follows:

Organ Voluntary.
Anthem.
Hymn—
"God, the Father, high in glory,
Seated on the eternal throne—"
Reading Scripture—Rev. J. W. Manning.
Anthem.
Prayer—J. W. Manning.
Hymn—
"And will the great, eternal God,
On earth establish His abode?—"
Announcements.
Sermon—Rev. T. Trotter, M. A.
Anthem.
Subscriptions and Collection — For Building Fund.
Prayer.
Hymn—
"Spirit divine, attend our prayer,
And make this house Thy home—"
Benediction.

Mr. Trotter's theme was The Resurrection; the text, Phil. 3:10, "That I may know him and the power of His resurrection." This, the preacher said, was a theme appropriate not to Easter only but to every Lord's Day and to every day of a christian's life. He showed along what lines this "power," of which the apostle speaks, is exerted. 1. As a grand support to the believer's *faith*. The cross was not the finality in the career of Jesus Christ. Had it been so, His claims to be the Saviour of men would have been discredited. Christ rose, and His resurrection is the guarantee of the sufficiency of his atonement. The resurrection of Jesus was the grand fact upon which the apostles dwelt in their preaching. They magnified it as of the grandest importance to the believer's faith. 2 The doctrine of the resurrection is the grand support of the believer's *life*. At the Cross motives to repentance and trust are found, and pardon for sin, but the inspiration and strength of the christian life must come from the throne of the risen and ascended Christ. 3. The doctrine of the resurrection is the foundation of the believer's *hope*. Our hope is in a resurrection from the dead and the guarantee of that resurrection is in that of Christ. As Son of Man he is representative of all believers. He has risen as the *first fruit*, and as a *forerunner* He has entered into the heavens. Paul prayed for the power of the resurrection in his life. We also need that power. The Roman Catholic fixes his eyes on a crucifix and his ideal of piety is that of a meek penitent with bowed head. But the New Testament's note is that of victory. The believer is triumphant and the ground of his triumph is the resurrection of Jesus.

At the morning service the chairman of the building committee, Mr. R. C. Elkin, made a statement giving an account of the building operations and showing that, throughout, the utmost harmony had prevailed and that the relations with architect and contractors had been entirely satisfactory. This statement showed that there was quite a large amount as yet uncovered by pledges. Mr. Gordon intimated that it was the expectation that this amount would be reduced considerably during the day. He proceeded with his well known ability to make appeals for contributions toward that end, and with his usual success. During this day there were received, in contributions and pledges, the sum of $1270. This result

REV. J. A. GORDON, M. A.

of the day in financial matters must be highly pleasing to both pastor and people. A number of services are to be held in the new church during the evenings of the present week, as announced in our last issue. These services will doubtless be of much interest. Next Lord's Day morning Rev. Dr. Carey will be the preacher at Main Street.

The Suggestion of Rev. F. H. Beals re Rev. I. Wallace.

At the meeting of the Home Mission Board, held on the 22nd inst., the following resolution was unanimously adopted:

Resolved, That this board heartily endorse the suggestion of Rev. F. H. Beals, "seconded" by Rev. W. Camp, "that Rev. I. Wallace, our veteran missionary, be remembered on New Year's day or some time during January, 1897, his birthday month, by a gift, great or small, accompanied if possible by a word of cheer."

Brother Wallace is well known to our churches and his faithful labors have been a blessing to many of them. During the time that he has been in the employ of the H. M. Board of the Maritime Convention he has received into the churches 1203. As the missionary of earlier H. M. organizations he has received many more. Judging from the results of his labors in the past month it may well be said that his bow abides in strength. But now that the three score and ten has been passed, we know all too well that this faithful man of God cannot much longer "do the work of an evangelist." How fitting then that at the eventide of his life he should know by the sympathetic acts suggested, that his faithful labors are appreciated by his brethren.

A. CHIPMAN SMITH,
Cor. Secretary.

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, 173 Wentworth St., St. John N. B.

PRAYER TOPIC FOR JANUARY.

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

A Happy New Year to all the members of our W. M. A. S. and Mission Bands.

Shall we not strive to make this the best year of our lives, filled with consecrated, persevering, faithful service for the Master?

Let us remember our motto "Laborers together with God." As we grasp this wonderful truth, we will feel our weakness fleeing before His great strength, our darkness disappearing before His great light, our purpose emerging into His great overruling desire, the salvation of the whole world.

A meeting was held in Leinster St. church on Sabbath afternoon, Dec. 20th. Rev. J. W. Manning presided and introduced Mrs. W. F. Armstrong, who spoke of her joy in meeting with old friends, and gratitude to God that the tiny seed planted twenty-six years ago in weakness had by His blessing grown into a great tree, the fruit of which would bring healing to the nations. Mrs. A. told of her work in Burmah, and the large audience were greatly interested.

Mrs. John March spoke words of welcome in behalf of the St. John Societies.

Mr. John Harding, representing Germain St. church, spoke of the mighty work being carried on in the world at present from very small beginning, and the glorious results that must follow in the future.

Mrs. Armstrong left for Toronto on Tuesday, after spending the holidays there with her boys, she proceeds at once to Burmah, only being absent from her work six months.

Suggested Programme for January.

Hymn, Prayer.

Bible Reading on "Giving," prepared by leader or one of the sisters.

Hymn, Reading Tidings.

Discussion, Have we a Mission Band? If so what are we doing to help? If not why not?

Reading, Extracts from Report of Secretary of W. B. M. U., in our annual report.

Prayer for Mission Band leaders.

Minutes of last meeting, Treasurer's Report.

The second quarter ends Jan. 31st, 1892, all monies should be in Mrs. Smith's hands by 15th of the month. Last quarter's receipts were much smaller than the year before. Some person has forgotten to send their money. Question—Is it I?

Notice.

One of our subjects for prayer for January is "for Mission Bands and their leaders." May I ask the President or Secretary of all our Aid Societies to see that the Mission Band knows this, and also see to it that *Tidings* is read in the Band.

AMY E. JOHNSTONE,
Prov. Sec'y, N. S.

Dartmouth, Dec. 8, '96.

S. S. SICILIA, Malta quite behind us, November 30th, '96.

The voyage from London to this point has been most pleasant. The days have all been sunny, and the showers have come after sundown. With the exception of a very slight swell on the Bay of Biscay the waters have been beautifully calm. I love the sea. Yes, the month of November has been a very pleasant one for one. I am afraid the other three are not quite agreed with me on one point. They are not as good sailors. Saturday afternoon we had a most delightful visit to Malta. We stopped over there eight hours. We were all charmed and felt as if surely some fairy must have waved her wand over us and carried us to some enchanted isle. We were in a great many ways prepared for London. Malta was so different from anything I had imagined—so quaint and so strong. Our hearts were saddened in the famous Church of St. John to see the darkness which exists in the hearts of so many of the Maltese. Sad faces, we saw under the quaint black hoods, almost universally worn by the native women, and diligently they were repeating their so called prayers. It made me long to multiply our lives, so that the message of truth and life might be heard here too. But we know a wise God knows all about it. We shall pray more earnestly, "Thy Kingdom come," and that the Lord should thrust more laborers into the harvest. With a new interest we have read the story of Paul's shipwreck. We We had not time to visit the spot, at which tradition says Paul landed. It seems hard to realize that I am in the midst of this great sea. We have about fifteen missionaries on board and we have some very precious times together in communion, study and prayer. Again and again I say, "Blest be the tie that binds." The Lord has been so good and has given us many causes for thanksgiving since we sailed from dear old Nova Scotia, yet constantly He whispers, "It is better further on." The very atmosphere of the ship seems pure and Christian—that is the second cabin. I do not think it is so true of the first. We have prayers every morning, and had two services yesterday. The majority attend regularly. We are praying that souls may be saved. There is much that I would like to write you, but your time is precious, so I shall say, "God be with you" until you hear from me again. Miss Newcombe and Mrs. Gullison join with me in sending "best wishes."

Sincerely yours,
MAUDE M. E. HARRISON.

Avondale, Newport.

Perhaps a short report of the first year's work of our little society, would be interesting to some of the readers of our column. Our W. M. A. Society of Avondale, Newport, was organized by Mrs. Nalder, County Secretary for Hants, October 30th, 1895, with eight members. Our monthly meetings have been interesting, and the attendance good; and we have realized the fulfilment of the promise, "That when we meet in His name He will meet with us." We are glad to report a gradual increase of membership; we have now 17 members, and during the year God in His providence has seen fit to call one of our members to a higher service.

September 20th, we held our first public missionary meeting. The following programme was carried out: Opening hymn, "All hail the power of Jesus name;" Prayer by Pastor Rees; Scripture reading by Mrs. Rees—1 Cor. 13 chapter, followed by a most beautiful and helpful exposition, using the kind of love spoken of in the chapter as personifying Christ in the heart; Report of year's work by the Secretary, Mrs. D. Parker; an excellent paper was read by Miss Susie Elder of Hantsport; a plea for greater consecration and activity in the service of Christ; perhaps eternity alone will reveal its influence on the lives of some present; Music; Roll call; Address by Mrs. J. Nalder, in which she spoke of her great personal interest in the growth and religious life of individual societies, the increase of results over last year, and the magnitude of the work yet to be accomplished; she also spoke of the heroic sacrifices of those who went into the foreign work, particularly those going this year, and made a most eloquent and touching appeal for greater sympathy with the foreign mission work. Collection $5.57.

November 4th, our Society met by invitation at the home of Mrs. D. Parker, to hold a Thankoffering service. The meeting opened by a few moments silent prayer, followed by our president, after which the usual programme was carried out. Instead of the roll call we had the opening of envelopes, and reading the texts enclosed with the offerings. Mrs. Nalder, our County Secretary, kindly remembered us by letter, with an offering enclosed. The offerings amounted to $11.82. Meeting closed with prayer by Pastor Rees. And as we look back on the work of the year, we feel that we can thank God for quickened life, and growth in faith, and knowledge of the duty we as christians owe to our sisters, who are still bound in chains of heathen darkness and know nothing of a Saviour's love.

AMELIA PARKER, Sec'y

Oakland, Dec. 10.

At the annual meeting of the United Friends of Armenia in Boston on Saturday, Mrs. Julia Ward Howe presiding, the following resolution was unanimously adopted: The recent attempts of F. Hopkinson Smith to cast opprobrium upon the persecuted Armenians and excuse the barbarous massacres of sixty thousand Armenian Christians by express orders of the Turkish government, is an insult to the intelligence of the American people, and will forever associate his name with that of the "great assassin."

A European ship owning association has placed an order for the construction of a large steamer, which is to be specially adapted and fitted for the accommodation of invalids for fresh air and a favorable climate. The ship is to be in constant employment for eight or nine months in the year, but for at least three months out of twelve she will go into dock, in order to be thoroughly cleansed and disinfected. It is proposed to make this steamer, which is to be the forerunner of a large fleet similarly equipped, a veritable floating palace in comfort and salubrity.

THE S. S. TEACHER'S WEEK-DAY VISITATION.

ITS IMPORTANCE AND POSSIBILITIES.

A paper read before the Hants Co. Baptist Convention at Falmouth, Dec. 2nd, by Miss Ida Lockhart, Lockartville, and published by request.

An eminent Christian worker has said "The builder builds for a century; we for eternity. The painter paints for a generation; we forever. The sculptor cuts out the marble that soon perishes; let us try to cut the likeness of Christ, to endure forever and ever. A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a dead king; let us feel that we are engaged in a far nobler work constructing temples for the living God." And I thought how beautifully Dr. Cumming expresses in that selection the work that we as S. S. teachers are trying to do. And as many materials, ways and means are used by the builder, painter, or pyramid-maker to bring about the desired end, so we as teachers have to try as many different ways and means to win our pupils to Christ, many of which might be mentioned with profit; but the one to which we wish to call your attention today is "The week-day visitation of the teacher." Is it important in bringing about the desired result or is it not? Has it possibilities or has it not? I believe it to be a very important feature of the teacher's work. 1st, because it helps us to know our pupils. In cities and in large church districts in the country, it often happens that many of the teachers come from a distance and perhaps are not intimately acquainted with but one or two of their class, perhaps having to ask even the names of the others. Now these pupils and that teacher may meet every sabbath during the year simply in class, and yet not know very much concerning each other, especially if the child be rather reticent and bashful. The teacher will never get him before all that class to lay bare the needs of his heart or to talk of his feelings and desires. Individual work, which is the most influential kind, comes right in here and in the teacher's week day visitation. She has this opportunity and may, by expressed kindliness and judicious questioning, find out more about the heartfelt needs and desires of her pupils, his aims and aspirations than she could in any other way.

In the 2nd place I believe it important, because in this way the teacher gains a knowledge of the week-day surroundings and associations of her pupil, which is a very important part of the information that a teacher needs. The influences amid which the pupil lives during the week are going to form a much more important part in the formation of his character than the teachings of the S. S. teacher for half an hour each Sabbath, if the teacher does not know or understand these influences that she may co operate with or counteract them. A teacher needs to be "wise as a serpent and harmless as a dove," and this wisdom will be largely furnished by becoming familiar with the every day life of the individual pupil. Perhaps the work with one will need to be only of a supplementary nature, while in another the very foundation must be laid and some will need encouragement and some rebuke and so on.

In the 3rd place it is important because by this means teacher and pupil are brought into closer and more intimate relations to each other. The pupil sees in the teacher not one who dresses herself and comes to the church and teaches her class because the Superintendent asked her to, but he sees in her one who is interested in him personally and individually, who comes to see him, who likes to talk to him, who gets him in spite of himself, to confide in her and tell her things that his heart conceived but that he had no intention of telling; and so he begins to look upon his teacher as his friend as well as teacher. And the teacher from thus knowing her pupil and understanding his situation and her own, knowing what to encourage and what to disapprove, finds herself more interested in and concerned for the highest good of her pupils than she could otherwise feel, and so a Mutual Admiration Society is formed, the teacher being chairman and the outcome is as they look into the matter they find the teacher loves her pupils, and that the pupils love their teacher. So the work of character building begins and who can tell where it will end.

The 4th reason, and the most important of all, is that Jesus Christ our great example and living head, the greatest Teacher that the world has ever known, but with whom we are co-laborers, made visiting important by himself practising it, and this brings us up to our possibilities. Listen! Do you remember two disciples walking by the way in sadness and despondency being joined by one whom they knew not, but they themselves said that their hearts burned within them as he talked to them by the way? And yet their difficulty was not removed, but the Teacher saw that there was a possibility of its being removed if he paid them a visit, and so he went in and broke bread with them and they knew their risen Lord. He recognized the possibility of teaching them through that little visit, the great cardinal principle, on which the faith of the christian church rests—"The Lord is risen indeed."

Again: You call to mind the visit Jesus paid to Zaccheaus the publican—whether the same results would have been brought about by teaching a Bible lesson for an half hour in a synagogue that morning I cannot tell, but the fact remains that was not the way Christ did it—"Zaccheaus make haste and come down for today I must abide at thy house," today I am going to search your heart and show you to yourself and others as you are, for I recognize great possibilities in you. And there in the presence of that Teacher and before them all Zaccheaus arose and signified his intention of making such a magnificent gift to the poor and such noble restoration to all that he had wronged, that Jesus Christ caused it to be put on record as an evidence of the possibilities in the heart of man (in that direction) when he has resolved to let Christ govern his life.

The possibilities that have been achieved may be achieved again. How about our class of character building pupils and their possibilities? I looked, and behold they were decorous and attentive, and seemed to be earnestly and interestedly studying the lesson; and after the service I noticed their teacher step up and speak to her pastor and this was what she said: "I want to tell you dear pastor, that I feel very much encouraged over my class of boys. I have visited them all at different times and seasons, have talked with them all individually, and I have reason to believe that some of them would openly confess Christ if given an opportunity." The pastor said "Praise the Lord, sister! praise the Lord! I too, have been praying and waiting in his name, trusting that a season of blessing was not far distant, perhaps it is to commence with your class in the S. S. The opportunity shall be given." And when it came I saw the most bashful boy of all the class have strength to rise and say, he loved Jesus, that he had forgiven his sins, and immediately following him came others of the class, until nearly all were gathered into the fold! Well there is nothing like a young people's movement to stir up the homes; presently the little church was filled. Parents who for a long time had formed excuses of one kind and another for absenting themselves from the house of the Lord now overcame those excuses, and came because the son or daughter was a christian and wanted them to come, and soon almost before they new it they came because they had found Jesus Christ there and He wanted them to come, and they wanted to please Him. Those who had been helpful and useful all along were quickened and encouraged. The army of God's children was considerably increased and the whole neighborhood received a blessing. A glorious possibility!

I looked again, and I found those young people grown to manhood and womanhood. I saw some of them in institutions of learning, some ministers of the glorious gospel, some merchants, some farmers, etc, but, whatever their occupation, I found them nearly all S. S. teachers, and as they had been taught so were they teaching. I found them in the homes, becoming acquainted with those intrusted to their care for Bible teaching. I found them dispensing helpfulness, sympathy, and love; necessary possibilities needing development in these latter days.

I looked again, and behold! I was in a great and innumerable throng I could by no means number, and a form was there like unto the Son of Glory, and I said "why this looks like Heaven," and then as I looked again I saw that it surely was, for I saw many had come up out of great tribulation but all had washed their robes and made them white in the blood of the Lamb in whose glorious presence they now were, and I saw many standing around who seemed unspeakably happy and with whom the Lord seemed unspeakably pleased, and I drew near to listen and as I did so I heard one saying, dear Lord, she was my S. S. teacher, it was through her influence that I came to give my heart to thee. She visited me, she was my friend, she caused me to wish to build a character like her own, and then she led me to a higher ideal, even thine; and then the glory of the Lord shone upon that teacher as He said to her, "Well done good and faithful servant enter thou into the joy of thy Lord." And I heard numerous others bearing similar testimonies, and I saw so many teachers standing around receiving the commendation of their Lord that it seemed to me Heaven was largely composed of those faithful teachers and their pupils. A glorious possibility! I and I who had taught so many years was there, had I done anything more than simply teach? had I visited in his name? had I laid low the hearts, sounded the depths, and realized the possibilities that God had placed in my way? Alas! Alas! the disappointment of seeing it all too late, being there, saved as it were by fire but not having an abundant entrance.

You ask me for possibilities I answer they are in number like the sands on the seashore. In compass they are broader than the estimate of man's mind. Created by the infinite mind of the great eternal, and yet capable of being developed and realized through the instrumentality of us to whom the Lord has said "Lo I am with you always."

To day I feel as never before, the dignity placed upon us as S. S. teachers and also the responsibility. How much does it include? It includes consecration, consecrated prayer, consecrated teaching, consecrated time, consecrated visiting, consecrated living.

He or she who is worthy of being a teacher in the name of Christ is worthy also of being a visitor in his name, and in regard to importance and possibilities the two are inseparably joined.

Christian Old Age.

Old age ought to be the most beautiful period of a good life. Yet not always is it so. There are elements in the experiences of old age which make it hard to keep the inner life in a state of renewal. The bodily powers are decaying. The senses are growing dull. It is lonely. There is in memory a record of empty cribs and vacant chairs, of sacred mounds in the cemetery. The work of life has dropped from the hands. It is not easy to keep the joy living in the heart in such experiences. Yet this is the problem of true Christian living. While the outward man decays, the inward man should be renewed day by day. This is possible, too, as many Christian old people have proved. Keeping near the heart of Christ is again, as always, the secret. Faith gives a new meaning to life. It is seen no more in its relation to earth and what is gone, but in its relation to immortality and what is to come. The Christian old man's best days are not behind him, but always before him. He is walking, not toward the end, but toward the beginning.—Northwestern

"I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came at some time, no matter at how distant a day; somehow, in some shape, probably the last I should have desired, it came, and yet I have so little faith. May God forgive me, . . . and wipe the sin of unbelief from my heart."—Adoniram Judson.

Leave God to order all thy ways,
And hope in Him whate'er betide,
Thou'lt find Him in the evil days,
Thy all sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

—Neumark, 1657.

THE DISTINCTIVE PRINCIPLES OF BAPTISTS.

The Bible the Supreme Authority in Matters of Belief.

BY PROF. HOWARD OSGOOD, D. D.

A large number of people believe that the Bible is the book of which God is the responsible author; it is God's word, and therefore it is the supreme written authority to the souls and consciences of men. It speaks to faith, and faith, responding to it with a glad amen, is always ready to give a reason for its being and its assurance.

Many of these believers were at one time willingly ignorant of the Bible and utterly indifferent to its claims. Others, like the present writer, passed through all the phases of philosophic and practical deeptke of the scriptures, though professing to believe in God and moral duties. While thus far from regard for the Bible they became conscious of a factor in their lives which they never before preceived. In no wild storm of mind or circumstances, but with every faculty of mind alert in healthful exercise, and, by an experience as certain and clear to them as there own existence, they learned that their hearts were springing founts of rebellion against God and holiness, and were beyond their control. Deeper than sets, there was a cause in them for the infection of all their thoughts and deeds. This sin of the heart was in their judgment treason against God, and they were compelled in honesty to pronounce sentence against themselves, for they were hopeless of ever recommending themselves by any deeds of theirs to the holy and just God.

Either by reading or hearing they learned that Christ died for just such sinners; that he takes on himself their sins and forgives them and presents them to God pardoned for his sake. This seemed an idle story while they tried every other refuge. When every refuge proved futile, as a last resort, with trembling faith, they cast themselves upon Christ, his invitations and promises, and found in him perfect pardon and peace. This also was an experience as clear and certain to them as that of their sinful heart. And both these experiences are not merely the facts of bygone years; they continue in these believers active and deepening through all their years to the present hour. They know, with the deepest, most assured of all knowledge, that they are sinners saved by Christ.

Knowing their sin to be treason against God, which only God can pardon, and knowing that Christ has pardoned their sin, they know Christ to be God as surely as they know their sin and pardon. Through Christ they learn that their previous conceptions of God were wholly mistaken, and they come to know the Father whom only Christ reveals, as kind, tender-hearted, rich in mercy, great in love and grace, forgiving our sins in Christ.

These experiences and this sure knowledge founded on consciousness issue in the only possible answer, a growing gratitude that seeks to bring life and all its contents and powers to the willing service of the loving and omnipotent Saviour To this end these believers search the record of the mind and teachings of Christ, that they may follow his teachings and in some measure attain his mind. In the New Testament they find that their experience of sin and pardon, and their certainty that he who forgave them their sin is God, are in exact agreement with Christ's teaching; that this experience and belief is the way by which the Holy Spirit brings men to God; that it is the covenant of Christ that "if any man willeth to do his (God's) will, he shall know of the teaching whether it be of God;" "if ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free." The more the followers of Christ are conversant with the New Testament that they may do God's will, the more certain are they by experiment in soul and life that it is the very teaching of God.

But there is a larger part of the Bible, the Old Testament, written before the birth of Christ, and, in many respects, very different from the New Testament. To him who knows Christ as God, the first question concerning this part of the Bible is, what does Christ teach concerning it? How did he regard it? for no teaching can be true that is in plain contradiction to God. Nothing is more clear in the New Testament than Christ's view and teaching concerning the Old Testament. It was the one unceasing subject of disputation between himself and those who ever opposed and condemned him according to their ignorance and wrong interpretation of the book. From the beginning of Christ's ministry to his ascension he was constantly interpreting that Bible, the only one then extant, and discoursing of its source and its purpose. It is always his supreme proof for his teaching, often introduced by his words, "It is written," "Have ye not read," "God said," "Spoken by God." He repeatedly teaches that the Old Testament from beginning to end has one common, fundamental doctrine of God and of man, love to God and to our neighbor; and one common, fundamental, prophetic voice and purpose, himself. It was an organic whole in which all the minor parts, bearing intimate relation to the whole, were so charged with the intent of God, that Christ by his infinite wisdom could quote single words in proof of his profoundest doctrine. The most diverse parts of these scriptures are quoted together by Christ as on the same level of proof; showing that he knew no difference in validity. And he seals this regard for the Old Testament by the reiterated statement, "I ill heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished;" "it is easier for heaven and earth to pass away than for one little of the law to fail;" "the scripture cannot be broken." He puts these older scriptures on the same plane with his own words, which he asserts were the commands of His Father, what he heard and learned from His Father, so that what he spoke was the word or words of His Father. He says God and the Holy Spirit spoke the words in specially quoted passages where some now see only ignorance, or pious fiction, or positive fraud. Christ makes a clear cut distinction between the Old Testament and human traditions; the Old Testament is "the word of God," "the commandment of God," and human traditions are "the commandments of men." The words of His Father, spoken in "Moses and all the prophets," "in the law of Moses and the prophets and the Psalms," he says were the warp and woof of his life; that he came to fulfil what was "spoken by the prophets," what was "written in the law of Moses and the prophets and the Psalms." He pointed out specific foretellings of himself in Moses and the prophets and the Psalms and all the scriptures, and repeatedly assured his disciples that they had been fulfilled in him. In addition to these cumulative proofs of Christ's teaching of the Old Testament he crowns them all by his example, resting with absolute confidence on these scriptures in the great struggles of his soul, when their simple words, freighted with the strength and comfort of his Father, became his shield and defence, and their promises his joy and peace.

The Old Testament claims to be God's record of his revelation of himself, of his will to man; and of man's sin and the salvation for man provided by God. It always describes Jehovah, the only God, as the God of truth and faithfulness, who keeps his word forever. And it everywhere treats as a crime of deepest dye, either to ascribe to God words he had never spoken, or to change words he had spoken. All the blessings of God are promised to those who keep, learn and obey these words, but the persistant rebel shall meet the terrors of God's destroying hand. On this basis the Old Testament claims to give the very words of God where God is said to speak, and to state unspoken thoughts in God's mind, facts in the eternity past, in the eternity to come, which only a revelation from God could disclose. Moses' words, the words of the prophets and the psalmists are said to be the words of God given to them. The Old Testament is packed with foretellings in one age which are represented by it as fulfilled in a later age. It submitted to contemporaries as the proof of its truth the fulfilment of the ancient foretellings, and it sends down the same challenge through all coming ages with its foretellings of the near or distant or eternal future. The claims of the Old Testament as to its source and character and purpose agree fundamentally and in detail with the teaching of Christ concerning it.

At the last analysis, the main ground for believing the whole Bible to be God's word, the supreme authority in faith is the being, character and teaching of Jesus Christ. There are many other reasons attending and attesting this main reason, but in the short space at command it has been thought best to give the chief foundation. No attack against the Bible as the very word of God himself can succeed that does not disprove the deity and teaching of Jesus Christ. By all those who, from conscious, clear experience, know that Jesus Christ is God, the Bible always will be, as it always has been, held to be the word of God, which came not by the mere human will, but "men spoke from God, being moved by the Holy Spirit."

The creeds and confessions of the earlier and later Christian centuries show that this has been the professed faith of the vast majority of Christians; and this faith has been proved real and living by the clear, upright, devoted lives and willing deaths of countless believers in Christ, who, by life or death, have sealed their witness to the scriptures as the supreme written authority to their souls.

The confessions of Baptists from A. D. 1643 to the present time assert this same belief and the God-wrought, conscious experience by which they came to this belief. And in all their living churches they represent this faith in the admission of members; seeking to know if these candidates have a real sense of the sin of their hearts, and have trusted in Christ as their God and Saviour.—Standard.

CARDS.

One of the greatest social evils of the time is card-playing. Cards were not taken in Noah's Ark to preserve them, because not until the year 1120 were they put into use. By the year 1420 cards were in great demand and gambling was so prevalent that St. Bernardine was provoked to preach against the use of cards at Bologne. He did this so eloquently that it caused his hearers to make a fire in a public place and all cards in their possession were thrown into it. This act was hailed with joy.

In 1660, cards were introduced into England. Many attempts have been made to put down card-playing by the strong hand of the law. A few years ago it was estimated that half a million packs of cards are annually made in England, besides the millions made in other countries. What a waste! I do not say card-playing is a crime, but I do say it will lead to the worst of crimes. The same hand that is with you on the table will betray you. The same friend that helps you into trouble will leave you to get out yourself. How many lives have been lost and ships and property destroyed by their use no one can estimate.

And yet some will say there is no harm in playing cards. I hold cards are the tickets to hell. Ask the father or mother, fretting and worrying and with eyes often flooded with tears because of their son who may be playing cards until one, two or three o'clock in the morning—ask them what they think of card playing. What can be the feelings of those parents whose sons are not only spending their hard earned money or property in gambling, but also are wasting the precious golden hours of youth! Many good promising boys of our land have been led astray by cards. If we follow a young man on the steamer or cars and see him seated at the card-table, often we will also see him in a saloon, and from there to the worst of dens, disgraced and with money all spent. Often, too, these will go to prison and the gallows. Yet young men do spend time, money character and often their lives and so bring disgrace upon parents and friends.

This cannot be said of young men alone. Young women may often be found seated at the card-table. Women who would not unglove their hands to help a fallen brother from the gutter, will assist in the evil practice that will help bring her friend and brother to a fearful end. Often in her parlor, she will allow and, delight in card-playing and contend there is no harm in the practice.

Boys commence to gamble by playing for cents. The excitement caused by sometimes losing, sometimes gaining, will lead them to play for larger sums, when they are older, girls leave their homes pure and get in the habit of playing cards, and into bad company. Thus from the pure life of youth, they fall to the lowest depths of society by the evil habit of card-playing. Satan, ever on the alert, will betray the pure and simple heart.

There is harm in playing cards. There is no harm in taking the serpent by the head, but by taking him by the end of the tail he will be sure to bite and the sting is often very bitter.

I wish young and old would feel that when they take a card in their hand, it is the ticket to hell. Never let us think for a moment that the saloon is our only foe. I would kindly urge upon all—Don't play cards, for your life or the life of some other may depend upon the stand you take.

These are only a few of the evils of card-playing, but they are solely drawn from what has actually taken place.

G. F. M.

CHRISTIAN EFFORT.

I say it over and over, and yet again to-day,
It rests my heart as surely as it did yesterday,
It is the Lord's appointment;
Whatever my work may be,
I am sure in my heart of hearts
He has offered it to me.

I must say it over and over, and again to-day,
For my work is different from that of yesterday.
It is the Lord's appointment;
It quiets my restless will
Like the voice of a tender mother,
And my heart and will are still.

I will say it over and over, this and every day,
Whatsoever the Master orders, come what may,
It is the Lord's appointment;
For only his love can see
What is wisest, best and right,
What is truly good for me.

GOD'S WILL.

I would not change it, if I could;
It is so sweet to say,
"My loving Father counts my steps,"
And even 'sees my way'."

He marks the path my feet shall tread,
My dearest heavenly friend;
With "thoughts of peace" he bringeth me
To "an expected end."

His promises my staff shall be,
As, girt with truth and love,
With Gospel-shodded feet I'll climb
Firmly to heights above.

The mists of earth may cloud my way,
Round me its tempests roar;
I know there's purer light above,
Clear shining evermore.

Some time the summit I shall gain,
And faith's enraptured sight
Heavenly horizons there shall view
With wonder and delight.

There, pausing ere I gain my rest,
I shall look back and see
Life's ragged path, it was the best,
Because marked out by Thee.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

The Bible is the most attractive book in the world when we know how to tell what is in it.

Make people happy, and there will not be half the quarreling or a tenth part of the wickedness there is.—Mrs. L. M. Child.

There is, there can be, no distress so great, no emergency so sudden, no enemies so strong, as to defeat or mar the plans of our strong One.—J. C. Vandeventer.

A man may weep, and still be glad, if God's providence is guiding his destiny, and a man may laugh and still be wretched, if his only religion is a defiance of fate.

YOUR ENEMY STOLE IN

An enemy stole in . What my stole has happened? into your . . Simply house one this: the cold day last week has settled on and touched your kidneys. You lightly in They are overpassing, charged with blood thought little of the and inflamed. Instead of passing the matter at the time, waste matter out of the enemy was the body they are only a vagrant current of air. But damming it up in now you are beginning the blood. Every ning to learn what minute, yes, every mischief the little heart beat adds to intruder did, for the poison in you your back is stiff and Normal action painful. Your head of the kidneys aches, and at times will purify the you feel dizzy. . blood. Nothing else will.

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Sabbath School.

BIBLE LESSONS.

Adapted from Harout's Notes.

FIRST QUARTER.

Lesson II. Jan 10. Acts 2: 1-13.

THE HOLY SPIRIT GIVEN.

[Study also ver. 14-41.]

GOLDEN TEXT.

"They were all filled with the Holy Ghost."—ACTS 2: 1-13.

I. THE HOLY SPIRIT. VERSES 1-4.

1. "The day of Pentecost" Better, "When the day of Pentecost was being fulfilled." "Pentecost" is Greek for "fiftieth," and refers to the fiftieth day from the "morrow after the passover Sabbath." Now, that was the day that Jesus lay in the grave; so that the disciples had had forty days' association with their Master and ten days' waiting for the outpouring of the Holy Ghost. The Feast of Pentecost is called in the Old Testament the "Feast of Weeks" (because it occurred seven weeks after the passover) and the "Feast of Harvest." Unlike the two other great Hebrew festivals, "Passover" and "Tabernacles," it lasted but a day; like them it was the occasion of the influx into Jerusalem of an "innumerable multitude" of worshippers, as Josephus says, from all parts of the world. "Fully come"—The day had begun on the previous evening, at sunset. This day was perhaps chosen for the outpouring of the Spirit upon the apostles for the sake of the thousands of visitors present in Jerusalem. There were Christians at Damascus (Acts 9: 2 before any of the apostolic band visited that city, and very likely the Gospel was widely spread by those who returned from this feast. So our Lord had frequented Jerusalem during the feasts. "They were all with one accord in one place"—"With one accord" should be omitted. Where the "place" was we do not certainly know. Doubtless, besides the twelve apostles and the one hundred and twenty disciples who met in the upper room after the ascension, there were present many followers of Jesus from remote places who had been called to Jerusalem by the feast.

2. "Suddenly"—Without warning. These waiting disciples but vaguely understood for what they waited. "There came a sound" The story is often read carelessly, as if Luke hath said, "Suddenly there came a rushing mighty wind," but he does not. The "sound" was the announcement of the coming of the Spirit of God, and is beyond all natural explanation. It was "from heaven," as if a mighty wind were descending perpendicularly; yet the air was calm. The sound "filled all the house."

PRAYER BRINGS SPEEDY AND ABUNDANT ANSWER. Ten days was not long to wait for so wonderful a blessing; but really this prayer was answered from the very outset. The steady strengthening of the disciples' faith and concentration of purpose were as really answers to their prayer as was the manifest descent of the Spirit, which crowned their "waiting" with glory.

3. "There appeared unto them cloven tongues like as of fire"—Instead of "cloven" leading scholars like "Olshausen, De Wette, Meyer, Hackett," and "Robinson" read "distributed"—that is, the tongue shaped flames distributed themselves among the worshippers. Notice that these tongues were not "of fire" any more than the sound which accompanied their appearance was "of wind" It was as of wind" that is, it resembled the sound of the rushing wind; and so these tongues were "as of fire"—a miraculous manifestation which could not otherwise be described by the evangelist. "It sat"—Or, "rested." Not the Holy Ghost, but the "tongue." The sound was a symbol of the power of the Spirit. The flaming tongues typified the evangelical zeal which was now to be kindled in the disciples' hearts, a zeal to preach the Gospel to every creature.

4. "All"—Laymen as well as apostles, women as well as men. "Filled with the Holy Ghost"—This was their "experience." The Holy Spirit was in the world before (Gen. 6: 3; Psalm 51. 11). Prophets spoke through the Spirit (2 Peter 1. 21). John the Baptist and Zacharias were "filled" with the Spirit (Luke 1: 15, 67). These disciples had already "received the Holy Ghost." But never had such an abundant measure of divine power been given to men. "Began to speak with other tongues"—They spoke in languages they had never learned. "From the history it would appear that some of the company spake in one and some in another language, for the crowd of foreigners when they came together all found somebody among the speakers whom they were able to understand." Notice that they spoke only "as the Spirit gave them utterance" What, nowadays, are the Christians' "other tongues?" The swearer becoming reverent, the liar becoming truthful, the self-absorbed man speaking for God; miracles as real as that of Pentecost. The manifestations in Jerusalem doubtless differed from those at Corinth in degree and in details, but it is difficult to believe that they were essentially dissimilar Certainly Peter's sermon was not delivered in a foreign tongue, nor is there any record that any other apostle exercised such a miraculous gift. The indications in First Corinthians are decisive that speaking with tongues generally, if not exclusively, took the form of prayer to God. The statement of verse 11 of this chapter would be a natural description of inspired prayer to God, filled with thankful recognition of his mighty works.

THREE SIGNS beautifully symbolize the work of the Holy Spirit in the heart: 1. "He is like wind" (1) Invisible and mysterious. See John 3: 8 (2) Mighty and irresistible. The Spirit is God; therefore omnipotent. (3) Life-giving. How reviving is a draught of fresh air! The Spirit breathes on dead souls and they live (Ezek. 37. 9, 10). 2. "He is like fire," as John the Baptist's words in Matt. 3. 11, 12 remind us. Fire burns, and God is called "a consuming fire" (Heb. 12. 29). But, by burning, fire (1) "warms," and the Spirit warms our cold hearts by "shedding abroad in them the love of Christ" (Rom 5: 5); (2) "purifies" separates the gold from the dross—and so the Spirit takes away our evil thoughts and sinful ways, makes us pure and holy (Rom. 8: 9, 13; 1 Cor. 6: 11; Gal 5 22-24). 3. "He gives new tongues indeed." James (3 5-8) describes, only too truly, what our tongues are by nature. See how the Spirit makes men speak (Eph. 4. 15, 25, 29; 5. 4, 19; Col. 4 6); speak to God (Psalm 5. 3); and for God (Acts 5. 20)"

II. HIS POWER. VERSES 5-13.

"Devout men"—Devoted men. Not good Christians, but men conscientious in their adherence to the Mosaic ritual. Their testimony to the facts was unimpeachable. "Every nation under heaven" Josephus represents Agrippa as saying in a speech to the Jews, "There is no people upon the habitable earth which have not some portion of you among them." By the great Assyrian and Babylonian captivities and by the Jewish colonies of Egypt in the days of Alexander the Great and of Ptolemy Lagus, they were dispersed far and wide; and as they only had any true conception of the nature of God the world by their dispersion became measurably prepared for Christianity.

"Were confounded"—Utterly perplexed. "Speak in his own language"—Better, "in his own dialect." The multitude was made up of all classes, good and bad, worshippers and scoffers, and contained representatives of many languages, just as may yet be seen in an oriental city, where each race dwells by itself and retains its own traits. Yet each foreigner could recognise his own tongue as spoken by some one among the one hundred and twenty disciples.

7. "Amazed"—The word here is the root of the word "ecstasy," and expresses "being out of one's normal condition," "beside oneself with wonder." "Are not all these which speak Galileans" Most of the disciples came from Galilee, and certainly their dialect was easily identified (Matt. 26: 67-73).

8. "How hear we"—That rustics should in a moment become proficient linguists was astonishing; and Galileans were proverbially uncultured. "Our own tongue"—The Jews who had lived for centuries in foreign lands had largely lost their own language, though they retained their peculiar religion and customs. Hence in Jerusalem there were synagogues for people of various nationalities (Acts 6: 9). "This was clearly not a proclamation of the wonderful works of God in some one language, which the Spirit, acting upon the hearers caused them to appreciate as if it were their own; for in that way the gift of the Holy Ghost ought to have been described as poured out not on the speakers, but on the listeners."

"9, 10, 11." Here comes a list of the various nations to which, in one sense, these foreign Jews belonged. The first three names, "Parthians," Medes," and "Elamites," represented portions of the Persian empire. "Mesopotamia" is the district between the Euphrates and the Tigris. Here Nebuchadnezzar's captives were taken. "Cappadocia" was a province under Roman rule. "Pontus" lay along the shore of the Black Sea. By "Asia" is to be understood, not Asia Minor, nor the continent of Asia, but a small Roman province in the western section of Asia Minor; its capital was Ephesus. "Phrygia" and "Pamphylia" were both in Asia Minor. "Egypt" swarmed with Jews. "Cyrene" was a large city in "Libya," a North African county, west of Egypt. "Cretes," the inhabitants of the island of Crete, where the Jews were very numerous, and "Arabians," among whom, as their country bordered on Judea, there must have been numerous Jews. Each of these lands doubtless had it own dialect, though in most Greek was spoken, and, says "Gloag," "it is especially of dialects that Luke speaks." "Strangers of Rome"—The use of this word, translated "sojourners," in the same construction in Acts 17: 21 proves that these were Roman Jews sojourning in Jerusalem, doubtless as pilgrims to the feast. "Jews and proselytes"—This is to be taken as explaining who the Parthians, Medes, etc., just mentioned, were. It is to be referred also to the Cretans and Arabians mentioned afterward. The multitude is made up of Jews and Jewish proselytes, whose mother tongues are indicated by the various nationalities enumerated. "Wonderful works of God"—Their utterances were rhapsodies of praise to God for redemption through Christ, of whose work a new view has dawned upon them. See Acts 10: 46.

12. "They were all amazed, and were in doubt"—rather, "and were perplexed." The original means, they did not know what to make of what they saw and heard.

13. "Others mocking"—They were not curious, like the questioners of whom we have just been told, but were hostile. The word for mocking is derived from a word meaning a joke. "These men are are full of new wine" "New wine" should be literally "sweet wine." It was especially intoxicating, having been artificially prepared to retain its sweetness. The earliest vintage was not till August, at least a month and a half after Pentecost.

Yes, tangles teach us patience and test our faith, and tears, why, God, who is light, reveals Himself through them in all His attributes as the sun shows us the seven colors of his rays when they are refracted on the many prisms of the retreating shower. Then, let us bless Him who is infinitely wise and good, for both tangles and tears.

Tears and struggles that are the result of accidents are bitter tears and terrible struggles. But the struggles which are preliminary to high achievement and the tears which enable the sun to paint a rainbow on our sky are ennobling.

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The Young People.

Editors: Rev. E. B. Daley, A. H. Chipman.

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

Prayer Meeting Topics for Jan. 3.

C. E. Topic. "What prayer should do for the Christian," 1 Kings 8 22-40.

B. Y. P. U. Topic.—"A good start," Matt. 6: 33.

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

Monday, Jan. 4.—Psalm 78: 53-72. "His sheep in the wilderness." Compare Isa. 63: 11-13.

Tuesday, Jan. 5.—Psalm 79. "We, the sheep of thy pasture," (vs. 13). Compare Psalm 100: 3.

Wednesday, Jan. 6.—Psalm 80. "The shepherd of Israel," (vs. 1). Compare John 10: 14.

Thursday, Jan. 7.—Psalm 81. "The door out of Egypt," (vs. 10). Compare Ex 20: 2.

Friday, Jan. 8.—Psalm 82. "His place of presence," (vs. 1). Compare 2 Chron. 19: 6.

Saturday, Jan. 9.—Psalm 83. "Wrath on those without the fold." Compare Matt. 25: 31-33, 41-46.

A Merry Christmas and a Happy New Year to all our readers. May 1897 mark advancement in the movement for which we work; in the cause for which we work, and honor to our King.

New Unions are organizing in a number of fields. To each the Maritime Union extends a hand of greeting and welcome. If we mistake not, these columns should hear from one recently established by Pastor Vincent, in Guysboro County. Write your paper. Join the ranks. We wish to know you, and you may wish to know us.

Pastor Shaw, of Windsor, gave a helpful paper at the recent meeting of the Hants County Convention. Among other things he said: "If you can afford but one prayer meeting a week let it be the church prayer meeting. Make the church first." There is perhaps the danger of placing B. Y. P. U. in the first place and apart from the church.

Baptist young people of St. John will take an active part in the dedication services at Main Street Baptist church. Pastor Gordon has arranged for them an afternoon and an evening session, to be cared for by "one who knows how." The Juniors have the afternoon and the older ones the evening. We know that each service will be helpful and inspiring.

Daily Readings on the Life of Christ

No. XV. Lessons for All.

Monday.—Conscience makes cowards of us all. Herod's sinning against light, Mark 6: 17 29. His sin com s home, Luke 9: 1 9. How sin come home to another Herod, Acts 12: 1 23.

Tuesday.—Work and Worship must alternate. The report of the servants, Mark 6: 30. The proposal of the Master, Mark 6: 31. The Master's great prayer for His Workers, John 17.

Wednesday.—The Great Philanthropist. The feeding of Five Thousand Compare the four narratives, Matt. 14: 14 21, Mark 6: 32-44, Luke 9: 10 17, John 6: 1-14.

Thursday.—Lessons His apostles drew. Love's fruit, 1 John 3: 11-24. Faith's proof, James 2: 14 26. Christian evidences, Paul in Rom. 12.

Friday.—The Master of Winds and Waves. The Creator of law is above natural law, John 6; 16 21. While disciples are toiling the Master is praying, Mark 6: 45-54. Obedience to His word enables Peter to walk on water, Matt. 14: 22 33.

Saturday.—The Master applies His teaching. Why carnal minds followed Him, John 6: 22 26. What the natural hunger is a figure o soul's food, John 6: 27-35 Christ's atonement the eternal life, John 6: 47-58. H. F. ADAMS.

Truro.

B Y P U Prayer Meeting Topic for January 3, '97.

The subject for the first meeting of the New Year is very appropriate and the text chosen is very pertinent, viz., "A good start," from the text Matt 6:33. Note first, the *importance* of a good start: So convinced are we of the importance of a good start in secular affairs that we have allowed this conviction to crystallise into a proverb—"Well begun is half done." Proverbs usually must go in pairs before they will tell the truth but any Unioner may find illustrations of the suggested truth of this one. How often at a bicycle or boat race has the *good start* given the race to the winner. How often have some of us heard a weary student exclaim, "Oh! if I only had had a *good start* in this subject, I could keep up." But the poor start made his whole course up-hill work. In music and the fine arts, a good teacher *to start* you is far more important than a good teacher to finish with. In the first lessons you lay the foundation well or ill. So they say "the beginning rules the ending" in most of the affairs of life.

Now, what is so evident in the secular pursuits is equally *true* in religious matters. In the christian warfare, *starting well* is half the battle. Military men say that if two balls are shot, one with force enough to pierce an inch board, and the other with twice that force, the second will pierce, not *two* but *four* inch boards. *Twice* the *start* gives *four times* the *work*. Two young men of equal promise are converted to Christ at the same time. One is taught each step of the way by a wise soul-winner; the other gropes uncertainly in his christian life for the first few months. Though these men after six months should be placed under the same influences yet the better *start* will be evident in better service. Let no Unioner, then, overlook the importance of a good start at this New Year season. How you begin the New Year will decide the ending. Let none allow the Old Year to slip away and the New Year to creep in without serious thoughts on "How shall I begin '97 for Jesus?"

Note second, a good start *indicated* in the words of Jesus, "Seek ye first, etc." Every word in this New Year motto is replete with suggestion.

(a) "The kingdom of God." Whatever this kingdom may represent to men or different theologies, to us it stands for the cause of our Master.

(b) "His righteousness" That is, the personal righteousness required of each member of the Kingdom, as described by Jesus in this sermon on the Mount.

(c) "Seek." I e., make these an object of continuous pursuit.

(d) "First" As this was spoken to His own disciples, we must understand the *first* here in the same sense in which it is used in Luke 12: 1—i. e., *first of all—before all others.*

This, then, is Jesus' idea of a good start, not for New Year only, but for all time; viz, that we make the cause of God and our own personal righteousness as representatives of that cause the paramount objects of pursuit in life; that we say, on bended knee, to ourselves and before God, "Whatever the loss, whatever the persecution, whatever the provocation, I will not be untrue to the cause of God; or do or say aught that will make less perfect my manifestation of the righteousness of His kingdom."

Fellow-Unioners, shall we say it as '97 begins?

Note third, the *reasons* Jesus gives us for such a start:

(a) Such devotion is acceptable to your Father and gratifying to your Elder Brother. Read verses 30 and 32.

(b) It will lead to a competence in this world. "All these things shall be added," verse 33, last clause.

(c) It is an antidote for care. "Be not anxious but seek first, etc.," verses 31 and 34.

(d) It is a perpetual confession of a faith that marks you off from the world around you. "For after all these things do the worldings seek," ver. 32.

(e) It will make you like Jesus. "It is my meat to do the will of Him that sent me." "As my Father hath sent me, so send I you."

(f) It will bring superal joy into your earthly life.

(g) I might add, it is a command; but the privilege is so great and glorious that the word "command" is inappropriate.

Fellow-Unioners, shall we kneel as the Old Year departs and say—"Lord Jesus, I will *be* anything, *do* anything, *suffer* anything that I may grow like Thee and advance Thy Kingdom?"

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

THE TEACHINGS OF CHRIST.

Auxiliary Notes prepared especially for the MESSENGER AND VISITOR, by

D. A STEELE, D.D.

Lesson XV.—Lessons for all.

Our last week's search was after the faith in Himself demanded by the Son of Man, (John 5th and 6th chapters). The present lesson finds our Lord in the third period of the Galilean ministry. He had gone north. (See map, and trace his course from the Lake district to the shore of the Mediterranean. Mark the points Tyre, Sidon, etc., and read up about them). In Matt. 15 21-28, we have an account of a Canaanitish woman (see Mark 7 24-30, and compare the terms which describe her, "Greek" or "Gentile," "a Syrophoenician") woman's faith, ready wit, and perseverance on behalf of her little daughter Matt. 15: 29-31 records His return through Decapolis (trace by map and compare Mark 7: 31); and in Matt. 15: 32-38, we find an account of

THE SECOND FEEDING OF A MULTITUDE.

It will be helpful to look up the former miraculous provision. Locate it at Bethsaida. May not the first feeding have been for Jews, the second for the semi-Gentile inhabitants of Decapolis?

What was the difference, if any, in the miracles? What did Jesus begin on in each instance? Compare the feeling of the disciples and the feeling of the Teacher. Did both Master and servants look at the matter of hungry men and women in the same way? Who had the practical, business-like way? What was Jesus' way? Note carefully Matt. 14: 15-17; 15: 33, and John 6: 7, for the attitude of the disciples; now turn back to Matt. 14: 16, and 15: 32, and see the attitude of Jesus.

Ask the following questions: (a) Was there any orderly arrangement of these masses? How would you distribute food to a hundred people? to five hundred? to five thousand? Would there be any *difficulty* here? Find out from parallel accounts what was done to obviate this, Mark 6: 39-40; 8: 6. Was it, then, a scramble, or a decent meal?

(b) Were the disciples imporverished in any degree by this dealing with their hungry brethren? Were they enriched? State exactly the result.

(c) Is this a lesson, now? Did any one ever lose by feeding the hungry? Draw the class out on this point, and discuss its bearing on the modern tramp system. Has the one anything to do with the other? Compare 2 Thes 3: 10.

What, then, is the *teaching* of our Divine Master concerning the deserving hungry? Put it into your own words, in the smallest compass.

What is the *general* teaching of the Bible on the same subject? Give passages from Old and New Testaments. Moses' command? Paul's? others?

THE USES OF THE SIGNS.

It will be advantageous to follow the narrative (Matt. 16: 5-12) and note the references to the above. How easily the alarm of being unsupplied with loaves seizes these disciples who had twice participated in these glorious feasts; how Jesus brings them back to the faith-system to which they have committed themselves; how the Teacher makes use of the symbol of "leaven." Did ever teacher teach like Him?

A TESTING QUESTION.

Jesus is an itinerant preacher, and now (Matt. 16: 13) again goes to the north (see map for Caesarea Philippi). Here He has a conference with the disciples, as to who He really is. Peter makes his divinely revealed confession that this must, their teacher, is none other than the Messiah, the Son of the living God. Compare lesson 14, and the proofs there, and see how at an earlier time (John 1: 41-49) this had been a path before their minds. Now it seems to be more deeply stamped upon their hearts. But do they even now accept Jesus' full Messiahship? It is not till the Pentecost that they understand the Christ of God. (See verses 22, 23; Luke 24 :21; Acts 1: 6, etc.)

The disciples learned as we learn, slowly, gradually, the truth, the way, and the life.

Following along in this connection, notice:

THE BEGINNINGS OF THE GREATEST LESSON.

Take your Testament and note (Matt. 16: 21) the first literal mention of the Death and Resurrection of our Lord. In John 5th and 6th He taught that He would raise others; He here declares that He will Himself rise after He has been put to death. Does He repeat the lesson? How many times? Is it His custom to repeat certain doctrines? What is Jesus' teaching concerning his rising again? How did He know that all this should come to pass? Was this teaching at this time received by his disciples, and how? (ver. 22) Peter meant well, but what did the Master say? (ver 23) Was this rough or easy handling? How do you account for it?

FOLLOWING WHITHER?

Let us see how Jesus turns this incident, also, to account "I am to be killed," He has just told them. The cross was in view; now having presented the worst side of His mission, He gives this command—"As I do, you must do, take up the cross and be ready for crucifixion also. Follow me!" What does he command men today? Is it anything less? Does it not require the master grace of faith to accept this? "You will lose your lives," He says, in his enigmatical way, "but you will save them; if you save them, you will lose them." Life seems everything, it is very dear to us, but life, and all things connected with it, are as nothing compared with the eternal reward, (see vers. 25 27, also remember we are using the revised N. T. where "life" is for "soul.")

ADAPTATIONS TO OURSELVES.

1. A wisely directed benevolence is the duty of young Christians. Let us save something that we may have wherewith to give to those who need.

2. Let us not be afraid to invite strangers to our hospitality, there will always be more left than we started with. Believest thou?

3. Let us never, no never, omit to lift our eyes to Heaven and ask God's blessing on the meal

4. Neither omit to save the pieces, "wilful waste makes woeful want."

"There was a man, his neighbors thought him mad,
The more he gave away, the more he had."

5. The one lesson we all have always before us is:

THAT JESUS CHRIST IS THE SON OF GOD, AND THAT BELIEVING YE MAY HAVE LIFE IN HIS NAME.

Wolfville, N S.

Our Young Peoples' Union in Wolfville is progressing in every line of work. We can report a large attendance at each weekly meeting and much interest is taken in the social services and also the C. C. Courses. Pastor Trotter is conducting the Sacred Literature Course in a manner characteristic of all his efforts in church work The Union meets on Tuesday evenings and the following is the order of the exercises: Three quarters of an hour is devoted to social service and then an equal amount of time is given each night to the Sacred Literature Course. Several of the members are keeping up with their reading in the other courses and probably will write for the examinations at the close of the study. Our president, Mr E. W. Sawyer, is very enthusiastic in the work and is filling his present position for the second term. Over thirty of our members are subscribers to the *Baptist Union*. The contributed articles in the recent issues of the MESSENGER AND VISITOR are a great help to us in our S. L. Course.

Sincerely Yours,
H. G. H., Rec.-Sec'y.

Maitland, Annapolis Co., N. S.

Since our last letter, concerning the B. Y. P. U. of Maitland, our work is progressing very well. We have five new active members, which now make our membership sixteen, and two new associate members. In all we have twenty-one members. Our officers still remain the same except our president, who is now Wm. Dukeshire.

ALICE R. THOMAS, Cor.-Sec'y.

Dec. 17.

It is very comforting, from a spiritual point of view, to feel sure that behind the tangle of life is One who sees it all as our blind eyes cannot, and who has so arranged matters that even tangles subserve a noble purpose.

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Mortgagees' Sale.

To EDWARD M. ROBERTS and ANNIE JANE ROBERTS his wife (in her own right) and all others whom it may concern:

NOTICE is hereby given that under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage, bearing date the first day of August, in the year of our Lord One Thousand Eight Hundred and Eighty-seven, and made between the said Edward M. Roberts and Annie Jane his wife (in her own right) of the first part, and Sophia Frances wife of George C. Coster, of the City of Saint John, in the Province of New Brunswick, Barrister at-Law, Marion Arbuthnot Hazen, Lilian Hazen and Ethel Hazen, all of the same place, Spinsters, of the second part:

THERE will be sold at PUBLIC AUCTION, at Chubb's Corner (so called), in the City of Saint John, on MONDAY the 6th venth day of JANUARY next, at Twelve o'clock, noon, for the purpose of satisfying the moneys secured and made payable under and by virtue of the said Indenture of Mortgage, default having been made in payment thereof, the lands and premises mentioned and comprised in the said Indenture of Mortgage and therein described as follows: "All those certain lots, pieces and parcel of Land situate, lying and being in the Parish of Simonds in the County of Saint John and Province of New Brunswick, known and marked on and described on the map or plan of Joseph Crooch's land, on file in the Register's office, in the City and County of Saint John, by the number [35] thirty-five, [36] thirty-six, [37] thirty-seven, [38] thirty-eight, [39] thirty-nine, and [40] forty, the said lots having a front of forty feet each on a Street or way known and marked out on the said plan or map and designated Mount Pleasant Street, and each and every of them extending back preserving the same width one hundred feet; the said lots numbered 35 and 36 and the lots 37 and 38 having been conveyed by Mary H. Crooch to one William H. Lee, by two several deeds of bargain and sale respectively dated the 11th day of September, A. D 1888, and the seventeenth day of October, A. D. 1888, both registered in the office of the Registrar of Deeds in and for the said City and County respectively, in Book R No 4, pages 107, 108, and No. 4, pages 186 of Records, and the said lots 39 and Forty having been conveyed to said Mary H. Crooch by one William Rogers by deed of bargain and sale, dated the 11th day of May, A. D. 1889 and registered in the same Office of the said Registrar of Deeds, in Book Q No 4 page 411; together with buildings, street ways and improvements thereon being, and the rights, members, privileges, and appurtenances thereunto belonging.

Dated this Third day of December, A. D. 1896.

SOPHIA FRANCES COSTER,
GEORGE C. COSTER,
MARION ARBUTHNOT HAZEN,
by G. C. Coster, her Attorney.
LILIAN HAZEN,
by G. C. Coster, her Attorney.
ETHEL HAZEN,
by G. C. Coster, her Attorney.

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Messenger and Visitor.

WEDNESDAY, DEC. 30th, 1896.

—With the present issue this journal completes another volume. It is the twelfth volume of the Messenger and Visitor being the fifty-ninth of the *Christian Messenger* and the forty-eighth of the *Christian Visitor*. We do not purpose here to review the history of the paper, although the time might seem opportune for doing so. We may say, however, that the twelve volumes now complete represent a pretty large amount of labor—labor too beset not unfrequently with serious difficulties and perplexities. We believe that all who have been connected with the paper, either in its business management or in the editorship, have striven with constant and earnest purpose to the full measure of their ability to serve the paper and the important interests which it represents. As to the measure of success which has attended their labors, the evidence of the paper itself must be taken and its readers must be the judges. The twelve volumes completed with this issue have been of a uniform size and number of pages, that form of the weekly paper, which, until within a few years, had very generally prevailed, having been retained for the Messenger and Visitor until the present. But within the past ten years—principally within the last five—most of the religious papers in America have adopted a different form, which is found to be more convenient and more generally acceptable to their readers. The Messenger and Visitor desires always to give its readers the best things within reach, both as to form and as to substance, and accordingly, with its first issue of 1897, as was announced a few weeks ago, we shall adopt the sixteen page form—the pages being a little more than half the present size, and the quantity of reading matter, therefore, somewhat greater. The paper is to be furnished with an entirely new outfit of type and to be printed on a new and superior press. It is expected, therefore, that its mechanical work will be in all respects of a first-class character. There is, however, always a possibility that new machinery may not work quite smoothly at first; it may be that the press and folder, which will both be new, will not do their best work on the first issue. If this should be the case, or if the changes being made should involve a slight delay in the issue of our next number, we know that we can count upon the generous consideration of our subscribers. We hope, however, to be on time next week as usual.

—For eight years of the Messenger and Visitor's history it has been printed by Mr. Geo. W. Day in his well-known printing establishment on King's Square. Mr. Day is the Nestor of the printing and publishing fraternity of St. John, having set up in business for himself in the year 1849. He has been connected with many of the newspaper enterprises of the city and was the first publisher of the *Christian Visitor*, Rev. E. D. Very being its first editor. Mr. Day long ago established a reputation for enterprise, good work and business integrity. The infirmities that surely come with advancing age have now overtaken him, sharing his once tireless energies and making the large activities of his earlier years no longer possible, but, to the extent of his strength, Mr. Day still takes an active part in the work of the printing office, while its management is in the hands of Mr. Frank W. Day, who carries on the business under the name of George W. Day's Son. As the business relations which, for the past eight years have subsisted between the Messenger and Visitor and Mr. Day terminate with this issue of the paper, we take this opportunity of saying that the mechanical work on the Messenger and Visitor during these years has been in general of a highly satisfactory character, a fact to which its readers can bear witness. We desire also to express our sincere regard for Mr. Day personally and to say that we part company with mutual desires for each others prosperity.

—We learn that Rev. Aaron Cogswell died at Centreville, Annapolis Co., on 24th inst., and was buried at Clementsvale on the 26th inst. He was 76 years of age. He was ordained in 1843. His ministry of more than fifty years was spent mostly in Annapolis, Digby and Yarmouth counties. He baptized, we are told, over a thousand persons. We expect an account of his life and work will be furnished for a future issue.

EIGHTEEN HUNDRED AND NINETY-SIX

Our brave old planet has once more completed the circuit of its orbit, and its numerous inhabitants have reason for gratitude that the swift passage through the vast realms of space has been made once more without fatal disaster or serious damage to the somewhat ancient vehicle in which the journey has been accomplished.

In the world's political affairs the year now closing has been perhaps not much more or less eventful than the average of its predecessors. There have been wars in certain places and there have been rumors and threatnings of war in divers other places. The great nations of the world, however, have continued to fight out their battles with the weapons of diplomacy, though not without apprehension in some instances that the settlement of their disputes might be transferred to a sterner battle field. For Great Britain it has been a trying year in international politics, and whether one approves of the general policy and particular acts of the present Administration or not, every thinking man must feel that the position of those who are charged with the duty of directing the public affairs of the nation is not one to be envied and that their responsibilities and difficulties are such as severely to test the ablest and wisest statesmanship. They are surely entitled to all the support that the sympathy and the prayers of the Christian people of the whole Empire can give them in the discharge of their great and perplexing duties. There is much that calls for profound gratitude and thanksgiving in the internal affairs of the Empire and its relations to the rest of the world, as the year comes to its close. Those relations are generally amicable and there appears to be no serious apprehension that the peace now prevailing will be soon disturbed in any quarter. The opening of the year was otherwise. There was the Venezuelan boundary question threatening a rupture of friendly relations with the United States. On the heels of that came the Jameson raid and the trouble with the Boers in the Transvaal, with serious apprehension of war with Germany through the intermeddling of the Emperor. But the clouds that seemed so ominously threatening have been dissipated. The Venezuelan difficulty, so far at least as Great Britain and the United States are concerned, appears to be practically settled, and the relations of the two governments are, it would seem, more cordial than they have been for years before. The relations with Germany are not yet perhaps quite so friendly as could be desired, and the South African sky is not wholly cloudless. That country is not indeed a storm centre at the present, but the general conditions of the atmosphere are hardly such as to justify a prediction of "settled fair weather."

The Armenian question—or more properly, the Turkish question—has continued to cast its baleful shadow over the year. The sufferings of the Armenians and the diabolical butcheries carried on by the Turks have stirred the sympathies and indignation of the Christian world more strongly than ever. The difficulties with which the British Government has been beset in this matter were undoubtedly very great. If England interfered by force of arms on behalf of the persecuted she must attack powerful enemies, and perhaps arouse others still more powerful, and that with little prospect of active sympathy from any other power in Christendom. But it still seems impossible to escape the conviction that, considering the position of Great Britain as a Christian nation and the immense powers and resources with which God has endowed her, she has not done in this matter all that was possible, all that was demanded of her, in the name of justice and humanity. As the year has been drawing to its close the world has been given to understand that there is some ground now for hope of better things in Turkey, that Russia, France and Great Britain have reached an understanding in regard to its affairs and that some kind of guarantee is given of improved conditions for the future. But just what has been done and what grounds there are for the hopes that have been excited, no one outside of diplomatic circle seems very clearly to apprehend. It would indeed seem impossible, in the face of the revelations that have been made and the horrified indignation they have excited throughout the christian world, that the nations of Europe can permit the butcheries in Turkey to continue. But then, that seemed impossible a year ago.

In our own Dominion the year has brought much that should be received with thanksgiving. The apprehension of trouble with the United States was naturally keenly felt in Canada and a corresponding sense of relief was experienced when it became apparent that the Venezuelan difficulty and the menacing utterance of President Cleveland would not result in a rupture of friendly relations between the two people. The war scare of a year ago may have had one good result in convincing our good neighbors to the south that Canada is far from dissatisfied with her position as a part of the British Empire and that Canadians are far from regarding annexation to the States as being for them a step in the direction of larger liberty and better government. Canada has also been blessed with an excellent harvest and a fair degree of prosperity in her industrial and commercial interests. There has also been a change of government. Doubtless, if we should class this among the things to be thankful for, many readers of the Messenger and Visitor would be unable "to say 'Amen' at the giving of thanks." But when it is considered that it is hardly in the best interests of the country that any one party should have a perpetual lease of power, that the party now in control had undergone the discipline of some eighteen years in opposition and that the present administration embraces a good number of men of ability and character corresponding to the positions which they occupy, the political event of last June will perhaps be quite generally admitted to be outside the list of things which must be classed as great calamities.

SOME THOUGHTS ON THE BIBLE LESSON.

In connection with the Bible lesson for next Sunday which brings us to the New Testament and the Acts of the Apostles the following thoughts are offered:

1 There is here suggested—The Continuity of God's work of Redemption. The author reminds the person for whom especially he writes that he had already prepared an account of the doings and teachings of Jesus until the time when His ministry in the flesh was accomplished and he had passed into the heavens. That was a wonderful narrative—that little book which Luke wrote concerning the things which Jesus began to do and to teach. Talk of the power of literature! What is there in all the classics of Greece and Rome, that, for the influence it has exerted upon human thought and action and the blessing it has brought to the world, is to be compared with that story, so simply told, of the life and work of Him whom the world looked upon as a Galilean peasant? But there was more to write. The Life of Jesus has its sequel in The Acts of the Apostles. The history of God's grace is ever being continued. There is always more to tell. Luke must take up his pen again to record the story of the Apostolic Ministry so far as it was known to him. Wonderful things are found in that narrative, things which were and still are full of instruction and inspiration for listening ears and believing hearts. Many pens have been busy writing out the sequel of that story which Luke began. The world is full of books written to unfold the history of God's redeeming grace. But no man can write *Finis* to that work. Still there is more and more to tell. The coming centuries will reveal things more glorious than those which the past has recorded.

2. There are times when it is more important for the ministers of Christ to wait than to go forward. The world's needs to which the Apostles were to minister were great and urgent; the harvest fields seemed white for their sickles. They had been in the school of the Divine Master and had learned of Him. To them He was the Christ, the Son of the living God. He was their risen and ascended Lord: they had been filled with great joy in the consciousness of their fellowship in His victory. Still they are not fully equipped for the heavenly warfare to which they are called. They tarry, at their Lord's command for that enduement from on high which is to come to them in the baptism of the Holy Spirit. How wise that command was Pentecost and that which followed demonstrate. There is an important lesson here. We can always afford to wait God's time. We can never afford to go forth without His approval and the presence of His spirit. The usefulness of a minister—and in some sense every believer should be a minister of Christ—is not measured by the number of years he has spent in the ministry, the number of sermons he has preached or the number of services he is able to crowd into a day or a week. In the work of the ministry as in most other work quantity is of less account than quality and here the most important quality is spiritual power. Knowledge is indispensable, intellectual culture is of immense importance. The time that the young minister spends in securing an education is time saved and multiplied in reference to his life work. But the grand essential for service is not knowledge and mental discipline but that illumination and power which can come only from the indwelling spirit of God.

3. It was not essential that the apostles should know when their Lord would restore the Kingdom to Israel; it was in the highest degree essential that His Spirit should dwell in them inspiring all their ministry. This is also the essential thing today—not that we shall understand fully the what and the when and the how of God's purposes of grace, but that we shall be willing so to submit ourselves to Him that His gracious Spirit may freely and powerfully work through us. The preconceptions of the apostles as to God's purposes seemed likely to interfere greatly with the success of their ministry. With Pentecost their came a divine illumination and a great deliverance from the thraldom of traditional ideas. But even after that Peter needed a special revelation to show him that his old conceptions of the relation of God to humanity must give way before the larger thoughts and freer grace of Christ's gospel. Perhaps some of the apostles never learned this lesson so thoroughly as Peter did. It may be well for us in these days to beware lest, unconsciously to ourselves, we may so project upon God's work our own conceptions as to set bounds to the manifestation of His grace, thus hindering the operation of His Spirit and robbing ourselves of the joy and blessing of the fullest and most fruitful service.

4. In these first sentences of the Acts the great facts of the Resurrection and Ascension are put in the foreground. They need to be kept there in Christian thought and teaching. They were the evidence and demonstration of the Divine power of Jesus and His triumph over His enemies. Into the joy and power of that triumph His followers consciously entered. It lifted their thoughts above the present world, it nerved and inspired their souls for great endeavors and prepared them to receive that baptism of the Spirit by which their ministry as the witnesses of The Christ was made faithful and glorious. We also need to live in the assurance and the power of these great realities of Christ's resurrection and ascension. We need that joy of spiritual victory which comes from assured faith in a risen and ascended Saviour, who, as the Great High Priest of humanity, has passed into the Heavens the one Mediator, the King who is reigning and shall reign until all enemies shall be put under His feet, the Saviour who in the Spirit is ever with His people,—in their great assemblies, in their smallest, humblest gatherings and with every individual believer, even unto the end of the world.

—The central truth in Christianity and that which Christians should especially emphasize is in the word *Immanuel*—God with us. Unless the advent of Jesus meant this, unless his birth signified an incarnation of the Divine, in a special and supreme sense, then Christianity must take its place among the many other religious phenomena which the world's history has produced, and what the scoffer has said must yet come true, that "the good Lord Jesus has had his day," and some better thing will come to take the place of Christianity. But that which has given to the religion of Christ its power over the hearts and lives of men has been in no small degree the conviction that it is a finality, because it is God's profoundest revelation to man through the manifestation of His Son in humanity. It is the doctrine of Immanuel, the persuasion that God has come into this world in the person of Him who suffered on the Cross, but being risen from the dead is alive forevermore, that has inspired the faith of Christian martyrs, fired the zeal of Christian missionaries and the fervid eloquence of Christian preachers and sustained the hearts of millions of believers in their afflictions and temptations. The heart of the world cries after God; and that Christianity which has in it no Immanuel does not meet the world's needs. The common people do not recognize it as a gospel and those who profess it are not so persuaded of its supreme value as to be willing to make great sacrifices for the sake of making it known to all the world.

—Dr. J. B Gambrell, of Texas, is a man of deservedly high reputation among the Baptists of the South. He has the faculties of suggestion and expression both largely developed, as will be gathered from his article entitled "Snakes", which appears in another column. The heading is not an attractive one, we confess, but the article shows that Dr Gambrell knows how to turn an apparently unpromising subject to good account. To judge from our southern exchanges, "snake-hunting" has been a pretty lively, if not very remunerative, business among our brethren of that region of late. Perhaps there are more snakes in the South and accordingly more hunting of them than in the North. Still, we rather think the people of these cooler regions will be able to understand what Dr. Gambrell means. Snake hunting, South or North, is a poor and unprofitable business.

—Rev. J. W. Brown, of Nictaux, has written to the Messenger and Visitor warmly endorsing the proposal to remember Rev. Isaiah Wallace in a substantial manner on his approaching birthday.

—On Christmas day fire broke out in the east slope of the Springhill mines. From the first reports it was feared the results would be of the most serious character, but later accounts represent that the fire is under control and that the damage is not nearly so great as was at first supposed.

The Sultan has issued a decree granting amnesty to 2,000 Armenians. In addition His Majesty commutes the death sentences passed on ninety Armenians to imprisonment in a fortress, and promises these prisoners will be given liberty if they behave themselves for three months.

Ask for Minard's and take no other.

Snakes.

BY J. B. GAMBRELL.

The Bible suggests a natural antipathy on the part of the human race to snakes, and all men are witnesses to the truth of the teaching. We hate snakes. Some of them are entirely innocent, even very useful; but we want to kill them all.

When a boy, snake killing was part of my business in snake season. There was that kind of horror about it that a fugitive boy would like, and danger enough to thoroughly spice it. Dogs were trained to hunt snakes. They were worth nothing for anything else and the snakes killed were worth nothing; but that figured nothing with me. Once the snake rage gets into the blood, questions of profit and loss disappear. With this frenzy on, every hole in the ground was a snake hole, and I was sure everyone I could not see the bottom of had a snake in it, may be a whole nest of them.

The passion for snake killing made me inventive. I got me a long, tough pole, fixed a sharp piece of iron in one end of it, with which to pierce and mutilate serpents in their holes. Armed with this and followed by my dogs, I would have thought nothing of spending a whole day on a very cold track of a snake, even though the serpent had no fangs. Indeed my idea was to clear out the snakes, if we lost a crop. The wiser counsel of my father always prevailed, however, and I was put in for a good deal besides snake killing.

All that was more than forty years ago. How different it all seems in the cool atmosphere of manhood and experience. Largely my dread of snakes has died out. One bit me when I was a boy, but that was when I was hunting them and one of them *found me*.

There are not anything like as many snakes as I once thought, and most of them are not dangerous. Lots of holes have no snakes in them. And as I see it now hunting snakes is a poor business. I have never known anyone to make a living at it.

In politics and in religious work we have snake hunters. They are on the alert always for something bad. Everything they do not perfectly understand, they feel sure has in it something bad. They are dark minded, full of evil surmising, and ready at all times to strike at an imaginary evil. A boy's mind, inflamed with the snake frenzy, teems with snakes. It is the greatest snake den in the country. And in the mind of a man of evil spirit there is a limitless capacity to manufacture bad things among his brethren.

I have modified my views on snakes, but still believe them not akin to the angels that kept their first estate; yet, in my judgment, they are as angelic as that spirit which is ever on the hunt to find evil among God's people.

These religious snake hunters infest the churches. They are of both genders. Sometimes the pastor is of the tribe. Suspicion breathes through his public and his private utterances. He loves the morbid excitement of chasing rumors of evil. Some gloat on the fall or slander of a brother preacher. Brethren in public places are viewed always as suspicious characters. Any evil report of any of them has ready reception. No greater calamity can befall a church than to have such a pastor. He is sure to dry up all noble feeling in the church, diminish benevolence and usually finds himself in the end starved out. He leaves the church dry and barren beyond measure with the evil effects of his malevolent influence.

There are sisters of this same perverse and satanic spirit. They gloat over a bad report and breathe moral pestilence through the church and community by dark suggestions issuing in whispers, reminding one of the hiss of the serpent.

As I understand the snake question now, wisdom suggests that the main business of life is work. Snake killing is only incidental. If a ploughman comes on a vicious snake, his business is to mash his head and go on. There is no need to lose the day beating the wriggle out of his tail. That will go out when the sun goes down. A man who sends off after snakes for the glory of killing them, is a fool. The pastor who introduces heresy among his people or a false report to refute it, is another. One other point. Snake books are bad reading for children. They make bad dreams and might develop a lot of snake killers. By the same token, literature full of suspicion breeding matter is bad for a church. Mature, sound minded people can read snake literature and be none the worse for it, and so can sound, active, Christly men and women read snakey religious papers without damage. The parallel holds further, and grown people do not want to read snake stories much and sound Christians abominate so called religious literature that is slimy with suspicion, and vocal with the hisses of unsanctified hate. The only people who enjoy such writings are the ones who most of all ought not to have them. Wise parents will supervise the reading of their families, and wise pastors ought to do the same for their flocks, as far as practicable.—*Texas Standard.*

Home Missions.

BOARD MEETING.

The Board of the Maritime Convention met in the parlor of the New Zion church, Yarmouth, on the 22nd inst.

REPORTS

were received from General Missionaries Wallace, Marple and Baker. These reports were most encouraging, showing that the blessing of the Lord had followed the labors of these brethren. Reports from Pastors Lock, Port Clyde church; Redden, Moser River; Mutch, Tracadie; Dimock, River John and New Annan; Webb, East Dalhousie; Robinson, Summerside; Keirstead, Brooklyn, and Corbett, Gagetown, were also read.

GRANTS RENEWED.

1. The Greenville group, Cumb. Co., $125 for year, from Nov. 15th. Rev. F. N. Atkinson, pastor.

2. The Margaree and Mabou group, Inverness Co., $60 for year, from Aug. 1, 1896.

3. The Alberton, Springfield group, Prince Co., P. E. I., $150 for year beginning Oct. 28, 1896. Rev. H. Carter, pastor.

Resolution endorsing the suggestion of Rev. F. H. Beals re remembering Rev. I. Wallace, was unanimously adopted and will appear in another place.

REMARKS.

1. Nine Mission groups are still without settled pastors. Two of them are supplied, however, during the vacation, and Bro. Marple, General Missionary, is at Rawdon, where a good work is in progress.

2. The treasury is overdrawn and still some of the missionaries have not been paid amounts due for first quarter.

A. Cohoon, Cor. Sec'y.

Wolfville, N. S., Dec 24.

Quarterly Meeting.

The Carleton, Victoria and Madawaska counties Quarterly meeting convened with the last Florenceville Baptist church on Tuesday, 15th December, at 7 p. m. Rev. I. W. Rutledge preached the first sermon, which was practical and inspiring. A social service was held at the close. Business meeting on Wednesday morning at 9 o'clock, president Rev. H. D. Worden in the chair. Minutes of the last meeting read and approved. An invitation was sent in from the Centreville Baptist church for the next Quarterly meeting, which was accepted, to be held on the third Tuesday in March at 7 p. m. Rev. H. D. Worden to preach on Tuesday evening, Rev. Calvin Currie preach the missionary sermon, and Rev. I. W. Rutledge the Quarterly sermon. The writer was appointed to prepare a paper on the Lord's Supper. Quite a number of the churches of the Quarterly meeting were heard from by the pastors or delegates. Committee of arrangement reported the order of services. Rev. C. Currie preached the Quarterly sermon at 11 a. m., and by consent of J. C. Blackney, who was appointed to preach the missionary sermon, Rev. H. H. Hall presented the claims of the Northwest mission. A very excellent conference was held at 2 p. m., led by Rev. H. D. Worden. At the close of the conference Rev. I. W. Rutledge gave a digest of a sermon, which was carefully prepared. At 7 p. m. Rev. H. H. Hall gave a very enthusiastic address for our Northwest mission illustrated from a large map of that wonderful section of this Canada of ours. Addresses were delivered by brethren, and the claims of our Foreign mission work was faithfully sustained by the respective sisters who were present. Having to leave before the Quarterly meeting closed I have not yet reached the collection, and, therefore, cannot state what amount was raised. Thos. Todd, Sec-Treas.

Woodstock, Dec. 26th.

Voice-Photography.

The voice-photographing apparatus was devised by Dr. Hallock, to assist them in the acquisition of certain data of much importance in their studies. His object was to ascertain accurately what was the acoustic composition of tone generally acknowledged to be good, and likewise that of inferior tone, that by comparing them the dominant characteristics of each might be determined. The scope of this article permits but a brief description of the apparatus and the principles upon which it is based.

A string vibrating to produce tone vibrates as a whole, producing the fundamental or pitch tone, and may also vibrate *at the same time* in segments, dividing into halves, thirds, fourths, fifths, sixths, etc., producing partial tones or overtones, which are heard at the same time with the fundamental, though except to a very highly-trained ear they are not distinguishable as separate tones. These overtones give to the tone its richness and fulness, and it is by variations in their use that we articulate vowels. The tone of a string, then, instead of being simple, is a composite tone or *klang*. The voice follows the same laws, being practically a stringed instrument and having the same series of overtones, while in a reed to which it has often erroneously been likened, the first overtone is more than two and a half octaves above the fundamental and higher than the fifth overtone actually found in the voice.

By the use of the hollow brass spheres known as Koenig resonators, each of which is tuned to the pitch of one of the overtones in a given *klang*, it is possible to pick out all of these single tones. The air vibrating within the resonator reinforces the particular tone that has the same pitch, and if held close to the ear will make that tone more prominent to the listener than any other in the *klang*. The apparatus is a modification of that used by Helmholtz and Koenig for tone-analysis, but the plan of photographing the flames is original with Dr. Hallock.—From "Voice-Photography and Rational Voice-Production," by Laura Carroll Dennis, in January Review of Reviews.

PERSONAL.

Rev. T. Trotter, of Wolfville, left for home on Monday morning. His friends here were disappointed that his engagements would not admit of his making a longer stay in the city at this time.

Rev. G. F. Waring called at the Messenger and Visitor office on Monday. Mr. Waring goes to Truro as the pastor elect of the Immanuel church. We trust that he may be richly blessed in his ministry.

Rev. Dr. Steele last Sunday completed eight weeks' of labor in Truro, having supplied the pulpit of the Immanuel church during that time. Dr. Steele expected to baptize on Sunday a son of Rev. T. B. Layton.

Dr. Keirstead was in St. John on Sunday last and left on Monday morning to visit his father—now very aged—Rev. Elias Keirstead, of Collins. Dr. K. returns on Tuesday and speaks at an Educational meeting in the Main St. church the same evening.

We are sorry to learn that our highly esteemed brother, Rev. W. C. Vincent, has found it necessary to resign the pastorate of the Sackville church in order to seek a milder climate. The change, we understand, is being sought principally on account of Mr. Vincent's eldest son, a lad of ten or eleven, who is threatened with pulmonary disease. We can ill afford to lose so good and strong a man as Mr. Vincent.

On Sunday a number of Greek insurgents at Prophet Elias, in the Olympus district, attacked eighty Turkish troops who were escorting eight judicial officials. All the latter and twenty-four soldiers were shot. The insurgents lost four killed. The Olympus district is a mountain range in Thessaly, on the border of Macedonia, which belongs to Turkey.

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eeks' of labor in Truro, having
d the pulpit of the Immanuel
during that time. Dr. Steele
d to baptise on Sunday a son of
B. Layton.
Keirstead was in St. John on Sun-
and left on Monday morning to
a father—now very aged—Rev.
Keirstead, of Collina. Dr. K. re-
n Tuesday and speaks at an Edu-
l meeting in the Main St. church
e evening.
re sorry to learn that our highly
ed brother, Rev. W. C. Vincent,
nd it necessary to resign the pas-
of the Sackville church in order to
milder climate. The change, we
tand, is being sought principally
unt of Mr. Vincent's eldest son, a
ten or eleven, who is threatened
ulmonary disease. We can ill
to lose so good and strong a man
Vincent.

unday a number of Greek insur-
Prophet Elias, in the Olympus
attacked eighty Turkish troops
re escorting eight judicial officials.
latter and twenty-four soldiers
ot. The insurgents lost four kill-
e Olympus district is a mountain
in Thessaly, on the border of
nia, which belongs to Turkey.

Opening of the New Church at Chilliwack, B. C.

The following account of the opening of the new Baptist house of worship at Chilliwack, B. C., is given by a British Columbia paper:

The services in connection with the opening of the new Baptist church here began on Thursday evening, Dec. 3rd, when the dedication sermon was preached to a large audience by the Rev. Ralph W. Trotter, of Calvary Baptist church, Victoria, from the text found in 2 Kings 3 : 16, "Thus saith the Lord, make this valley full of ditches." The reverend gentleman made a most appropriate, instructive and eloquent discourse. This was followed on Friday evening by a glorious supper, free to all, supplied by the ladies of the church and their friends, and served in the old hall so lately occupied by the church. After the tea a platform meeting was held in the church, it being crowded to its utmost capacity. Short addresses were delivered by Rev. J. K. Wright, pastor of the Presbyterian church here; Rev. J. H. White, of the Methodist church; Rev. D. D. Proper, general missionary for the State of Washington, in connection with the Baptist denomination, who all gave strong and interesting talks.

But the address of the occasion was the one delivered by Rev. R. W. Trotter, who reviewed the history of the church from the beginning when he first came up the Fraser to see them, finding only 15 Baptists, up to the present prosperous moment. Mr. Trotter had just returned from Eastern Canada, where he had raised $6,000 for church extension in British Columbia, and he complimented the little band of people composing the Chilliwack church by telling them that the story of their noble efforts in establishing a church here and paying for it had been the very thing which had touched the hearts and pockets of their brethren in the east. It was not until they had seen what these few faithful people could do, that the Baptists of British Columbia had organized as a denomination for church extension. He was proud to announce that this building property which cost in round figures $3,000, was out of debt. "Yesterday morning we owed $1,629.87. Now we owe $100, and if this audience doesn't pay that I will," said he. Needless to say the audience paid it. The speaker out lined the policy of the denomination in relation to church extension. "We were done with church debts in British Columbia. What we could not pay for we were going to do without, and man our pulpits with men of character and brains and ability."

He congratulated himself and the church on having Rev. P. C. MacGregor, his old class mate at College, and the man whom he had recommended to the church as pastor, and also on the splendid results that had crowned their combined efforts. Sunday was a day of great things to all. It rained, but who cares for rain in British Columbia when a church is to be dedicated? A snow slide on the C. P. R. hindered Rev. Mr. Trotter from getting home to his church in Victoria, so he was detained over Sunday.

Rev. D. D. Proper preached in the morning. His subject being "A surrendered life." It was a loud voice from God to us. He also preached in the evening, on "Being Past Feeling." This was followed by an after meeting, led by Rev Mr. Trotter. The entire service was solemn thoughout and several anxious ones made it manifest. In the afternoon at 3 o'clock Rev. Mr. Trotter preached to a very large audience. These services were made more delightful by the singing of the choir, under the leadership of S. Calbeck, and especially by the solos so sweetly and feelingly rendered by Miss Margaret MacKeen, of Vancouver, recently from Acadia.

The Baptist people are to be congratulated on their church building, which is not only the most modern and artistic church in Chilliwack, but has few rivals in the Province. The plans were drawn by Rev. Mr. Trotter, and the work was superintended by William Farmer, of Victoria, who has performed his labors in such a manner that the most fastidious critic is charmed, and he has won for himself an enviable reputation as a church builder. We understand that an acknowledgment of his services to the choir and the social life of the church, a farewell banquet will be tendered him by his many friends here. The Baptists are an aggressive people, and this is only one of many such works which we may look forward to in the near future.

On Monday evening Mr. Trotter, being detained by cancelled trains, again preached to the people of Chilliwack, taking for his text, Daniel 6:5, "Then said these men we shall find no occasion against this Daniel except we find it against him concerning the law of his God." The discourse throughout was a masterly effort. It abounded in appropriate illustrations.

When he undertook a picture,
He quite naturally would draw it,
And he'd paint it out so honest,
That he'd make you think you saw it.

The large audience who were present will never forget the character of grand old Daniel as portrayed by the speaker. It is doubtful if Chilliwackers ever listened to a more eloquent gentleman than Rev. Mr. Trotter. He is an orator, and all that makes a platform speaker great. His hearers will never sleep while he is speaking. There is no way to describe the man. He must be heard to be understood. He is inimitable. He would never be content on a small platform. His whole being seems to act in unison. Time flies quickly while he is speaking. It is a feast for the soul to listen to the man who understands human nature, and has the happy faculty of captivating his audience, with an interest that increases to the close. In a few words, Mr. Trotter, as a preacher, is a power for the cause he espouses, and a man of whom the Baptist denomination should feel proud.

Ordination Services.

In response to the invitation of the Baptist church at Greenfield, Queens Co., N. S., delegates from the different churches assembled in council at 2 o'clock, p. m., Dec. 22nd, to consider the advisability of publicly setting apart to the work of the gospel ministry, Bro. Frank E. Bishop, B. A., pastor-elect of the churches at Greenfield and Port Medway.

The council organized by electing Rev. I. W. Carpenter Moderator, and Rev. W. L. Archibald, Clerk. The roll call showed the following representation of churches: Shelburne, Rev. C. W. Sables; Sable River, Rev. I. W. Carpenter; Liverpool, Rev. Z. L. Fash, Deacon Gilbert Kempton, Bros. L. Dexter and E. Millard; Milton, Rev. W. L. Archibald, Bros. Enos Kempton and David Kempton; Port Medway, Deacons Hatt and Atkins, Bros. Hilts and Daily; Mills Village, Deacon McKinnon; Greenfield, Deacon Hunt, Bros. Tibert and Hal Cole. Middlefield, Deacons Waterman and Morton, Bro. D. Weber; Caledonia, Bro. Ed. Telter; Kempt, Deacon D. DeLong; Chelsea, Deacon Wm. Faulkner; New Canada, Rev. D. W. Crandall, Deacon Wagner; Berwick, Rev. D. H. Simpson, Bro. Edgar Bishop.

Bro. Vince, (lic.), Bro. Zebra Freeman (lic.), and other members of Baptist churches present were invited to a seat in the council.

At the request of the Moderator the Clerk of the Greenfield church presented a record of the business relating to the calling of a Pastor, and the convening of the council. The candidate was then requested to relate his christian experience, call to the ministry, and to make a statement in regard to christian doctrine, all of which was very creditable to the candidate and satisfactory to the council. The most searching examination which followed assured the delegates of the candidates masterly grasp of Bible teaching. On motion of Rev. D. W. Crandall, seconded by Rev. D. H. Simpson, the council unanimously

Resolved, That in view of the very satisfactory account of his conversion and call to the ministry, and in view of his remarkably clear statement of christian doctrine and church polity that we advise the church to proceed now with the ordination of Bro. F. E. Bishop.

The public services were held at 7 o clock the same evening in the presence of a large audience. The order of service was as follows: Reading minutes of council by the Clerk; Introductory service by Bro. Vince, Lic., and Bro. Z. Freeman, Lic.; Ordination sermon, Rev. D. H. Simpson; Ordaining prayer, Rev. I. W. Carpenter; Welcome to ministry, Pastor W. L. Archibald; Welcome to association, Pastor Z. L. Fash; Charge to pastor, Pastor C. W. Sables; Charge to church, Pastor D. W. Crandall; Responses and benediction, by Rev. Frank E. Bishop.

Appropriate music was well rendered by the choir. A spirit of remarkable unanimity characterized the proceedings throughout. Letters were received from Rev. Dr. E. M. Keirstead, Rev. A. Cohoon, Rev. E. N. Archibald, Rev. E. C. Baker and Rev. N. B. Dunn, expressing regret at their inability to be present, expressing warm commendation of Bro. Bishop, and congratulations to the church. May the Lord richly bless this union of pastor and people.

In behalf of the council,
W. L. ARCHIBALD, Clerk.

DENOMINATIONAL NEWS.

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

HANTSPORT, N. S.—Sunday, Dec. 13, we baptized three young men, and Dec. 20, one young woman. Others are coming and the outlook is very hopeful.
D. E. HATT.

PRESAUX, N. S.—On Sunday morning, Dec. 20 I baptized a brother. We have also had the pleasure of receiving into our fellowship a sister from the Methodist denomination who had been immersed.
W. N. HUTCHINS.

RAWDON, Hants Co. During the past few weeks we have been laboring at North Rawdon. The Lord is blessing the word and a number have professed conversion. A number followed their Lord in baptism, others to go forward next Sunday.
J. A. MASLEN.

BAYSIDE, West Co.—Bro. Young baptized four happy candidates last Sunday, Judson Allen, Hatfield Fitzmore, Joseph King and Miss Allen. The church has been greatly revived and blessed. Bro. Young labored very earnestly and a greater ingathering would have been enjoyed had it not been for some teachers outside of the church.
C. P. WILSON.

ST. MARTINS.—I wish through the MESSENGER AND VISITOR to publicly acknowledge my gratitude to the friends who called on me last Monday evening and surprised me with a present of a valuable oak secretary and chair to match, also to Mrs. Cornwall a beautiful parlor lamp. We were sorry that all contributing could not be present. So you see Santa Claus has arrived in St. Martins on his way through New Brunswick,
S. H. CORNWALL.

SYDNEY, C. B.—During the last six weeks our town has enjoyed a blessed season of revival. For four weeks Messrs Crossley and Hunter were here, and held meetings with marked success. The Holy Spirit did His work in the hearts of many. Since they left a few union services have been held. Within the last week it has been my privilege to bury with Christ in baptism ten happy believers. We expect to baptise again next Sunday. That this blessed work may extend far and near is my earnest prayer.
H. B. SMITH.
Dec. 23.

SUMMERSIDE, P. E. I.—The Rev. A. F. Baker, General Missionary of H. M. B., has been assisting the pastor in special services for a few weeks. He has proclaimed the gospel fearlessly, earnestly, and with a warm and loving heart. Professing christians of all denominations have been aroused, and led to give themselves in more entire consecration to God, sinners have been convicted and a number have accepted of Christ as their personal Saviour. Last Sabbath five followed Christ in baptism, in the presence of a full house, many being Pedo-baptists. Expect more next Sabbath. Some will likely join other churches.
W. H. ROBINSON.

Minard's Liniment relieves Neuralgia.

Minard's Liniment is used by Physicians.

LUNENBURG, N. S.—Hunter and Crossley, of noted fame as evangelists, are with us now, and leading in union services with Presbyterians, Methodists, and Baptists. The meetings are very solemn and give promise of much good. The truth is spoken and sung in a pointed, earnest and powerful manner, with humble dependence on God's infinite and sovereign grace. As the meetings have only been in progress for one week, we will be able to report shortly more fully of the progress of the work. The brethren who knows our great needs will offer special prayer for us as the battle rages.
E. N. A.

LAWRENCETOWN, N. S.—On the evening of Nov. 2nd—it being the fifth anniversary of the marriage of the pastor and wife—a large company met at the parsonage to have "a wooden wedding." A very enjoyable evening was spent engaged in entertainment and refreshments. A number of useful gifts were made to Mrs. King, among which were a fine oak Davenport and rocker. The pastor had the joy of baptizing five believers at Inglisville section on Lord's Day, Dec. 20. A sister was also received there by letter, and others will yet be baptized. The pastorate was resigned Dec. 1st, resignation to take effect March 1st.
J. HARRY KING.

WEST YARMOUTH CHURCH.—It has been about eighteen months since our much esteemed Pastor, Rev. B. H. Thomas, settled with us. In these months he and his family have secured a large place in the hearts of the people. The work of the church has been very successful under his leadership, meetings have been well attended, salary has been promptly paid every week, the church has raised the largest sum for denominational work in its history, notwithstanding the depression in business. The church was never more united, harmony prevailing among all its members. There was a ripple on the water when it was known that a sister church was casting longing eyes toward Pastor Thomas, but after a week of anxiety it passed away when he decided to remain with us. This, no doubt, was a right decision as he is doing good work here, and indications are that his work is not done.
CLERK.

GASPEREAUX, N. S.—Early in November I began holding special meetings in some of the outstations of this church, and much good has resulted from our efforts. I was assisted by some of the students from Acadia. Their labors were much appreciated by the people. Fifteen have been added to the church, and many of the old members much revived; others we hope will soon unite with us. On the 17th of this month a few of the members of my church and congregation assembled at the parsonage, spending a very agreeable evening with us. On account of the condition of the roads and weather, none could come from a distance, but the few that were present showed their appreciation of my efforts among them by leaving us the snug little sum of $26.50 in cash and $2.40 in other things as a donation. Not a paystion, for the salary was paid. May the blessing of the Lord be with the donors. Beside the above, the ladies of Greenfield, one of the outstations of the church, made Mrs. Williams a present of two fine quilts which we find useful this cold weather.
J. WILLIAMS.
Dec. 21.

WESTPORT, N. S.—Perhaps the readers of the MESSENGER AND VISITOR wonder why they do not see something in the denominational column from Westport occasionally. Only one reason, there has'nt been anything to write. We have prayer and conference and missionary meetings, preaching twice on Sunday and a good Sunday school. There are not one thousand people in Westport and these making up two churches Baptist church reported this year in Year Book 205 members, but fifty or more are dwellers in some other country. This church is old, organized in 1809. Some of our members are well on in years, one brother who is close to his 90th year, was a subscriber for the first CHRISTIAN MESSENGER, then only 4 monthly in its timidity and humility but according to promise—the humble shall be exalted. Thanksgiving day was spent in thanksgiving and praise to Almighty God. We had union services morning and evening. Pastors of both churches gave short addresses in the morning, and Rev. Mr Bolton preached a very able and eloquent sermon in the evening. The ladies of the Baptist church held a thankoffering service in the afternoon, their offerings amounting to $25; offerings morning and evening for Convention Fund. A goodly number of us have followed loved ones to the narrow home, but thank God for the sunshine in our souls.
C. E. PIERCE.

COOKVILLE, CENTRE VILLAGE AND MIDGE.—I am heartily thankful to God that He ever led me to the Cookville field, and to be brought into fellowship with the dear brethren and sisters there. Our labors together with God have been owned and much blessed of Him, a number having professed faith in Christ, not only in Cookville but also in Centre Village and Midgic. Last Lord's day I preached my farewell sermon, and although I have different times bid farewell to churches and individuals, yet the tie there was closer than I knew for. However, our oneness will never be fully realized until we come to the fulness of the stature of the man Christ Jesus. In the afternoon we held a testimonial service which was delightful, for the Holy Ghost led and over-ruled it, and why should it be wondered at when we read the account of the first Jerusalem council in these words, "It seemed good to the Holy Ghost and to us." What our churches need is not so many workers but spirit filled workers. We do not need more capital, but rather a surrender to the Holy Spirit as on the day of Pentecost when they were willing to part with their real estate and to bring the proceeds and lay it at the apostles feet. In our afternoon service I was presented with $16.25 as a gift from the church, for which I am very thankful, not only because of its worth to me just at this time, but it is the first fruits of the great eternal harvest which we shall reap at the appearing of Jesus Christ. I trust and pray God to continue to bless and honor His Word among them, and to send them a pastor that may lead them into the green valleys of truth and beside the still waters of the spirit. I believe God is leading me into a new field of labor, and as many of you know the barrenness of the St. Andrews field, I earnestly request you ever to remember that field at the throne of Grace, that He may send upon us rich showers of blessing and make the desolate and barren places to bring forth for His glory. Trusting God to bless and honor His Word and to sustain even the weakest of His servants, I dare venture even on this hard field.
W. A. ALLEN.

GOSHEN, GUYSBORO CO., N. S.—The Baptist church here was organized about 34 years ago under the ministry of the late Rev. Manson Biglow. The constituent members, chiefly, were dismissed from the Second St. Mary's church. The organization took place in the dwelling of the late Theodore Nichols, now the home of his son, Deac. Chas. Nichols. Ten years later Rev. J. B. McQuillan became their pastor and his ministry was wonderfully blessed of God. He met, however, with bitter opposition, but the work prospered. The Baptists were excluded from the school house and were compelled to arise and build. They have now a neat and comfortable place of worship of their own in the erection of which they sought no outside aid. The church have suffered much from the removal of large numbers of their members to the United States and elsewhere. Still there is a brave and intelligent band remaining who sustain Sunday school and prayer meeting in the absence of the pastor. They have not lived in vain. Among those who have gone from them and are at work in other places in the christian ministry, are Rev. P. S. McGregor, the pastor of the Baptist church, in Ohio, N. S., well and favorable known in many parts of N. S., as a successful christian worker. Rev. Dan. McGregor, an honored pastor and editor of the State of Illinois. Rev Howard Nichols, missionary in China, and Rev. Chas Sterns now in California. The present Deacons are brethren John McGregor and Chas. Michols, and the clerk is brother John Sutherland. The pastor, brother W. M. Field, is getting the work well in hand and prospects are hopeful. May success crown the efforts of this brave little church. I had planned to spend four days here but the wild storms and blocked roads prevented. We had two good services yesterday. At the close of the morning meeting we observed the Lord's Supper, and I did what I could to encourage these faithful brethren to hold on their way. With my visit to this church I close my campaign in Guysboro Co., and retire for rest and recuperation which I greatly need.
Dec. 21. ISA. WALLACE.

ACKNOWLEDGEMENT.

We wish to acknowledge the kindness of our dear friends of Paradise and Clarence so heartily expressed on the eve of our departure from them to take charge of the Port Hilford group of churches. On Saturday evening, Nov. 28, a farewell service was held in the Paradise church. Deacon E. J. Elliott was appointed to the chair. In a neat speech he stated the object of the meeting, viz., to appropriately express the church's appreciation of the past labors of its pastor, and desire for his future usefulness and prosperity. S. N. Jackson, church clerk, gave the retiring pastor an address, in which he paid a high tribute to his faithfulness and usefulness as a gospel minister. Mrs. A. E. Starratt, on behalf of the Paradise congregation, presented us with a beautiful marble-based eight day clock, after which Mrs. I. W. Elliott, on behalf of the ladies of the church and congregation, presented an address to Mrs. Kinley, with an elegant fur cape. Mrs. Israel Saloman followed with an address to Mrs. Kinley from the W. M. A. Society of Paradise, to which there was a reply. Many friends, individually, gave tangible tokens of their kindness. Rev. J. H. King, of Lawrencetown, was present, and in his own happy style, spoke of the relation existing between pastor and people. All the addresses tenderly expressed appreciation of our labors during the past six years. The choir rendered appropriate music throughout. After the meeting the people were invited to the vestry, where refreshments were served by the ladies of Paradise. On Sunday the 29th, though the roads were bad, there were large congregations at the farewell services. Our prayer is that the Lord will speedily send to this beloved people a pastor who will lead them to greater heights of christian experience.
R. B. KINLEY.
Dec. 17.

NOTICES.

Digby County quarterly meeting will be held at Smith's Cove, Digby Co., on Wednesday, 13th Jan., '97. Interesting papers will be read. Dr. Morse will preach the quarterly sermon on Wednesday evening. J. F. SAUNDERS, Sec'y.

The next session of the Queens County quarterly meeting will be held with the First Johnston church, at Cody's, Queens Co., beginning Friday evening, Jan 8th, at 7.30 o'clock. Pastors and delegates are urged to attand.
C. J. STEEVES, Sec'y.

The next session of the Annapolis County Conference of Baptist churches will meet in the Lower Granville church, at Stony Beach, January 18 and 19, 1897. It is desirable that the churches be as largely represented as possible, and that the Pastors all be present, as it is the annual meeting and new officers are to be elected. Will all the pastors and delegates who intend to come to the conference please send in their names before Jan. 12th to the pastor of the church, and state how they will come. Teams will be provided to meet those who will come by train, at Granville Ferry. JAMES A. FOWLER, Pastor and Chair. of Ex. Com.

Best for Wash Day
For quick and easy work
For cleanest, sweetest and whitest clothes
Surprise is best

USE SURPRISE SOAP

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

Visitors to St. John:

We want to call your attention to the Great Sale of Men's and Youth's Ulsters and Overcoats which we are having at present. To put it plain this is the way of it: We have too many Ulsters and Overcoats to suit us this time of year, so we have decided on a Grand Clearance Sale at the following reductions:—

Men's Ulsters $ 4.00, were $ 7.00.
" " 7.00, " 10.00.
" " 10.00, " 14.00.

Overcoats at the same reduction. This will be the best opportunity you will have this season to buy Clothing at such low prices. Mail your order, if you are not coming, and it will receive our careful attention.

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40 and 42 King Street,
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BRAINS and Body Economized
Worry and Work Reduced.
Half the Labor of Washday is washed away by the use of
E. B. Eddy's Indurated Fibreware
Tubs and Pails
They are LIGHT, TIGHT AND DURABLE

Annapolis County Conference of Baptist churches will meet with the Lower Granville church, at Stoney Beach, on Monday and Tuesday, Jan. 18 and 19. Monday evening, sermon by Rev. H. N. Parry, alternate, Rev. J. Webb; evangelistic service, led by Rev. F. M. Young. Tuesday morning, 9 prayer meeting, 10 business, 11 paper, "Qualifications and admission of candidates for church membership," Rev. S. Langille. Tuesday afternoon, 2 devotional service, 2.30 reports from the churches, 3.30 paper, "Relation of church members to pastor," Rev. E. P. Connell; "Pastoral benevolence," Rev. F. M. Young. Tuesday evening, missionary meeting, under the auspices of W. M. A. S. of Co.
J. W. BROWN, Sec'y.

Money for Rev. H. H. Hall.

If the Rev. H. H. Hall of Northwest Missions will give me directions I will forward to him the money that has been placed in my hands by some of those who promised him donations whilst at Rossway.
W. C. DENTON, Ch. Clerk.
Waterford, Digby Co., Dec. 17th.

A Pedlar's Experience.

ILLNESS BROUGHT HIM ALMOST TO THE VERGE OF THE GRAVE.

Pale and Emaciated, Suffering From Excruciating Pains in the Back, Life Became a Burden and Death Was Thought To Be Not Far Off.

From St. Catherines Journal.

It is a curious pathological fact that spinal complaint has sometimes actually been mistaken for Bright's disease, and there is no doubt many have been maltreated for Bright's disease when spinal trouble was the real malady. Geo. T. Smith, pedlar, of St Catherines, is one who thus suffered. His narrative is as follows:—"In the fall of 1894 I began to experience alarming symptoms of what I thought to be spinal trouble. I resorted to lotions, plasters and other remedies, but to no avail, as I continued to grow worse. At this point my friends advised the services of a physician, which I gladly submitted to. The professional man made a minute examination, and pronounced mine a case of Bright's disease, which quite naturally gave me a severe shock, as I deemed the death sentence had been passed upon me. The doctor said he could alleviate my sufferings, but remarked that it would only be a matter of time with me. However, I accepted his medicine, and took it according to directions with no beneficial results. In the meantime a friend procured a remedy said to be a cure for Bright's disease. This medicine I took, with but no effect whatever. Ten months had passed away and I had become so haggard, emaciated, stooped and miserable that my friends had difficulty in recognizing me. In fact they, like myself, harbored the most painful apprehensions. At this juncture an acquaintance to visit me, and strongly advised me to try Dr. Williams' Pink Pills. Like a drowning man reaching for a straw I did so. Too my great surprise I soon noticed an improvement, the pain in my back began to leave, my appetite improved, my color returned, and by the time I had used eight boxes not an ache or pain remained, and I am as able to travel about today as previous to the attack. I know that I owe my restoration to Dr. Williams' Pink Pills, and I urge those ill or suffering to give them a trial.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, at 50c a box, six boxes for $2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont., Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

Notice.

I will be pleased to mail to the address of any one who will send me ten cents worth of post stamps, one of my pamphlets on the book of Revelations, and on the substitutionary view of "The Atonement." For forty cents I will send seven copies; and for one dollar I will send fifteen. Several brethren who got one dollar's worth have sent for more.

Address, I. H. HOGBEN,
Carleton, St. John, N. B.

Minard's Liniment Cures Dandruff.

To Be Fitted

Is one thing, to be suited after being fitted is another. There is an indescribable soething about the Suits and Overcoats that we make to order for

$15

that gives them a finish only to be found in the much higher priced Suits and Overcoats of other tailors. With us, to fit you means to satisfy you in every respect.

A. GILMOUR,
Merchant Tailor,
72 Germain St, St, John.

Good Words From Old Students.

THE St. John Business College

[No. 5.]

"Your instruction thoroughly accustoms the student to correct business habits and teaches how to do business in a business-like way." FRED C. MACNEIL, Accountant and Bookkeeper for Messrs. J. H. Boamer & Co.

One week's rest Xmas week. Then we are into the work again January 4th for all we are worth.

Our Catalogue contains terms and lots of information. Send for it.

Oddfellow's Hall, S. KERR & SON.

HIS LITTLE SISTER.

BY CATHERINE T. BURNELL.

There is a rich man in one of our large cities who is doing a wonderful work among the little waifs in tenements and alleys. He belongs to no charitable society, holds himself responsible to none but God; yet hundreds of little ones call him their brother, and have learned through him something of Jesus Christ's love for them.

Until this man was thirty years old, he had never sacrificed himself to serve a single human being, except one, his step sister Elsie, fifteen years his junior. His father and her mother were married when Elsie was seven years old, and from that afternoon when Frank Strickland first saw the beautiful child, from that first night when, watching her quiet sleep, he exclaimed, "Thank God for my little sister," he had loved her with a devotion which the child returned. His father totally engrossed in cares of wealth, Elsie's mother dying two years after her second marriage the young man and the child became all in all to each other for six years. He taught her, played with her, devoted nearly all his time to her. He had no business; always well supplied with money, there seemed no need for him to work. But when, at length, she went to school, he fell in with fast companions, and wasted time and money in riotous living. Elsie knew nothing of this for some time, he was still to her the same kind elder brother. When Mr. Strickland, justly enraged on account of his son's rash expenditures, revealed to her something of the young man's life, she refused to believe it, and resolved to ask Frank to assure her that these reports were not true. They could not be; never in the eight years that she had loved him had she ever seen a fault in her hero.

When she learned the truth, she plead with him to change his life, he promising, to please her, that he would, but constantly deferring it.

Elsie, left more to herself than formerly, had made friends among the poor children and visited them to help them and tell them of Jesus.

But one sad day found Frank's promise of reform unfulfilled and carried his little sister home to God. It happened in this way: A pontoon bridge across the river had been condemned, causing chance foot passengers a walk of some distance around to the carriage bridge. The day after the weak place had been discovered, before the frail structure was removed, Elsie came that way, and, seeing the sign that warned all comers of the danger, was turning back when she saw one of her proteges come hurrying down the street. The lass had but short time to return some work to her employers, and, fearing loss of work if she were late, crept under the rope that barred the bridge's entrance and sped on to death, for of a sudden the fastenings gave way and she was struggling in the water. Then Elsie, herself a swimmer, seeing no one else at hand to attempt a rescue, called for help and plunged into the river. It was the old story of a strong swimmer held down by a drowning person, of a life of wonderful promise given for one seemingly of little use in the world.

Frank Strickland's spirit was entirely broken. He went one afternoon to pay a visit to Elsie's grave. Crouched close against the marble headstone was a little heap, covered with an old plaid shawl, which started at his touch and was transformed into a pale shivering young girl.

"Oh, sir, dinna be angry; if I had thought ye wad be comin' I'd ne'er 'a' been here. I ken sair weel that ye guidna bide the sicht o' me noo, after Miss Elsie lost her life for mine."

Strickland turned away heartlessly; he did, indeed, loathe the sight of poor Scotch Mary. She drew near to him timidly.

"O sir, ye dinna ken hoo I hae greeted o'er it. Ye think yersel' miserable, an' I mak' nae doot that ye are to be pitied; but times are nae sae easy wi' me, either. Night and day I think o' Miss Elsie, for I'll ne'er forgie mysel', an' granny lies an' frets because she canna work, an' likely we'll baith starve lang before the cauld winter's o'er. Ye're greetin' for Miss Elsie's death, but what it she were the only one ye'd ever had to luve, and ye culd remember mony a time when she went fastin'? That's hoo it'll be wi me when granny's dead."

She turned away, but the old question had come back to Frank afresh; again the pleading voice was begging him to care for his other little sisters. An instant he paused irresolute, the next he was striding after Scotch Mary.

"I am going home with you, child but, remember, if you have lied to me, I will not help you."

It was a dark, grimy old house to which she led him, with ragged children swarming in the alley and on the narrow stairway, fretful infant wailings issuing from the closed doors, while women's harsh tones called the tiny vagabonds outside to mind baby or get the pitiable supper for the drunken father. Frank hurried on, but they blocked his way, asking, "Who's that?"

"Miss Elsie's brither," answered Mary, "coome to see granny. Dinna say him."

The children fell back, keeping their wondering eyes fixed on the young man until he entered a tiny attic room, whose neatness set forth more clearly its poverty. An old woman was lying on a heap of straw.

"Eh, my bairn, hae ye come back? Wha' - that wi' ye?"

Frank came forward with Mary's introduction on his lips.

"Miss Elsie's brother," he said.

"And why are ye here? Has he come to abide us for the bairnie's death? We coldna help it. I saw her pass the door one day; eh, but she lookit almiss like one of God's angels she was sae bonnie!" The old woman burst into tears. "O spare us, God knows it's hard enuch noo!"

"I did not come for that," Frank said quietly, "only to carry on a little of my sister's work."

Calling Mary to him he put something in her hand, whispered a few words to her, and sent her away. Twenty minutes later she found him sitting on the floor, holding the old woman's hand, as she told him what she knew of Elsie's visits to the tenement.

"It wauns see much the little she could do to feed and clothe them that took hold on the bairns' heart. It was what she telilt them an' her way o' sayin' it. Maun ye gang?" she asked wistfully as he rose.

Indeed I must, but Mary has some little comforts for you in that bundle, and I shall see that the foreman of my father's factory finds work for her there."

When Frank reappeared upon the stairs, a sudden hush fell upon the children. He stooped to pick up a little tot too small to stand alone.

"T'ank you, Lord Jesus," the baby stammered.

"What do you mean?" he asked quickly.

"Be'nt you Jesus Christ?" queried a tiny boy, adding in a disappointed tone, as Frank silently shook his head, "Miss Elsie said as how he wor her brother, an' so we thought you was him."

"No, I'm not," he answered simply feeling that he could not talk to them then.

In after days they listened spell-bound to his fascinating words. But even on that afternoon he could render them a little happier.

"All who are hungry show me the nearest bakery," he called, and every one of them started. When each had been provided with a fresh, crisp loaf of bread, he called again, "How many of you want to do something for our brother Jesus Christ?"

The children eyed him wonderfully.

"Who will carry another loaf to some hungry one in the alley, in Jesus' name?"

They did not fully understand him then, but each stretched out his hands for the bread.

"When yer comin' again?" they asked, as they turned back toward the alley.

"To-morrow," he answered, and returned home to tell old Mr. Strickland of his decision to remain in the city.

In Elsie's chamber that night, on his knees, he uttered that prayer of ten years past, "Thank God for my little sister, and O Father, I thank thee that through her thou hast introduced to me all my other little sisters and brothers in the tenement." - *New York Observer*

ABRAM'S SLED.

BY ANNIE GRIER CALLENDER.

It was a cold, dreary Christmas eve. The first snow of the season was falling, and the boisterous wind whirled it into the pedestrian's face as if to say, "Here it is; look at it; winter is here at last!"

People were hurrying homeward, anxious to step from the dark and cold of the night into the warmth and light of their homes.

Up one of the handsomest avenues of the city toiled two old men. One on that side of the street, the other on this. At last one ascended the steps of a stately old house, and the other was left to continue his journey alone. Every one on the avenue knew their story. Some laughed, others pitied. The majority didn't take time to do either.

All, however, decided that as both Mr. Hamilton and Mr. Jackson were very wealthy and neither had kith nor kin dependent on him, it was much the best policy to keep on the good side of both, and soon found the way. They noticed John Hamilton seemed thoroughly to enjoy any remark derogatory to Henry Jackson, and that Henry Jackson never waxed so eloquent on any subject as that of John Hamilton's shortcomings and failures, and that they must govern their conversation accordingly.

The oldest residents remembered when these two men had been inseparable in the "days of long ago" when they were starting out in life's journey together. They remembered, too, some twenty years back, when the Hamilton vs. Jackson case first came into court, what a bitter war was waged over a "strip of dirt," as some one called the piece of land contested for, and how at last, when Henry Jackson came off victorious, what bitter enemies the one-time friends had become.

And so it had gone on from year to year. Losses, disappointments and the sorrow of death had come to each, but had only served to make them more bitter, and at the present time we find two old men, alone in the world, passing each other every day of the week with no bow of recognition, each nursing his secret wrong and each growing more miserable every day of his life.

Let us follow John Hamilton up the steps this cold winter's night and into the large, dim hall. The butler relieves his master of coat and hat and then, dismissed by the usual remark, "That will do, Thomas," vanishes as noiselessly as he appeared. The room Mr. Hamilton enters resembles himself, handsome, stately and lonesome. The furniture is old fashioned and elegant with high back chairs, a mass of rich carving, massive book cases, and queer three legged tables resting on claw feet. In one corner stands a tall old clock whose majestic pendulum has swung backward and forward, backward and forward, as long as John Hamilton can remember. The draperies are heavy and sombre and the velvet carpet is so thick that the footfalls can not be heard as the master crosses the room and sinks into his armchair by the fire. A paper, on the table close by, attracts his attention, and picking it up he glances carelessly at the heading.

"Merry Christmas!" he reads and throws it down with an impatient sigh.

"It looks like a Merry Christmas, doesn't it?" he says grimly. "Well I ought to be happy. I wanted money and I have it. Twice, three times as much as Jackson. They tell me his health is poor, but then Henry is getting to be an old man. Why, I'm an old man myself. Every swing of that old pendulum marks off so much of my life. Pshaw, I'm getting morbid! This solitary life isn't good for me. It makes me fanciful. I need some one to cheer me up. I'll have De Ruyter eat Christmas dinner with me. I like that man. He lives next to Jackson; that's the only fault I have to find with him.

"I wonder if Henry would come if I should ask him. We always used to eat our Christmas dinner together. What am I thinking of? John Hamilton, you are becoming feeble minded. Twenty years ago tomorrow I swore he should never cross this threshold again, and he never shall. I'll send that note to De Ruyter now. What does make the past come up to me so tonight? Oh, I'm a miserable old man, miserable, miserable!" and leaning his head on his hand he gazes into the fire.

So still he sits that Thomas, opening the door to announce dinner, tiptoes softly out again and hastens down to the kitchen to tell mammy to "have dinner a little late tonight, old master's asleep." "Po desh," said mammy softly, "old marse gitten bery old. He done take no notice of nuthin' no more. Lan' how he use to mek things fly when he war mad; but he's jus' suited with mos' everything now, and nevan say nothin' to nobody."

"Yes he do too," said Abram, mammy's ten year old son, who was perched on a corner of the kitchen table.

"He war drefful mad at me jus' day befo' yistady."

"Cose he war," answered mammy promptly; "cose he was, Abram Lincoln, and ef you done got yo' deserts, he'd be mad at you de whole blessedjitme. You certany is a mos' easperatine niggah."

Abe didn't seem to mind the compliment, but slid off the table and pressed his little black face against the window pane.

"Golly, mammy! look at de snow! Jus' a comin' and a comin.' Wish a goodness I had a sled."

"Well, yo' won't git none, so they ain't no use talkin' 'bout it. Wha' dat soap box what yo' had las' wintah? Dat is good nuf sled fo' any one. Had it all painted fo' you, too. Don't let me hear you say nothin' mo' 'bout a sled."

Just then the electric bell rang twice, and that meant Abram.

"Dar Marse Hamilton ringin' fo' you, Abram. Skute along lively now; don' lose no time 'bout it."

"Wondah what he want now," said Abe, turning slowly away from the window.

Mammy made a lunge at him and boxed both ears. "Will you hustle, Abram? Wouldn't blame old marse if he strung you up by yo' ears. Will yo"—

"Ise a-goin,' Ise a-goin,' mammy," whimpered Abe as he shuffled hastily out of the kitchen.

Abram stood in wholesome awe of "Marse Hamilton." He crossed the big room so quietly that his master was startled to see the little black face appear on the other side of the table on which he was writing. "Just a moment, Abraham; you may sit down if you wish." Abe cautiously roosted on the corner of a velvet chair and gazed with undisguised admiration at the roses in the carpet.

"Mos' a shame fo' to walk on em," he soliloquized.

Mr. Hamilton addressed the envelope, threw down his pen and read over the note. "Come take dinner with me tomorrow night," it ran. "If I hear nothing from you, shall expect you at seven. John Hamilton."

"Here, Abraham, I want you to take this to 453, one block down the avenue. You can find it all right—a double brown stone house. The gentleman lives in the one this way. The first one you come to, remember."

"Yes sah," answered Abe, pocketing the note, and making good his escape.

"Got to go on an erran'," he grumbled, as he entered the kitchen. "S pose I'll freese dead befo' I git back."

"My lan'!" ejaculated mammy, "what a lazy niggah yo is, Abram. If you jus' start right off, you'll git back in less en no time."

Abe pulled his hat down over his eyes wound a worsted muffler, resembling Joseph's coat of many colors, round his small body, and stepped out into the stormy night.

"My! he exclaimed, as a gust of wind blew a blinding cloud of snow in his face; "I can't see nothin', no way. My lan' of love! dar go Marse Hamilton's note." Sure enough, there it was whirling gaily down a side street, and Abe in a twinty of terror started after it.

"If I lose dat note, my goose is cooked, shuah," he thought.

The wind seemed to laugh at him, for he would almost get his hand on the precious missive when off it would start again. At last it landed in the gutter and he pounced upon it in delight. His joy soon changed to consternation, however, when he glanced at the envelope. It was covered with dirt and wet with snow.

"Jerus'lum! w'at am I gwine to do now?" he murmured to himself. "I know, I'll jus tek d' envelope off and give the insides, w'at all nice and clean."

He suited the action to the word, and, in a moment more, the envelope addressed to Richard De Ruyter was reposing in a corner of the sidewalk and being hid from sight by the fast falling snow.

The excitement over, Abe began to look about him. "Dun forgot the number, but I kin tell de house when I see it, I reckon," he thought, as he stood on tiptoe before a lamp post and spelled out the name of the street.

"Why I'm on anoder street, cose I kint find no house," he laughed, and, toiling on through the storm, he finally reached his own avenue. On he trudged nearly frozen, until he came at last to the double brown stone house, and saw the lights of Marse Hamilton's house about a block distant.

"Marse Hamilton said it war de first one I come to," he said to himself as he rang the bell and delivered the note for the gentleman of the house, "so cose I'm right now."

It never entered Abe's mind that he was walking in exactly the opposite direction from what "Marse Hamilton" expected.

Christmas day dawned bright and clear. The wind, after piling the snow into soft white drifts had given way to the sun which smiled down on the beautiful world with unusual splendor.

Mr. Hamilton spent a quiet day. He read, slept, and evening found him once more in his armchair by the fire.

"I expect a gentleman to dinner; you may show him in here," he said to Thomas, who bowed and withdrew.

The lights in the big room were dim and the firelight cast quer flickering shadows over the walls. The old clock in the corner struck seven with its sweet muffled chime. Mr. Hamilton leaned his head wearily against the back of his chair and closed his eyes

"I wish I hadn't asked De Ruyter here tonight," he thought.

"I don't feel like talking, I'd rather sit and think. Every one else is so happy. Even the servants, with a few extra dollars. There's nothing left for me in life. If God would only soften my heart. He has softened it tonight. If Henry would only come to me now, I'd humiliate myself; I'd get down on my knees to him. Humiliate, there's no humiliation about it. I own it I'd rather have his friendship than anything else on earth. Twenty years, twenty long, weary years. Oh, I can't see De Ruyter tonight, I can't with these miserable tears in my eyes. Who is there?" he exclaimed, starting from his chair as the door opened and closed again.

Before him stood an old man, his trembling hands extended and the tears streaming down his face. John Hamilton stepped forward with a glad cry, "Henry, God bless you! God bless you!"

They couldn't talk much at first. At last when he could control himself, Mr. Hamilton said, "What good angel brought you here tonight, old friend? you were the person I least expected."

"Surely you knew I would not ignore your note, John. It came a message of peace on earth, good will toward men."

A puzzled expression crossed Mr. Hamilton's face. "Note?" he repeated; "was it addressed to you, Henry?"

"No," replied Mr. Jackson, "here it is; a little colored boy brought it last night. It is a mistake, John?"

"Mistake? no!" exclaimed Mr. Hamilton. "The only mistake has been in the past twenty years. We'll have dinner now; it will bring back old times," and, leaning forward, he touched the bell.

In a few moments Abe's little woolly head appeared in the doorway. "Abraham," said the master in a voice that made Abe shake in his shoes, "how much did I give you this morning?"

"Two dollahs, Marse Hamilton;" answered Abe anxiously, "was it too much?"

"Too much? no; here's some more. Now get out as quickly as possible and tell mammy we are ready for dinner."

Abe fairly flew down to the kitchen.

"Mammy! mammy!" he shouted, look heah! Ole Marse gone plump crasy. He jus give me ten dollahs, ten dollahs! and I's gwine to git a new sled, a big red one with a yallar horse on it, and I ain't a goin to use a soap box no more. Ain't I the mostest lucky niggah you ever see? Ole Marse want dinner right away to wonce, mammy."

"La' sakes! Abram Lincoln, seems as tho' you war clean casay 'stead of Marse Hamilton, but mammy's powerful glad fo' yo' honey, and I'll take you down town tomorrah 'bout dat sled."

Thanksgiving Letter.

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Such disappointments and failures added to physical and mental agonies were sufficient to drive many a sufferer to the verge of insanity.

Deliverance from suffering and disease was long and earnestly prayed for, and a kind Providence directed a friend of the suffering lady to advise her to make trial of Paine's Celery Compound. It was used. There were no blank disappointments; no vain experiments; no waste of hard earned money. Relief and cure came to gladden the soul. Mrs. George Stone, of Eganville, Ont., writes about her case as follows:

"For more than twelve years I was afflicted with kidney, stomach and female troubles, and had been attended by five doctors, and tried medicine after medicine, without any good results.

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"I was advised, however, to try Paine's Celery Compound, and finally decided to give it a fair trial. Before I had finished the first bottle I had improved very much, and after the use of a few more bottles I had not been so well for long years, and am now altogether a different person. The use of Paine's Celery Compound also banished my nervousness. I can therefore recommend Paine's Celery Compound to any one suffering from kidney, stomach and female troubles."

BY THE RIVER.

ST. HOPE ALTON.

Sit alone in the twilight gray,
A soft, red glow in the west.
The white-fringed boats go slipping away,
Or lie on the waves, at rest.

The voices of those who sail away
Come clear o'er the waters free;
They rise and fall, they die away,
In some sailor melody.

But I think as I watch them sailing free,
So staunch, so strong and true,
That the noblest one is not always he
Who the noblest work can do.

For those who abide in some lowly spot
Marked out by the Master's hand.
May hopefully wait, with quiet grace,
Like ships moored close by the strand.

The song dies out in the twilight dim,
The waves flow on to the sea;
My heart goes up with a prayer to Him
Who has made my place for me.

—Christian Intelligencer.

God gives us arms and hands, but He does not give us strength and dexterity. He gives us brains, but He does not give us learning or wisdom or power of easy expression, or strength and skill in intellectual labor. All these must be purchased, and all these are a sufficient reward for what we give for them.—J. G. Holland.

I was cured of Rheumatic gout by MINARD'S LINIMENT.
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For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains, and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

Instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

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There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

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Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Express for Halifax	13 10
Express for Sussex	16.35
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Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 23.10 o'clock.

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Express from Sussex	8.00
Express from Montreal and Quebec (Monday excepted)	10.20
Express from Moncton (daily)	10.20
Express from Halifax	16.00
Express from Halifax, Pictou and Campbellton	18.20
Accommodation from Moncton	24.30

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

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D. POTTINGER,
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Put up in 50. cent and $1.00 size. The small size may be enough to cure your cough or help your baby.

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Are you using this Flour in your home? If not, is there any reason?

It will make more bread and better bread than any other known flour.

At the first trial you may not get the "knack" of producing the best results, but it will come, and then you would use no other. It has the largest sale of any flour in Canada. My sales this year have more than doubled those of last year, because housekeepers want the best and find it only in OGILVIE'S HUNGARIAN.

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STRAWBERRY,
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Book-keeping and Shorthand at Snell's Actual Business College Truro, N. S.

. The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page from week to week during the year, will be worth several times the subscription price of the paper.

THE HOME.

HOUSEHOLD WORKERS.

The majority of girls have housekeeping tendencies, and may be easily trained into accomplished housewives. In these days of transition from the narrower conditions of the past it is natural that some of us should go too far in our desire to adopt the best the age has to give. It is certainly desirable that our girls should be thoroughly educated, so that they will be able to take care of themselves, but we should not ignore the fact that in the great majority of cases they will be called to the noblest, sweetest duty that a woman can take upon herself—the care of a home.

Upon their proper performance of this task their happiness will largely rest in the future years. Why, then, should we not insist that one part of their education should be as thoroughly considered as the other? A young man has no such twofold contingency to meet. He knows that all his life he will be called upon to take care of himself, and if he is a manly fellow he looks forward to the time when he shall take care of some one else and be the head of the family.

No self-respecting woman wishes to depend upon the chance of marriage. She desires to be as useful and as intelligent as she can and to be so trained that she will be able to adopt some means of livelihood in case she remains a single woman or becomes a widow with children to care for and support. The training for a career which has become the rule today in no way unfits a modest, womanly woman from being a good wife and mother. The wisdom of books gives her power to train her children more intelligently. A disciplined mind is able to meet with greater equanimity the various vexations and petty trials of house life. An intelligent woman will succeed where a weaker woman will fail.

There is no employment a woman can engage in which will bring her so much varied and valuable physical exercise as housework. Sweeping is better than tennis for developing the muscles of the arms. In a house with modern improvements, where there is not much going up and down stairs and no heavy lifting, a healthy woman can do all the work, sweeping, cooking and washing and grow healthier every year, provided she has a happy home.

The vexations that wear out the strength and make telltale wrinkles that no patent cream will eradicate are the vexations of the spirit. Selfishness, thoughtlessness and neglect do more to wear out household workers than toil. No woman is willing to be treated as a domestic drudge, though she may labor tirelessly in the kitchen. She should always be treated as a queen by her husband and children when she takes her place with them around the evening lamp. She is too often treated like a servant, whose legitimate place is to wait upon them. It may be sentiment, for she is able to get her own chair, but it means a great deal to her when the children or her husband stop to draw her easy chair up to the table near the evening lamp or to run to get a shawl for her when she needs it. It goes a great way toward keeping her happy and young in heart if her lord and master does not ignore the old gallantries that won her heart years ago.

THE NURSERY.

If parents could thoroughly appreciate the healing balm of the open air they would not house their delicate children so carefully. When a child looks pale and seems inclined to "mope" about the house, it is not a sign she should be allowed to do so. On the contrary, she should be encouraged to go out doors as much as possible. Nothing is so dangerous as confinement within doors, when it is not positively necessary. The coldest day of winter is none too cold for "baby" to take a midday ride in the sun, providing he is properly prepared for the trip. Get him accustomed to have his face uncovered. Nothing is more injurious to the eyes of a young child than the veil which too many careful mothers insist on wrapping around their children's faces to protect them from cold. A keen, sharp wind is always to be avoided. A light rain-storm offers no objection to an "outing," provided the child is protected from dampness. Moist air is as wholesome as dry air, unless there is some trouble with the lung or breathing apparatus.

Sometimes, when a young child is feverish and fretful with sleeplessness, an outing in the cool, fresh air will put him to sleep when all other remedies have failed. No medicine is equal to sleep. Many threatened dangers are carried off in sound, quiet, peaceful sleep. Never allow a little child to sit up to "see company."

Little children should imitate the regularity and early hours of all the wild birds and other creatures of the forest who are not midnight prowlers. Five o'clock is none too early for the supper of children, under 5 and 6 o'clock is the proper time for their bedtime. Bread and milk is the simple supper which is best for children of this age. Delicate children are much better if they adhere to these early hours and to this simple supper, even though they are much older than five years.

"SETTING THE RIVER ON FIRE."

Sometimes, when a person wants to make an unpleasant remark in a pleasant sort of a way about a dull boy, he will say, "That boy will never set the river on fire." Now, that is all very true; for even the smartest man in the world could never set a stream of water on fire, and so perhaps many of you who have heard this expression have wondered what it meant by setting the river on fire. In England, many, many years ago, before the millers had machinery for sifting flour, each family was obliged to sift its own flour. For doing this, it was necessary to use a sieve, called a temse, which was so fixed that it could be turned round and round in the top of a barrel. If it was turned too fast the friction would sometimes cause it to catch fire; and it was only the smart, hard working boys who could make it go so fast as that, people got into the way of pointing out a lazy boy by saying that he would never set the temse on fire. After a while these sieves went out of use, but as there were still plenty of stupid boys in the world, people kept on saying that they would never go the temse on fire. Now, the name of the river Thames is pronounced exactly like the word "temse;" and so, after many years, those persons who had never seen or heard of the old-fashioned sieve thought that "setting the temse on fire" meant setting the river Thames on fire. This expression became very popular and travelled far and wide, until the people living near other streams did not see why it was any harder for a slothful boy to set the Thames on fire than any other river, and so the name of the river was dropped, and everybody after that simply said "the river," meaning the river of his particular city or town; and that is how it is that people today talk of setting the river on fire.—St. Nicholas for November.

CLEAR STARCHING.

The art of laundering organdies, Swiss and other muslins so that they look like new goods is not difficult to acquire. After washing the clothes and drying them perfectly make about a quart of thin raw starch by dissolving a tablespoonful of dry starch in a quart of water. Dissolve a little soap in the mixture by rinsing a small bar of white soap in it until it is a little soapy. Test the starch by wetting a little of the cloth in it and ironing it while it is still wet. If the cloth is not stiff enough, use a little more dry starch in mixing it. Wring out the article in the raw starch, and after thoroughly clapping it lay it in a sheet and roll it up firmly. In an hour iron it out on the wrong side. If the lawn is dark-colored, it must be starched with glew. Dissolve a tablespoonful of common glue in a quart of boiling water, and when the lumps are gone stir it into a two gallon pailful of warm water. Starch the goods in the mixture after testing it to obtain exactly the proper consistency for the goods when "done up." Dry the article starched in glue starch and sprinkle it and roll it. Iron it carefully on the wrong side. It is a great mistake, even in the present time of the revival of starch, to make dresses or petticoats too stiff. They should be stiffened to the consistency of new cloth. Petticoats may be a trifle stiffer, but they should not be stiff enough to rattle.

ACUTE RHEUMATISM.

Every physician is familiar with the appearance of a rheumatic joint—red, puffed and glistening. The difficult and tedious task of reducing a rheumatic joint to its natural size and utility is also well known by most practitioners. Speaking from a personal standpoint, and also from experience, the application of ice water, when properly employed, is one of the most valuable of all methods in the treatment of a highly inflamed rheumatic joint. To get satisfactory results, the joint must be bathed regularly and systematically. In a recent case a young man with a very badly swollen knee was ordered to bathe it in ice-water for five minutes once every hour, to thoroughly rub it afterward, and at the expiration of one week the joint had almost returned to its natural size. The application of ice-water is so much more pleasant and agreeable to the patient than liniments, flannels, stupes, etc. Cold water acts as a sedative and antiphlogistic to local inflammation.—N. Y. Ledger.

OLD-FASHIONED GINGERBREAD.

To make the old-fashioned ginger bread or ginger bricks, for which "Daughter of an Old Subscriber" asks, mix a cup of softened butter, or make half of any nice clean beef shortening and half butter, with two cups of molasses. Boil a heaping teaspoonful of soda in a cup of ginger with the butter and molasses, and add the boiling milk and soda. Let the mixture cool a little, then sift in four cups of flour and beat the batter enough to mix thoroughly. It should be beaten as rapidly and as little as possible to attain the desired result. Dredge flour on a board and over the batter. Turn it out on the board and cut it in portions, and roll out each portion into a slab an inch thick and about ten by five inches in size. Score these with the blade of a knife in parallel lines. Lay them in dripping pans and bake them in a quick oven until brown, but not until they are hard. Cool them rapidly, as soon as they are taken from the oven. Serve them while still warm, breaking them into squares of uniform size. It is also nice cold, but will not keep fresh and moist beyond a few days.

SPOTS ON TABLE LINEN.

It is hardly necessary to repeat that boiling water will remove coffee stains and cold water tea stains, and either is likely to become fixed if put in the wash before extracting the stain.

Stains from vinegar and pickles should have salt thrown over them, and if this does not extract them, they should be treated like fruit stains and have boiling water poured over them.

A simple preparation of oxalic acid, lemon juice and rain water will usually remove spots that seem permanently fixed. Mix a tablespoonful of oxalic acid in a pint of water, add a teaspoonful of lemon juice. Put in a bottle and shake well. Rub the spot in the preparation, and then rinse it at once in clear water.

One way of frying chicken in thus: Cut a young chicken into pieces, wash them and leave them in salt and water while a half pound of fat salt pork is cooked in a spider until the grease is drawn from it. Then take the pork out, wipe the chicken dry with a soft cloth, sprinkle the pieces with pepper and roll them in flour. Fry the chicken in hot pork fat until they are a nice brown. When cooked arrange the pieces on a hot platter. Meanwhile rub one tablespoonful of flour with the same quantity of butter, and stir this into the hot fat in which the chicken has been cooked; add one cup of cream and stir until the mixture is smooth, and when it is boiling strain it over the cooked chicken. Sprinkle chopped parsley over the whole and serve.

THE EDUCATED FARMER.

When reduced to its last analysis, the prejudice against the educated farmer has no substantial basis to rest upon. Although a man may be deficient in a knowledge of the Greek tongue, or ignorant of bacteria, and know little else besides a thorough knowledge of the soil and the plants he cultivates, yet he is not an ignorant man. He has been brought up in the groundwork and first principles of farming. But this training must be from without the man's own resources. He must obtain it, not by absorption, by inheritance or by intuition, but from the experience of others. When he has applied this to his operations on the farm it becomes his own experience, and he can understand the underlying principles and reasons for the plan adopted.

In the days gone by many men who were content to work and study the soil, and nothing else, living a mere animal existence, achieved success. This success created the impression among all classes that a general education for farmers was unnecessary. But the progress of the age has changed the environments of the agricultural world. New conditions demand new and more improved methods. While the knowledge of the soils and plants cultivated is indispensible, the situation requires a man thoroughly equipped for the duty of conducting farming operations adapted to meet the wants and requirements of an age of progress. The age demands the thorough adaptation of the man, by knowledge and experience, to his work, and especially a knowledge of how to so apply his energy as to produce the greatest profit with the least loss.

Practice is simply theory applied, for, while many are unwilling to admit it, every man has a theory. With a mind alive to the conditions of agriculture, the farmer educates himself by devoting constant thought to every detail of farm work, and avails himself of the thoughts and experiences of all other agriculturists. Hence he reads the best agricultural journal, digests its information, and subjects its teachings to the test of his judgment. Education will be a practical benefit to the farmer if properly directed and used.—The Southern Farmer.

WHO IS SO WELL PROVIDED FOR?

There is no one, perhaps, who groans more over hard times than the farmer, and yet who is so well provided for? In what manufacturer's or trader's house can you go and find such stores laid up for winter?

Hear the buzz of the steam saw, as it cuts and slashes piles of wood almost as high as the house—enough for all winter. Hear the spattering of great pots of lard, as it is cooking in fireplaces or upon cook stoves. Go down cellar and look at the pork barrels, the butter tubs, and great bins of potatoes and apples, pumpkins and cabbages. Go to the garret and behold yards upon yards of sausage, and bags after bags of dried fruit. Go to the smoke-house and look upon all the hams and shoulders. Go to the barn and behold the grain there stored, and ask yourself what manufacturer or tradesman would not consider himself rich with such a show for winter to say nothing about the milk and eggs and poultry that are coming in every day?

But it seems to be the fashion of every farmer to groan when some one is going ahead of him, or he does not get uptop prices for everything he produces.

I often think if some farmers would spend as much time in thanking God for the mercies they receive, as they do in growling, they would prosper much more, or, certainly, have a greater right to claim such divine promises as: "He whose delight is in the law of the Lord shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper."—Mrs. A. E. C. Maskell.

THEN BUTTER WILL BE GOOD.

Some day, some time, a man with brains and an air of cleanliness about him came along and located in a community where creameries are owned and operated by that class of farmers who think that "anything is good enough for a creamery," and this clean, shrewd man will add a creamery that will be so fine in its appointments from cellar to garret that it will make all the others look like soap factories.

He will adopt the modern ideas of the best posted men in the country. He will spend dollars where farmers have spent dimes, he will have tiled floors, porcelain walls, an office for the butter maker, a laboratory for the milk testing, perfect drainage and ventilation. He will have inviting walks of gravel or cement, macadam approaches to the creamery for the milk wagons, a lawn that will cost a few hundred dollars, cropped close and clean by the boys in the creamery. His butter maker will have to know his business from a practical and scientific standpoint, and the man at the receiving can will have the power of a Czar. Bad milk will be sent back to the patron with crape on the can.

This creamery man will be called a crank, but people will come hundreds of miles to see his creamery, and its reputation will soon become known among the Eastern merchants, who are looking for a superlatively fine article, and the strangest thing of all will be that this man will prosper and make money while his competitors stand aghast at what they regard as wasteful extravagance.—Creamery Journal.

STORING POTATOES.

Strictly speaking, no one ought ever to store potatoes in the house cellar. But as hundreds of thousands do it every year, and will continue to do so, a word may not prove amiss. And, first, potatoes should be sorted while in the field. It saves the housewife some work, and it saves storage room, and the later work of extra handling. Potatoes for the cellar are best barrelled as they are then movable when the accidents of time bring frost or water to the cellar supposed to be proof against both. Above all, potatoes in the cellar should be kept dark. Canvas sacks make good curtains to set off a portion of the cellar and good covers for the barrels. Light will ruin the flavor of all potatoes, and half light will cause them to sprout far in advance of the season.—Ex.

Safe, Soothing, Satisfying

It positively cures croup, colds, coughs, colic, sore lungs, kidney troubles, lame back, chaps, chilblains, earache, headache, toothache, cuts, bites, burns, bruises, strains, sprains, stiff joints, sore muscles, stings, cramps and pains.

It is the best.
It is the oldest.
It is the original.
It is unlike any other.
It is superior to all others.
It is the great vital and muscle nervine.
It is for internal as much as external use.
It is used and fully endorsed by all athletes.
It is a soothing, healing, penetrating Anodyne.
It is what every mother should have in the house.
It is loved by suffering children when dropped on sugar.
It is used and recommended by many physicians everywhere.
It is the Universal Household Remedy from infancy to old age.
It is safe to trust that which has satisfied generation after generation.
It is made from the favorite prescription of a good old family physician.
It is marvellous how many ailments it will quickly relieve, heal and cure.

JOHNSON'S ANODYNE LINIMENT

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

If you can't get it send to us. Price 25 cents; six $2.00. Sold by Druggists. Pamphlet free.

I. S. JOHNSON & CO., 22 Custom House St., Boston, Mass., Sole Proprietors.

People of refined musical taste buy their Pianos and organs from the W. H. JOHNSON COMP'Y, Ltd., 157 Granville St. Cor. Buckingham, Halifax

The annual convention of the Western Dairymen's Association will be held in the city of Brantford on January 19, 20 and 21, 1897. The Eastern Dairymen's Association will meet during the first week of January, and the Creameries' Association during the second week. The places for holding the last two gatherings have not been selected yet.

Have You Ever Tried?

Have you ever tried to dye over your cast-off garments?

Thousands in Canada answer "Yes, and very successfully, too." To those who have not attempted the work we would say, "There is money in it if you use the Diamond Dyes"

Old dresses, mantles, jackets, coats, pants and vests, and other articles of wearing apparel can easily be recreated and made fit for wear at a trifling cost. Ten cents expended for some fashionable color of the Diamond Dyes will save you several dollars. This wonderful transformation and money-saving work can only be done perfectly by using the Diamond Dyes. Ask your dealer for them; be sure you refuse all substitutes.

"Dunn is a good shot, isn't he?" "Very good. We were practicing with our guns at my country place the other day, and he hit the bull's eye the first time." "Very clever." "Yes; but he had to pay for the bull."—Tit-Bits.

The GREAT TWINS AND K.D.C. PILLS

Relieve and Cure

The Great Twin Ills

INDIGESTION and CONSTIPATION.

Write for samples, testimonials and guarantee.

K. D. C. COMPANY, Limited,

New Glasgow, Nova Scotia —and— 127 State St., Boston, Mass.

Dukane: "The English anarchists are now demanding the abolition of orders and decorations conferred by royalty." Gaswell: "I suppose there bitterest opposition is to the order of the Bath."—Pittsburg Chronicle-Telegraph.

NEVER WORRY

Take them and go about your business—they do their work while you are doing yours.

Dr. Agnew's Liver Pills are purely vegetable and act upon the liver without disturbance to the system, diet, or occupation. 10 cents a vial.

They are system renovators, blood purifiers, and builders; every gland and tissue in the whole anatomy is benefited and stimulated in the use of them. 40 doses in a vial, 10 cents.

Their True Standing.—Grace: "I feel so sorry for the poor conductors. It must be terrible for them to be on their feet all day." Cora: "Oh, but they're not, the horrid things are on the passengers' feet most of the time."—World.

ODOROMA FOR THE TEETH

WHEN you buy a Tooth Powder you might as well have the BEST for your money, and the MOST for your money. You get BOTH when purchasing Odoroma. Its fragrant qualities sweeten the breath; its antiseptic properties preserve the teeth. The use of Odoroma prevents suffering and lessens dentists' bills. Try it. 25c. at all druggists.

The AROMA CHEMICAL CO., Toronto, Ont.

WEEKLY The MONTHLY

Outlook

Published every Saturday

13 Astor Place [New York

The Outlook will be in 1897, as it has been during each of its twenty-seven years, a History of Our Own Times. In its various editorial departments *The Outlook* gives a compact review of the world's progress; it follows with care all the important philanthropic and industrial movements of the day; has a complete department of religious news; devotes much space to the interests of the home; reviews current literature; furnishes cheerful table-talk about men and things; and, in short, aims to give fresh information, original observation, and reasonable entertainment.

Beginning with the fifty-fifth volume, the paper will assume the regular magazine size, which will add greatly to its convenience and attractiveness. The *Outlook* is published every Saturday—fifty-two issues a year. The first issue in each month is an illustrated Magazine Number, containing about twice as many pages as the ordinary issues, together with a large number of pictures.

The price of *The Outlook* is three dollars a year in advance," or less than a cent a day.

Send for a specimen copy and illustrated prospectus to The Outlook, 13 Astor Place, New York City.

51 4i

Notice of Sale.

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

NOTICE is hereby given that under and by virtue of a power of Sale contained in a certain Indenture of Mortgage bearing date the ninth day of June, A. D. 1876, and made between the said Patrick McCarten and Green his wife of the one part, and one Sarah Gallagher, of Boston, in the State of Massachusetts, Spinster, of the other part, registered in the Queens County Records in Book H. No. 2, pages 445, 446 and 447, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by Indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Record in Book I. N. 2, pages 58 and 61, there will, for the purpose of satisfying the moneys secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phœnix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday the sixth day of February next, at twelve o'clock noon, the lands and premises mentioned and described in the said Indenture of Mortgage, as follows, namely: "All that certain lot, piece or parcel of land and premises situate, lying and being in the Parish of Gagetown, in the County of Queens and Province aforesaid, bounded and described as follows: Commencing at a boundary on the westerly angle of Lot letter B, now occupied by Owen McCosker, on the West side of the Ostnabog Road leading to Gagetown. Now these premises commence at the Sambol, and running down the Ostnabog Road until it comes to a stake put up by Surveyor Carter, and the fence and the fence made by Cameron and Bowlin a westerly direction until it comes to the rear line of said lot; thence North until it strikes the North line of Gambol Road, so called the Road above mentioned; thence along said road in a Northeasterly direction to the place of beginning containing two hundred acres more or less; together with all and singular the buildings and improvements thereon.

Dated the sixth day of October, A. D. 1896.

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DRY GOODS, MILLINERY

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THREE GRAIN PATENTED

DIABETES FLOUR

The result of years of labor to produce palatable Bread Flour which shall be fully offered to the Diabetic. The testimonials from this country could be remarked upon and commencing

Unrivaled in America or Europe.

PAMPHLET AND SAMPLE FREE.

Write to Farrell & Beach, Watertown, N. Y. U. S. A.

Highest of all in Leavening Strength.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUMMARY NEWS.

Canada.

John Fraser, of Westmeath, Ont., one of the best known lumbermen in Canada, is dead.

Complete returns from Cornwall and Stormont make the majority of Mr. Snetsinger, the Liberal candidate, 602.

The protest in the East York, Ontario, election has been dropped and W F. MacLean (Conservative) will retain the seat.

Dr. Roche (Conservative) has been confirmed in his seat in Marquette, Man —W. H. Bennett, Conservative M. P. for East Simcoe, has been unseated.

At Inwood, Ont., on the 20th inst., Joseph Atkinson, an aged resident, shot his wife while she was asleep, and then turned the weapon on himself. Both are dead.

Capt. Sinclair, secretary to the Governor General, is disposed to accept the request of the Liberals of Forfarshire, Scotland, to contest the riding for a seat in the British House of Commons.

The C. P. R. has decided that after Jan. 1st the freight rate on flour to this city shall be the same as to Boston. This should result in St. John securing much of the Nova Scotia flour trade that now goes via Boston.

Adam Burns, of the Halifax dry goods firm of Burns and Murray, wintering in Monaco for the benefit of his health, has set the hearts of the workers in ten Halifax charities rejoicing by sending a check for $1,700 to be divided among them in sums ranging from $250 down to $50.

A careful compilation of the capital accredited to all chartered gold mining companies in Canada gives a total of more than $290,000,000. British Columbia heads the list in the number and wealth of its gold mining companies, while Ontario, with its scarcely less extensive deposits of free milling ore in the Rainy river districts, comes second.

A Christmas murder trial has just been concluded at Tamworth, Ont. On the 25th of December last James Coughlin, a twelve year-old boy, at the instigation of one Everett Williams, a married man, gave Frank Lyner a glass of whiskey containing a condition powder intended for a horse, from the effects of which Lyner died. Coughlin has been convicted, but a bench warrant has been issued for Williams's arrest.

United States.

Congress has adjourned to Jan. 6.

The threatened strike of the Boston street railway employes has been delayed for one week, until Dec. 30.

Philip Hines, 105 years old, and his wife Rebekah, 95 years old of Delaware, Ohio, celebrated the 78th anniversary of their wedding recently. They are both in fairly good health though somewhat feeble.

Marcello H. Bernini, a well known Italian banker in New York, has mysteriously left that city, leaving several hundred depositors and creditors. It is supposed Bernini decamped with between $50,000 and $75,000.

The drouth in northern Louisiana has caused so much loss and suffering that the State is distributing corn and other supplies, selling at cost to those who can afford to pay and giving outright to those who cannot. The sum of $65,000 has been appropriated to the work.

There was another exciting scene at the Cameron spiritualistic seance in Boston on Sunday. Part of the audience, believing they were being fooled, created a great uproar, and it was only with much difficulty that the police prevented them from clambering on to the stage, where the body of Cameron, who was in a trance, lay stretched out at full length.

Will Sust, a negro, aged 15, was shot and killed early Wednesday morning near the railway depot at Mayfield, Ky. A number of guards were watching an incoming train for negro refugees. Three negroes alighted, and when ordered to halt refused. One of the deputies opened fire and Sust fell riddled with bullets. The killing of Sust aroused the negroes to madness.

Doctors in Hartford are puzzled over a very peculiar case. Luther W. Thrasher, a young man, died very suddenly the other day under strange circumstances. About three months ago he began to turn black, and at the time of his death he was so dark as most negroes. The change of color was accounted for through the improper secretion of the bile, but how this could affect the pigment in that manner the doctors could not explain.

A Kansas City medium conjured up the "spirit" of Dan Rice a few nights ago, and made the shade of the famous circus man say all kinds of things about himself and his atmospheric associates. The performance was a great success until a mother in the audience calmly informed the medium that Daniel was at this moment very much alive, an announcement which, though it was quite true, the majority of the audience promptly refused to believe, because, forsooth, had they not heard his voice from the spirit world?

You don't know

where you get 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.*

British and Foreign.

Figures show that the shipbuilding trade of Great Britain is remarkably prosperous at present.

The Baroness de Hirsch has signified her intention of erecting and endowing a home for Jewish consumptives.

Eight anarchists convicted of complicity in the bomb throwing at Barcelona, Spain, in June last have been sentenced to death by court martial.

Active preparations are being made in Nicaragua looking to war with Columbia. The cause of preparations for war is a dispute between Columbia and Nicaragua as to ownership of Great and Little Corn islands, about forty miles from Bluefields.

At Hamburg 7,235 of the striking dock laborers have voted in favor of continuing the strike and 3,571 in favor of abandoning the struggle and going back to work. The strikers and their families are suffering terribly for lack of food, clothing, shelter, etc.

M. Neildoff, Russian Ambassador to Turkey, who has just returned to Constantinople from St. Petersburg, held on Saturday the first of the conferences with the other ambassadors which he is empowered by his government to participate in with a view of determining the policy to be pursued by the powers in the enforcement of reforms in Turkey.

In South Africa the rapid development of the mining industry has caused even Kaffir labor to be well paid for. Despite this attraction it is a marvel that the natives could ever have been persuaded to go down the mines at all, and, as a matter of fact, the Zulus and some other tribes absolutely refuse to do so even now. They will work above ground, but below these men will not go.

Recently an extraordinary occurrence was witnessed from the south side of the Thames. On the foreshore close by the Cherry Garden pier, Bermondsey, about 7 a. m., a large flock of rooks were seen making their way in a northwesterly direction, followed almost immediately by a mass of starlings, which in turn were followed by flights of goldfinch and larks at like intervals. They continued for nearly half an hour, phalanx succeeding phalanx, in regular military order without any attempt at intermingling.

Editor Stead is out with a new scheme which he seems to think is something highly appropriate for the holiday season. He has established a baby market in the heart of London and his latest suggestion in connection with his enterprise is that there can be no better Christmas present than a pretty boy, and he declares he knows there are many couples who would be only too delighted to make the family three instead of two, if they knew where to go to secure an acceptable third. Now, who speaks for a baby on Christmas?

Emigration to America has created so great a dearth of labor in the agricultural districts of Germany that Chinese coolies are now being imported indentured border for field work in the provinces of Silesia, East Prussia, Posen and Pomerania. Inasmuch as the coolies are content to labor for twenty cents a day all told, the German landowners are enthusiastic about the innovation, and those peasants who hitherto turned a deaf ear to the arguments in favor of immigration are now being driven to the wall, and may shortly be expected to arrive in America in shoals.

MARRIAGES.

BUCK–COLE.—On Dec. 22nd, by Pastor C. C. Burgess, Ernest C. Buck to Cordelia Cole. All of Dorchester, N. B.

LOUNSBY–LOUNSBY.—At Centreville, N. B., on Dec. 22nd, by Rev. Joseph A. Cahill, William Lindsay, to Mrs. Amy C. London.

HYSLOP–FRASER.—At the residence of James Fraser, Sr., St. Martins, on Dec. 24th, by Rev. S. H. Cornwall, B. W. C. Hyslop to Jennie Fraser, both of St. Martins, N. B.

ATKINSON–MCFADDEN.—At Johnson's Mills, N. B., Dec. 16, by Pastor C. C. Burgess, Frank T. Atkinson to Minnie C. McFadden. All of Westmorland Co., N. B.

LOUNSBURY–LOUNSBURY.—On Dec 23, at the home of Thomas Lounsbury, North River, N. B., by Rev. H. G. Estabrooks, Calvin Lounsbury, to Naomi E. Lounsbury.

SMITH–WALKER.—At Chester, N. S., on the 22nd inst., by Rev. A. H. C. Morse, A. B., of Bridgewater, N. S., Deacon Cottnam T. Smith, to Miss May Walker, both of Chester, N. S.

BENVEARSON–MASON.—At Fishermen's Harbor, Guys Co., N. S., on Dec. 19, by Pastor E. B. Kinley, John Henry Benvearson to Olive B. Mason, both of Fishermen's Harbor.

FRENKEN–BENNELL.—At New Ross, on Dec. 22nd, by the Rev. J. E. Blatchey, S. W. Frenken, of Pleasant River, Queens Co., N. S., to Temply M. Bennell, of Hawkins, Lunenburg Co., N. S.

WOODWORTH–VARNER.—At Bridgewater, N. S. Dec. 23, by Rev. A. H. C. Morse, A. B., of Bridgewater, assisted by Rev. W. L. Archibald, M. A., of Milton, N. S., Jason Woodworth, to Abbie Varner, both of New Germany, N. S.

MCLEAN–TURNER.—At the residence of the bridegroom's father, Deacon Enoch McLean, Cumberland Bay, Queens Co., on the 22nd inst., by Rev. W. J. Blatchey, John E. McLean, of Cumberland Bay, to Annie F. Turner, of Gloucester. —[Sun please copy.]

COMBER–GOOD.—At the Baptist church edifice, Jacksonville, on the 22nd Dec., by Rev. Thos. Todd, assisted by Rev. Chas. Comber, father of the groom, Chas. Comber, barrister, of the firm of Young & Comber, Woodstock, to Rosie Good, of Jacksonville, daughter of Ira Good, Esq.

DEATHS.

CONNORS.—At Chipman, N. B., on the 15th inst., after an illness of eleven months, James Connors, aged 65 years, leaving a widow in deep affliction.

DUNN.—At Bloomington, Anna. Co., N. S., Nov 4th, of cancer, Louisa Dunn, aged 74 years. Deceased had been from early life a consistent member of the Baptist church.

BAILEY.—Suddenly, at Westport, Nov. 13, while alone in a boat, Loren Bailey, aged 54 years. A good neighbor and good citizen has passed into eternity without a moment's warning.

PORTER At Hantsport, Dec. 15th, of bright's disease, Bessie M., beloved wife of Capt. Lockhart Porter, aged 32 years. With the bereaved husband and three young children, all who knew her mourn the loss of one of earth's tenderest and noblest souls, early taken to the home above.

CORBET.—At Pleasant Hills, Col. Co., N. S., Dec. 7, after a lingering illness, which she bore with christian resignation, Christie Ann, wife of William Corbet and daughter of Fletcher McLaughlan, aged 44 years. She leaves a kind husband and four children to mourn the loss of a loving wife and mother. The funeral service was conducted by Pastor Clark, who preached a stirring discourse from Micah 7 : 8.

POTTER.—At Clementsvale, Nov. 21, Elizabeth, wife of Dea. Ezra Potter, in the 70th year of her age. Mrs. Potter was a member of the Baptist church for quite a number of years and was one of the number present at our last communion service. She was stricken down with typhoid fever and suddenly passed away to be with her Lord. She leaves a husband and many friends to mourn their loss.

TREFRY.—At her home Yarmouth, N. S., Sept. 16th, Catherine Crowell, wife of Captain Geo. K. Trefry, aged 68 years. Our sister experienced religion in early life, uniting with the Arcadia church November 1857. She lived a consistent christian life and died in the exercise of a living faith. She leaves a husband, now well advanced in years, and three children to mourn the loss of a loving wife and faithful mother.

WALLACE.—At Greenwich, on the 15th inst., after a lingering illness of over two years, Bro. George B. Wallace fell asleep in Jesus, in the 36th year of his age, leaving behind to mourn their loss, a wife and child, father, sister and brother. Bro. Wallace was for many years a consistent member of the Greenwich Baptist church. He was a loving husband, affectionate father, dutiful son, constant friend, a warm-hearted, generous man. He lived and died in the faith.

SANFORD.—At Alston, Mass., October 24th, Margaret C., the wife of Deacon Pryor E. Sanford. Mrs. Sanford was an invalid nearly 25 years. She bore her illness with christian patience, although she never made an open profession of faith in Christ, yet she always tried to live as a christian in her home helping her husband very much in maintaining family worship and having a word of encouragement and helpfulness when needed. She leaves a sorrowing husband and many friends to mourn their loss, but she rests with Jesus. Her body was brought back to there former home, Clementsvale N. S., for interment.

STEELING.—The death of Miss Annie M. Steeling, eldest daughter of Mr. E. Steeling, proprietor of the Royal Hotel, occurred on Friday, Dec. 17th. She was a victim of consumption but only up to within a few days of her death was she compelled to keep to her bed. Deceased was an estimable young lady of 22 years and 7 months and greatly beloved by a large circle of friends. She was a valuable member of the Baptist church and at one time one of the best soloists in the church choir. The funeral, which took place Sunday afternoon, was indeed a large one and testified to the high esteem in which deceased was held, both by old and young. The services at the church and grave were very affecting. Rev. Mr. Colleton officiated.

KEITH.—At Butternut Ridge, Kings Co., N. S., on the 6th December, Judson G. Keith, son of George Keith, of Lower Ridge, in the 21st year of his age. Our young brother was suddenly taken away from us. He arose as usual and commenced dressing himself, but fell back on the bed and in a few moments his spirit obtained release. Bro. Keith professed religion and was baptised by Rev. J. W. S. Young and was received into the fellowship of the Butternut Ridge church Sept. 18, 1887. He was an earnest christian, a faithful young man to care for the interest of his parents and was much esteemed by all who knew him. Death came suddenly but doubtless found him prepared. May the blessing of God be upon the sorrowing family.

MORSE.—At Centreville, Digby Co., N. S., Nov. 21st, Deacon Benjamin Morse, elder brother of Rev. J. C. Morse, D. D., aged 81 years. Our dear brother united with the Baptist church in Aylesford in early life. On the 7th of May, 1829, he became a member of the 1st Baptist church of Digby Neck, and on the 5th of February, 1831, was ordained a deacon of the church, which office he held to the end of life. He was much beloved by all who knew him, and as the end drew near his prospects of a glorious inheritance beyond were exceedingly bright. He leaves a widow, two sons and a daughter to mourn their loss of a kind husband and loving father. Very impressive services were conducted by Rev. I. J. Tingley, of Freeport, assisted by the Rev. Mr. Smyth, of the Methodist church.

TOMS.—The Centreville church has sustained a great loss in the death of Bro. Thomas G. Toms, who passed to the other shore on Nov. 5th, aged 76 years. During his illness our brother was a great sufferer, but the same God in whom he had trusted many years, was his stay and support in weakness and in old age. Our brother was born in England and came to this country when 10 years old. Thirty-four years ago he was baptised by Rev. Jas. Williams and remained steadfast until called from the church below to that above, where the conditions are much improved. It can be truly said of upright man, a living christian, an affectionate husband and loving father has crossed the river. He leaves a widow, two sons and seven daughters to mourn their loss and cherish his proved memory. May grace be their hope and stay.

REID.—At Port Hilford, Guys. Co., on Dec. 11th, David Reid, in the 70th year of his age. Bro. Reid's illness was short and painful. On Wednesday night he was taken ill with congestion of the lungs and on Friday, at 10 a. m., he passed away. He was baptised by Father Eagles, Feb. 22, 1874. His subsequent life bore testimony to the genuineness of his faith. On the evening before his death he said to the writer, "I am not trusting in anything I have done, but in what Christ has done for me." On the morning of his death he sang, "On Christ the solid rock I stand." His death occurred one year and thirteen days after that of his wife. When he saw his end was near he said to his sons, "Carry me to the grave as you did your mother last year." The funeral service was conducted by the pastor, Rev. R. B. Kinley, assisted by Rev. Mr. Edwards, (Episcopalian). Bro. Reid leaves five sons and five daughters to mourn their loss.

HECKMAN.—At Lynn, Mass., Dec. 1st, Isaac Heckman, aged 80 years. Mr. Heckman had gone on to see his five children settled there, with the intention of returning to his old home at Rose Bay, Lun Co., where others of his family reside. But, although a very hale old man, quite unexpectedly he passed away. His hope was firm on the "Rock of Ages." Although he had always lived a moral, and in very many ways a religious life, yet, being far from a Baptist church, he never united. But it was his intention to do so in Lynn, and a few days before his death he expressed his intention to be baptized. Mrs. Heckman was buried about three years ago, and for many years was the very salt of the earth. Their spirits now join in the blessed work above for which grace has fitted them. They leave a large and respectable family of four sons and seven daughters, and many grandchildren. If prayer is answered they will all meet some good day in Glory land. On Dec. 11 the funeral took place at Rose Bay in the presence of a large assembly. The text on the occasion was 2 Tim. 1 : 12.

SPIDLE.—At Lunenburg, Dec. 7, of typhoid fever, Caleb Spidle, aged 57. Our dear brother was converted and baptized in New Cornwall by Rev. Mr. Achilles in the spring of 1855. About 19 years ago he moved with his family into town, and not finding any Baptist church they joined the church at North West, four miles away. He could not long endure the thought that the town was without the worship so dear to him. Through much self denial he led in the erection of a house, travelling to distant places to obtain the means. Our comfortable church home which we have enjoyed for 11 years, is his work more than that of any other man. He was benevolent beyond his ability. He was faithful in his attendance, and his voice was generally heard in exhortation and prayer. We shall greatly miss him but his dear family will miss him much more. One of the rewards of his piety was that he saw all his children make a public profession. Three of them, two sons and a young woman, have passed on before him. It seems strange that his very last utterance in the social service a month ago was, "I long to go home and join the loved ones gone before." How blessed it must be to feel that every care and sorrow has passed away and that we are "at home with the Lord." In his earlier days he had a great desire to preach and obtained a license and spent some time in the work, but the cares of a growing family prevented. It was no small compensation that two of his sons, Rev. D. Spidel of Onslow, and Allan, of Louisville, Ky., now finishing his studies there) have been called into the work he loved so well. The funeral was largely attended. The pastor improved the occasion by preaching from Jno. 11 : 11, "Our friend Lazarus sleepeth." Rev. J. W. Brown, of Stetson, a former pastor, to whom the departed was greatly attached, was present, and also Rev. H. S. Shaw, of Mahone, who added much to the interest of the occasion. The Lord grant all needed consolation to the widow and children in their sore bereavement.

SWEET.—Miss Alma Sweet, youngest daughter of Dea. Leander and Mrs Lorana Sweet, departed this life on Sabbath eve, Dec. 20, aged 41 years. In her early womanhood Miss Sweet spent several years as a successful teacher in the public schools of N. S. During recent years she was employed by a firm in Highlandville, Mass., engaged in the manufacture of women's wear, and had exhibited such excellent character and executive will that she was placed over a department of the work. In consequence of her pure life and amiable disposition she was held in the highest esteem by her employers and the large circle of friends among whom she moved. A few weeks ago she had an attack of epilepsy which greatly impaired her health. Her brother, Brandon, went to see her, and she was advised by her medical attendants to return with him to her native province. Here, notwithstanding all that medical skill and the loving care of her parents, brothers and friends could do for her, death came, and she peacefully passed away to her heavenly rest. It was my privilege some 20 years ago to baptize Miss Alma and her elder sister Elpha into the fellowship of the Berwick Baptist church. The latter afterwards became Mrs. Smith Belue, and developed a lovely christian character. She died 6 years ago, greatly lamented. Now the younger sister has been called away and her death brings heavy grief to her parents and kindred, but they have the pleasing assurance that their loved ones are with Jesus. The funeral took place on Tuesday, p. m., Dec. 22, and was largely attended, and the utmost respect for the deceased and sympathy for the bereaved was evinced. Having been a former pastor of the deceased, I yielded to the request to conduct the funeral services, and was assisted by Brethren A. J. Vincent and W. M. Field (Baptist) and Revs. Edwards and Gay (Episcopalian). The mortal remains of the dear sister were the first to be placed in the beautiful cemetery at the Ocean Roads, lately donated by her brother, E. S. Sweet, for the use of the Baptist church recently formed there. That the Lord may graciously sustain these mourning ones and sanctify this bereavement to the sincere prayer of their friend.

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