

# Messenger and Visitor.

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**Defiant Ritualism** The present result of the strife between the evangelical and the ritualistic party in the Church of England is described by Mr. Herry Norman, London correspondent of the New York Times, as a sweeping victory for the Romanist party in the church. "The plain fact is," Mr. Norman says, "that the bishops who are between two fires—Romanism and disestablishment—have not dared to provoke an issue." Sir Vernon Harcourt, who has contributed not a little to the agitation by a series of letters in the Times, in which the aims and doings of the ritualists were exposed, left England for a holiday just before the subject came up for discussion in Parliament. Evidently he considers the Parliamentary debate on the subject as an incident of comparatively little importance. The harvest for which he is looking will perhaps ripen later. The Archbishop of Canterbury's speech in the House of Lords is described as "timid, evasive and time-serving." Lord Halifax, the champion of the Romanizing party, on the other hand, "took the floor like a conqueror." The tone of his speech was, "We think, and we shall continue to think." "We say, and we shall continue to say." "We have done, and we shall continue to do." "It was a triumphant, an almost contemptuous defiance. Every clergyman celebrating the Roman Catholic mass, reserving the sacrament, using those vestments and altar ornaments which are forbidden by the Prayer Book, hearing confession, and employing ceremonial incense, now knows that he has nothing more, to fear."

**The Romeward Drift.** As evidence of the growth of sacerdotalism in the Church of England, Mr. Norman cites the following facts: "In England and Wales in the Church of England's established places of worship during 1897 no fewer than 5,185 masses were offered to get souls out of purgatory. In one church, that in Brighton, last year 10,000 confessions were heard. Some 1,800 clergymen are members of the confraternity of the Blessed Sacrament, which exists to propagate the sacrifice of the mass, and the doctrine of transubstantiation. A book called 'The Lesser Hours of the Sarum Breviary,' used in many of the theological colleges, contains a Latin litany giving precedence to the Pope, with the bishop and abbots placed over the Queen. Another book called, 'The Parish Priest of the Town,' written by one bishop and recommended by seven others, commends Pusey's work, called 'A Manual for Confessors.' And in this connection the correspondent of the Times recalls that Lord Salisbury himself once said of the confessional: "We know that besides its being unfavorable to what we believe to be Christian truth in its results, it has been injurious to the moral independence and virility of the nation to an extent which probably it has been given to no other institution to so affect the character of mankind." The Roman Catholics of England regard with great complacency of course this ferment and increase of the sacerdotal leaven in the Anglican communion. Archbishop Vaughn is quoted as saying: "They are doing our work much better than we ourselves could do. They are sowing the seed while we with folded hands, are standing by waiting to reap the harvest." The end to which all this is tending can hardly be anything less than disestablishment. The falling out of evangelicals and sacerdotalists in the Establishment may result in Nonconformists getting their just rights. When that end comes each sect will go to its own place, the Romanist will turn to Rome, and the Anglican will seek comfort in his episcopacy, and the Nonconformists will be able to worship according to the dictates of his conscience, without being taxed for the support of a religion against either the form or the spirit of which his conscience protests.

**Fortunate Filipinos** The Filipino leaders are doubtless very ill-advised in inciting their people to resistance to the authority of the United States, both because war with so powerful a nation is hopeless and because in fighting against government by the United States the Filipinos are fighting against their best interests. It is pretty certain that they are now in no condition to undertake the task of self-government with any hope of success, and it is by no means probable that, if they were possessed of the qualities necessary for self-government, they would be allowed to work out the problem without interference on the part of European powers. Alluding to the present position of the people of the Philippines the Montreal Witness says: "Their knowledge of world politics must be very elementary if they imagine that the grasping and, as events have proved, unscrupulous powers of continental Europe would leave them in peace to work out their own national problems. The archipelago contains too many fat morsels, occupies too commanding a position on the highway of commerce not to excite the envy of German, French and Russian expansionists. One or other of these powers would soon find cause of quarrel with the islanders, who, without a navy fit to defend their shores, would quickly see their best ports seized and held against them. Or these powers might combine to divide the islands among them, in which case the Filipinos would be still more helpless. Their last position would then be worse than their first. Under the flag of the United States they would have the assurance of political liberty and personal freedom. But under any other flag, excepting that of Great Britain, they would be allowed neither one nor the other. The mailed fist, while directed by as firm a will to crush their spirit of independence as ever animated Spain, would have infinitely greater strength and power to do so. If the Filipinos are wise they will consider these points and co-operate with the United States in the establishment and development of free institutions, of the working of which they can really have no adequate conception. They have been extremely fortunate, if they only knew it, in having fallen into the hands of the great republic. It is able to defend them against all encroachments and willing to extend to them the same blessings of freedom and security as are enjoyed by its own citizens."

## Death of President Faure.

The death of M. Felix Faure, President of France, occurred on Thursday evening last. The announcement was received everywhere with a painful shock of surprise, for no one except M. Faure's physicians and immediate friends seem to have known that he was not in vigorous health, and not even by them was it supposed that there was any cause for anxiety as to his condition, though they knew that he had suffered at times from a weakness of the heart. The president had been engaged as usual during the day with his official duties. On Thursday morning he rose at an early hour, as was his custom, but decided not to take a ride on horseback, which the evening before he had intended doing, telling his secretary, M. Legall, that though he did not feel ill yet he had concluded to abstain from fatiguing exercise during the day. At 9 a. m. M. Faure presided at a council meeting with his usual ability, took his luncheon as usual at noon, returned to his study at 2 o'clock and spent the afternoon conversing with his secretary until five, when M. Legall obtained permission to retire. Returning at six, he found the president signing decrees presented by General Bailloud, according to his general custom. This was soon done, Gen. Bailloud had been gone only a few minutes when

the President called M. Legall, saying: "Come quickly, I feel ill." Physicians were at once summoned, but their skill was of no avail. M. Faure sank gradually into a condition of coma, and at 10.30 breathed his last. President Faure was a man who, by energy of purpose and ability, had risen from a humble place in society. It is said that he began life as a journeyman tanner in Lorraine, but afterwards became a ship-owner in Havre, where for some time he was president of the local Chamber of Commerce. Entering public life in 1881, he was under-secretary of State in Gambetta's Cabinet of that year, was recalled to the same position under M. Jules Ferry in 1883, and also in the Tirard Cabinet of 1888. Later, in connection with the Dupuy administration, he was Minister of Marine. On January 17, 1895, he was elected to the presidency. M. Faure was known politically as a moderate Republican. He was born January 30, 1841, so that he had just completed his 58th year.

Very naturally there was apprehension that amid the excitement prevailing in France over the Dreyfus case and the aggressive activity of the Monarchists, serious complications might arise upon the death of President Faure. But the danger point appears to have been passed without any outbreak of a serious character. The National Assembly, composed of the members of the Senate and the Deputies, met at Versailles on Saturday and proceeded in due form to elect a successor to M. Faure. M. Loubet, president of the Senate, was elected to the presidency of the Republic, receiving 483 votes against 270 cast for M. Meline. M. Emile Loubet, the new president, is sixty-one years of age. By profession he is a physician. He entered political life as a member of the House of Deputies in 1876. Police measures for the preservation of order were taken on an extensive scale, as trouble was feared, and violent collisions are reported to have taken place during Sunday night between the friends and opponents of M. Loubet, and there were also anti-Jewish demonstrations, but the crowds gradually dispersed and at midnight it was reported that peace had been restored.

## The New Brunswick Elections.

Elections for the Provincial Legislature were held throughout New Brunswick on Saturday last. The result has been so great a victory for Mr. Emmerson's Government as to be probably a surprise to the Government itself. The Opposition claim only four members out of a House of 46. The Government has carried all the seats both in the City and County of St. John, also in Kings, Queens, Albert, Kent, Charlotte, York, Restigouche, Carleton, Madawaska, Victoria and Gloucester. The Opposition have carried two seats in Westmorland and perhaps two others in Sunbury, though their claim to one of the latter is at present writing disputed. It will be seen, therefore, that the two parties will be very unequally represented in the Legislature. The Government will certainly be under no embarrassment from lack of numerical strength necessary to carry its measures into effect. But a Government may be embarrassed by too much numerical strength as well as by too little. A good vigorous opposition in the Legislature is a wholesome thing for the Government as well as for the country.

Rudyard Kipling has intimated his willingness to accept an invitation to Toronto as a guest of the Canada Club, and a member of that Club has gone to New York to arrange the matter. A banquet will probably be tendered him by the club during his visit.



## Christianity a Crusade.

In various ways expression has been given to the truth that life is the product of deeds, not of years,—that in order to make the most of life it is necessary, not so much to live long as to live well.

While this is a truth which we would do well practically to remember, yet faithful observance of it may fail to lead us to the highest goal and bring us into possession of the absolute *summum bonum*.

It is important to know that that concrete something called "life" is determined by the character of the acts with which the lifetime has been filled; but it is of even greater importance to know that these acts are themselves products of conceptions lying back of them, or rather of one all-controlling conception. I place an untutored savage and a civilized, educated, Christianized man side by side and ask myself, "What is it that determines the great difference between the two men?" I may endeavor to answer the question by contrasting their modes of living, and thus discovering wherein the separate acts of their daily lives differ. But in this way I can at best discover only separate points of difference between the two men. That which gives to each his distinct character can be known only when I have ascertained their ruling conception of life, the ideal of each. Having discovered this I have traced the stream to its fountain head.

What is thus true of the individual is also true of the nation. Wherein one nation differs from another, the differentiating cause is found in the respective ideals in accordance with which the national life has been developed. In this all outward practices have originated.

The aim then of all true education, of all proper training, is the implanting of right ideals. All endeavor to build up a worthy character, which loses sight of this, is the vain attempt to purify the stream while the fountain from which it issues remains impure.

What is the aim of all Christian teaching? Is it not the implanting of right ideals? rather of the right ideal? The ultimate aim undoubtedly is the building of true Christian character. But as a means to this end the formation of a right ruling conception of what Christianity is we must regard as indispensable.

The church militant is reminded by her very name that her mission is to fight, that the Christianity of which she is the embodiment is essentially a crusade against sin. And the name, church triumphant, which she shall assume when the bridegroom comes to receive her unto himself, reminds her that her mission is accomplished only when every foe is completely and forever vanquished. Until the church has awakened to this conception of her mission she has failed to enter into the purpose for which God has placed her in a dark and sinful world.

Not long ago the writer listened to an address given by a leading advocate of pre-millennial doctrine, in which the speaker affirmed that it is not God's purpose to win the world to Christ through the church. That by this means he proposes to gather in only a select few, and that not until Christ appears in person can the larger task of the world's complete evangelization be undertaken and accomplished.

If the church takes up her God-appointed task under the inspiration of such a conviction as this, she may well regard her present achievements with a feeling of complacency and satisfaction. The "select few" are now being gathered in; and, according to the pre-millennialist, God's purpose is even now being fully realized. The "select few" may mean literally a few, or it may mean a great many. There is no limit set by which the church may know whether she is doing all that God expects her to do. Without the stimulus of an unrealized ideal before her, stagnation dangerous and fatal would inevitably result. But the church need never fear stagnation while she obeys the instructions which her great Head has given her. Doing this she realizes that her mission is not to gather in a "select few" but to "make disciples of all the nations."

And what does this mean but the utter extinction of every foe of righteousness! To "make disciples of all the nations" means something far more than to preach the gospel in all lands, or even to every creature. Indeed when this has been accomplished the mission of Christianity has been but well begun. The powers of darkness must fall before the powers of light, the kingdom of error must become absorbed in the kingdom of truth and righteousness. The gospel must eventually leaven the whole mass of corrupt human society.

Every metaphor which Christ employed to describe the mission of Christianity in the world points conclusively to the fact that it is to bring all things into subjection to itself. The "salt of the earth," the "light of the world," the leaven in the meal, these are the figures by which Christ illustrates the mission of his disciples upon earth. And all of these figures teach as plainly as metaphors can teach that the triumph of Christianity is to be complete and universal. Nor do we think that Scripture justifies any expectation that Christ will bring about this complete triumph in any other way than as he is present with his disciples, according to his promise "even unto the end of the world." The church which he has redeemed with his blood and endowed with his Spirit is the sole agent in this sublime undertaking.

If then the mission of the Christian church be the conquest of the world for Christ, what should be the ruling conception in the mind of the person who has become a member of the church of Christ? Should he not regard himself as one through whose efforts God purposes to make some contribution towards the one great end which he has in view? Surely to fail to do so would be to mistake the purpose for which God has called him out of darkness into the light of his kingdom. The nineteenth century disciple must conceive of the Christian life as Paul conceived of it. The life of faith meant nothing to Paul if it did not mean aggressive and continued fighting against unseen foes within and without. No one could see more clearly than he the bright and joyful aspect of the Christian life. He seemed at times to bask in the unclouded light of God's love. At such a time we hear him exclaim, "Who shall separate us from the love of Christ?" But Paul was no idealist who looked only on the bright and attractive side of things. He took an all-round view of the life into which he had been led. While he delighted to bask in the sunshine, he fearlessly entered the clouds and the darkness; and then we hear him exclaim, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But soon we see him emerge from the smoke and carnage of battle with the shout of triumph upon his lips, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." There is reason to fear that this aspect of the Christian life does not receive the prominence today that Paul gave to it. We love to think of it as a life of peace and calm in the midst of earth's troubles and turmoils; as a life of perfect safety in the midst of unnumbered dangers; as a life of unbounded joy, untouched by the sorrows of earth. We love to walk in quiet meditation through the green pastures and beside the still waters, and in these delightful retreats to think of God as a tender Shepherd leading us on to greener and richer pastures and to purer and more soul-refreshing streams. The contemplative side of the Christian life has so great fascination for us that our thoughts never weary in their endeavor to sound its unfathomable depths.

Yes, this is indeed a very inspiring theme which may well lead us to an ecstasy of joy. But it must be the theme of eternity rather than that of time. Or, if it occupy our thoughts here, it must be only as we rest for a moment on our arms, after we have prostrated our enemies at our feet. There is a sterner aspect of the Christian life which must be uppermost and foremost in our thoughts now. The immediate prospect is not that of the peaceful and fertile pasture land, but rather that of the hard-trodden field of battle, where we must lay down our lives in defence of the truth.

The gospel with which we have been entrusted is a gospel of peace, but it is very far from being a peaceful gospel. In its very nature it is belligerent; and the peace of the gospel, while no less real than its conflict, comes only as the fruitage of battle. While sin remains in the world the gospel of God's righteousness must cry out against it and fight it to the death. Now, when the gospel becomes incorporated in a man's life it instills within him this belligerent spirit. He feels at once that his mission is to fight for God. Not to dream of a coming day when perfect harmony and peace shall prevail. This he regards only as the reward of faithful service. For the present his business is to fight. Under the inspiration of the spirit of the gospel he enters upon the new life with this thought and purpose supreme:

"Since I must fight if I would reign,  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy Word."

In the practical age in which we live, and in pursuance of the practical task which God has assigned us, this conception of the Christian life should be the prevailing and controlling one.

But the soldier must not rush to the battle-field without making due preparation to meet his foe. Any amount of enthusiasm cannot atone for the lack of his armor, boundless courage is a poor substitute for a sword. The same mailed warrior of the Cross who bids us "fight the good fight of faith," with equal earnestness exhorts us to "put on the whole armor of God." He enumerates the separate pieces of the soldier's complete outfit, all of which are indispensable to success in the battle against sin. Five pieces of armor furnish the soldier's absolute protection, one—the invincible "sword of the Spirit"—equips him for aggressive fighting. To go forth to battle with any part of this armor lacking is to invite defeat and failure.

Grecian mythology tells us that Achilles, the captain of the Grecian army during the Trojan war, was, when a child, dipped by his mother in the river Lethe, in order that he might be safe from the attacks of his enemies. The magic waters rendered invulnerable all parts of the body except the heel by which the mother held her child. But the vulnerable heel furnished a convenient target for the arrow of Paris who, in after years, succeeded in slaying his almost invulnerable enemy.

From this the Christian warrior may learn that to be almost absolutely safe from the darts of his great adver-

sary is only to be exposed to danger. To be safe he must be armed *cap-a-pie* with the whole armor of God. The provision of such protection may well inspire the Christian with courage.

But if any fear of defeat still exist the presence of our great Leader dispels it. We go forth to battle, not alone, but under the leadership of the great "Captain of our salvation." Clad in armor which God has forged, wielding the Sword with which he has bidden us conquer the world, inspired by his continued presence, what need the soldier of the Cross fear though he be called to face a world in arms?

North Sydney, C. B.

M. A. MACLEAN.

## Modern Missions.\*

BY AN ANGLICAN MISSIONARY.

Mission work is divided into three branches, although the three often overlap, namely, the Evangelistic, the Pastoral and the Educational. They have been arranged in logical sequence and order of importance, but this order is seldom fully observed and often reversed, and for convenience's sake we will reserve it now. Education, on which so much stress is laid—and rightly laid so long as the religious aim is steadily preserved—may be subdivided into two parts. First, there is the teaching of Christian boys and girls in scattered villages the three "Rs" and the foundation truths of religion; and, secondly, there is the influence exercised on the upper classes in Mission Colleges and High Schools. After experience of both, the present writer has no hesitation in assigning the highest place in importance to the former. Missionaries have a sacred duty to the children of their converts not to allow them to grow up as heathens. This duty is often greatly neglected from want of funds, and the latter difficulty, rises from the expense entailed in higher education. A college at best only exercises an indirect religious influence, but sometimes does not gain even that for its money. There may be a perfunctory half hour occasionally assigned to the reading of a gospel, and that is all, for it is known that if the college is worked as a real missionary agency, with religion as its *raison d'être*, it will in many cases be cut out by competition with Hindu or Roman Catholic colleges which do not teach Scripture in class. The whole educational position has materially altered in the last twenty years. There is no doubt that Mission Colleges have their use; still they have largely become expensive luxuries. An enormous amount of money is spent on them which could probably be utilized to more advantage by letting "the poor have the gospel preached to them." The S. P. G. has colleges at Trichinopoly and Tanjore, and the C. M. S. at Masulipatam and Tinnevely. This means a terrible expenditure of money and a terrible waste of missionary energy. What is wanted is one central college for Christians with a theological department attached, having residential rooms, chapel, hall, library, and so on. From a purely missionary point of view, one such college would be worth more than all the existing ones put together. It may be objected that the local influence would thus be lost, but that would be small compared with the vast gain on the other side.

Next there is the Pastoral work. This is done for the most part by native clergymen under English supervision. In the opinion of the late metropolitan, the development of the existing Christian congregations should be the church's first care. This is no doubt true; but such development may be taken in two different senses. The native Christian is apt to argue: "Yes, we must no longer be treated as children, and must have more independence. We need graduates for our clergy, and so salaries must be raised. We must have less English interference, and we do not want English missionaries to domineer over us. Let them collect funds, but let both the missionaries, the pastors, and the funds be all under the control of the native council, which must be absolutely independent. Thus the church will develop." The missionary, on the other hand, so far from wanting to lord it over the native, is only too anxious to get rid of some of the burden of responsibility from his own shoulders the moment he can safely do so. But he cannot, and every practical missionary knows that he cannot. The natives are eager enough for honor and salary, but they will not take the responsibilities entailed by the former, nor contribute the funds required for the latter. They dearly like to call the tune, but flatly refuse to pay the piper. They will criticise, but not put the shoulder to the wheel. As to church councils, the plea is often raised: "The infant church must be trained; it will stumble at first, but never mind. Let it have a chance of learning; do not always keep it tied to its mother's apron strings." This sounds so fair and sensible that the average Englishman is captivated at once; but not so the experienced missionary. He knows that the native is no more a tottering child than he is. He is quite as shrewd as himself, and just as little likely to go wrong from want of training or intellectual qualifications. Then

\*This article is published at the request of one of our missionaries of much experience in India.



*cadit questio*, you cry. Not at all. There is, as with Martha, one thing needful, which nullifies all the rest. There is a pin missing in the machinery; the key-stone is wanting in the arch. The defect may be expressed in the one word, *character*. A member of a council or board will not generally ask himself, "Is this right or wrong?" and act at all cost as his conscience dictates; but will say to himself: "How will this help me or mine; will it put a weapon in our hands; will it increase our influence, salary or dignity, etc.?" And then with honeyed phrases argue accordingly. It may seem unkind to say so. On this rock many a good scheme has been wrecked—rather than be, or even seem to be, unkind, we steer a course which we know is not the true one, till we crash into the breakers. Or, to change the metaphor, we may call the dentist unkind when, with unrelenting grip on his cold, steel forceps, he wrenches a molar from our agonized jaw! Yet it is childish to do so. No, facts and sentiment are often best kept apart; and it is a simple fact that the native church is not fit for self-government for *lack of conscientiousness*; and as to putting a missionary under the control of such petty councils, one might as well put a collector under the control of his Taluk Boards. It must not, however, be concluded from what has been said above that on such councils there are no exceptions, for there undoubtedly are such. But not only do "exceptions make bad law," but they make bad laws, or, in the case of these councils, bad rules.

It is always a dangerous thing to ignore the lessons of history. We know that every one of St. Paul's churches in Asia Minor relapsed, leaving not a trace behind, and we know from St. John's Revelation the reason why. Again, we learn from Lord Roberts that the two fatal errors which led up to the Indian mutiny were the old age of the administrators and an over-confidence in the native officers. We know also the feelings that prompted the Poona murders and the disloyalty of a portion of the Bombay native Press. A missionary who knows these things, and also knows the mind of the native church, cannot help feeling alarmed. Until religion becomes less superficial, till mission agents are willing to lose rather than gain by adopting their profession, till there is more self-denial, whole-heartedness, and above all more conscientiousness, till the clerical life, as a Bishop lately remarked, becomes a "vocation instead of a profession," we cannot be too cautious and must take *festina lente* as our motto. It is worse than useless for us to shut our eyes to the fact that there is much disloyalty and much love of money. The ever decreasing funds and the ever increasing salaries have already put a rope round the neck of the infant church which bids fair to strangle it.

Next comes Evangelization. This is *par excellence* real missionary work, and is also the most difficult branch of that work. To teach a B. A. class in English is a very simple thing compared with haranguing a mixed, and sometimes hostile, crowd in Tamil. It may seem easy enough work for a native, but all depends on the way in which it is done. A pastor or catechist, who may be a graduate and one who has passed in theology, will often speak for half an hour without saying one word that will reach the heart of his audience. Ask him (*e.g.*) to give an address on the Fall or Ten Commandments as a preparation for another person who will speak on the Atonement, and he will probably miss every point that ought to be made, such as (say) the meaning of the word "sin" from the Hindu and Christian point of view. The Fall is to him a tale to please the ears, not the starting point for the whole system of the Redemption. Another difficulty is to be ready with an answer to objections after the addresses—the objector's aim being not to ascertain the truth but to puzzle the speaker. Experience is the only school to learn such work in, and with it of course must be coupled intense earnestness to carry conviction and an utter disregard of self. A catechist who can do this work in this way is invaluable to a missionary. Of course plenty of objections can be raised to this method of evangelizing, but the necessity remains and the results are undeniable. Immediate results, however, are not to be expected. Instances could be quoted of the seed on good ground, taking from fifteen to twenty years to grow. The C. M. S. has an admirable rule requiring candidates for Holy Orders to learn their practical work in this rough school before passing to the theological college for rhetoric training. The S. P. G. lays less stress on this work, and spends comparatively little money on this most important branch, in spite of its name. It is imagined that every clergyman and catechist will do evangelistic as well as pastoral work; but as a matter of fact he can do little or nothing single handed. For every ten people he can collect, a regularly organized staff will get a hundred. At lantern exhibitions it is not uncommon for the latter to have an appreciative audience of from one to two thousand.

Undoubtedly, this kind of life is very trying to both body, mind and spirit, but it is of the very essence of missions. "Woe unto me if I preach not the gospel," said the greatest of all missionaries. A great deal of roughing it must be put up with—travelling across country in a blazing sun or drenching rain, fording swollen rivers, sometimes going without food for many

hours, and so on. Of course the English missionary must set the example and lead the way, however trying he finds it in such a climate as this. Let me bring this article to a close with an illustration. One may have had three, four or five addresses to deliver in the course of the day, to have had to ride or tramp miles across the fields and to wind up with a late dinner at 9.30 before tumbling off to sleep. Then suppose you are awakened (as the writer sometimes has been) in the dead of the night by a cold, slimy thing moving over your face. That is a wet tent giving you notice that it shortly proposes to fall all in a heap with you inside, if you are not smart. It is a way tents have. When they are pitched the ground is hard and dry, and the pegs won't go in properly. Then at midnight the wind gets up and the rain comes down in a desperate hurry. Soon the pegs yield as if they were stuck in butter, and one side of the tent begins to sway and reel about as if it were not quite sober. It is then that you wake up—or rather, that I did. The servants pulled, and hammered, and jabbered, and hammered again, and finally gave it up in despair. Then they slipped off one after another to the village "to call ten men." I knew what that meant. It meant that they would not be back under half an hour at the least, and that if the tent had really made up its mind to collapse, it would not wait half an hour for ten men to come and prevent it. The hour for spirited action had arrived, the chokra, who remained and who had got more water without than spirit within, found there was a trifle too much action in "master" to suit his taste. Suffice it to say that master, clad in part of a bicycle suit, promptly "went for" those pegs and slammed for all he was worth. Then as the wind tore along and the rain came down in regular Niagara style, the lantern must needs blow out. Splash and slip up and down in the slush; grope about for matches in the wobbly, slimy tent; then again slam—slam—slam till the thing was done. All the main ropes were secured, and by the time sleep was beginning to creep back again, the storm had passed away, and the ten men (resolved into one) came to counter around, inspect the work and tie up useless ropes.

Cold shower baths in the middle of the night and such like adventures are good enough to laugh at when they are over, but at the time when they occur they cannot be called pleasant.—Madras Mail.

### Echoes From British Pulpits.

W. H. WARREN.

To give a Canadian's impression respecting British pulpits and preachers is the aim of the present article. It is scarcely necessary to speak of the genuine pleasure two pastors from the Maritime Provinces experienced in wandering at their sweet will among churches of various evangelical denominations and listening to the gospel as it is preached by English and Scottish divines. We commend this privilege to other brethren in the ministry.

That our kinsmen beyond the Atlantic are a church-going people is very obvious to even a casual observer. In all directions we noticed that the congregations were encouragingly large. The pulpit seems to maintain a strong hold upon the masses. The forms of religious service, however, appear to show more distinct differences than among our Canadian churches. Here these differences are minimized by the intermingling of all classes in each denominational organization. But in England the great lines of separation seem to be intentionally emphasized by the more prominent religious bodies. The Establishment seems to take special pride in running its ritualism to the utmost extremes; whilst Dissenters are as zealous as their Puritan ancestors in showing their antipathy towards this ostentatious ecclesiastical display.

The great cathedrals and abbeys were, of course, visited by our party, and the imposing services participated in with becoming solemnity. We were much awed by the dim religious light, the grand symbols with which superstitious art has embellished these sanctuaries, and especially by the gorgeous ceremonials connected with the services. Amid showy robes and glittering furnishings we could not keep from our minds the suggestive words of the inspired historian who, in Acts 28: 14, quietly but significantly remarks, "And so we went toward Rome." Without any prophetic vision or inspiration we may safely predict a serious cleavage between the upper and lower strata of the national church.

The splendid performances in Westminster Abbey and St. Paul's Cathedral are certainly impressive. But it was plain to any observer that the restless audience did not to any considerable extent join in the exercises. People came and went during the services much the same as they do at ordinary exhibitions. There did not appear to be any marked spirituality in the ceremonies. And, so far as we could form any opinion, this condition of things seems to characterize the services of all churches of the same faith and order.

Among non-conformists we met something more pleasing. Rev. Thomas Spurgeon preaches to a congregation of three or four thousand who listen

to his earnest words with the most marked attention. The stillness of the great assemblage, the manifest interest taken in the preacher's words, and the heartiness with which the entire multitude join in the service of praise give unmistakable evidence of the spirituality pervading the dissenting classes. Non-conformist congregations generally bear the stamp of this higher type of religious life.

More than once it was our privilege to listen to the fine discourses of Dr. Clifford, who wields a powerful influence in western London. Possessing a highly cultured mind and a perfect mastery of the English language, he speaks with a clearness and energy unsurpassed by any other preacher. He grapples fearlessly with the errors and shams of the present age, and with keen lance punctures the specious sophistries of modern religious adventurers. He has long held his present pastorate, nor does he show any signs of losing the confidence and esteem of his people. We were led to wonder whether the elder Spurgeon would now be disposed to regard Dr. Clifford as a leader in the "down grade" movement.

In Dr. Joseph Parker, of the Temple, we recognize a speaker of marked versatility and strength. His brilliancy surprises and dazzles sedate Canadian parsons. We are captivated by his new and striking interpretations of Scripture; but we sometimes more than fear that he sacrifices truth to his love of novelty and to his passion for making things appear different from what we thought they were. But he holds a vast congregation with a firm grip, and his printed works are exercising an influence for good over the wide world.

At Regents Park, where the Baptist church can easily be mistaken for a private residence, we had the pleasure of hearing our American Dr. Lorimer. His audience was such that but little space remained unoccupied in any part of the building. His sermon was a typical American effort—loud, spicy, serio-comic and brilliantly sententious. The audience laughed and stared by turns, as though they scarcely knew what to make of such a speaker. Dr. Lorimer's voice has become badly shattered by unnecessarily loud public speaking. But he is a marvellous man in his way, a pulpit hustler who will always get a hearing in any part of the English-speaking world.

In our rounds among the churches we did not intentionally pass by any evangelical denomination. We heard several admirable Presbyterian sermons, and a number of the warm, earnest discourses characteristic of the Methodist body. The limits of this brief article forbid any attempt to particularize in relation to either speakers or congregations.

While in Edinburgh we had a still larger number of eminent divines. Among these was the well-known Dr. Newman Hall, now almost eighty years of age. He retains much of his early vigor and tenderness, and his touching sermon resulted in leading about a dozen persons to rise for prayer in a meeting immediately following the preaching service. We also heard the distinguished Dr. White, whose literary productions are becoming of late so numerous and so widely popular. But it is only honest to confess that we failed to understand what there is in his sermons to bring such vast crowds every Sunday to hear him.

At old Tron church we heard a young Presbyterian divine reading his well-prepared theological essay; but our thoughts went back to the days of Wishart and Knox and Chalmers, whose burning words would set the world in a blaze whilst our modern neatly-dressed essayist was lighting his match. We learned from a number of intelligent Scotch church-goers that anything like earnestness or energy in the pulpit is not at all relished by the people. The gospel must be served up to them in smooth and polished periods. The rude Devil is ignored in refined circles; and Hell is too repugnant a word ever to find its way to cultivated lips. The average Scottish sermon is an intellectual feast, very soothing to the worldly conscience, and but little adapted to trouble the minds of unconverted persons. Some of the sermons, however, which were preached in our hearing, were marked exceptions to this rule. There are noble men in the Scottish as well as in the English pulpits who do not hesitate to sound the old-time notes of warning to the people to "flee from the wrath to come." We shall not soon forget the faithful sermon of good old Dr. Wilson in relation to the importance of giving timely heed to the voice of conscience, and the awful consequences of disregarding its warnings.

On the whole, our little party came to the unanimous decision that, all things considered, we would prefer the average preaching of the Maritime Provinces to the average preaching of the Fatherland. What our preachers lack in fine rhetoric and in captivating elocution they more than make up in downright earnestness and Scriptural simplicity. There seems to be more meat and less dressing in our average Canadian sermons than in those of the old country. But wiser and more impartial judges may entertain very different opinions respecting this question. We must gratefully say that there are many noble workers in the Master's vineyard beyond the Atlantic. Their faithful efforts have already had a rich fruitage, and we have no fears as to their thorough devotedness to the glorious work of spreading the tidings of salvation among perishing men.



# Messenger and Visitor

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## Editorial Notes.

—Dr. Alexander Maclaren, of Manchester, completed his seventy-third year on the eleventh of the present month. The British Weekly says of Dr. Maclaren: "The wonderful energy and vigor he displays in his pulpit work at his age is truly remarkable. He not only preaches for forty minutes every Sunday, but conducts every detail of the service, apparently without fatigue. He invariably preaches on Wednesday evenings, and his short expositions are singularly felicitous and helpful."

—The prosperous man's means of happiness are not diminished but increased by having prosperous and contented neighbors. And what is true of individuals in this respect is true also of nations: The Toronto Globe speaks wisely when it says: "The interest of honest, law-abiding people in Canada is in the main the same as the interest of honest, law-abiding people in the United States, and there are common enemies more formidable than Spaniards and Filipinos against whom it will be necessary to make common cause. In the broader sense our neighbor stands to gain by the healthy development of Canada, and Canada stands to gain by the healthy development of her neighbor." To cultivate an envious spirit and a narrowly selfish policy, is as truly a blunder as a sin, both in nations and in individuals.

—Those who have visited Cambridge, Mass., and Harvard University will remember the historic elm, near the grounds of the University, under which Washington took command of the army of the revolution. The tree has survived many generations of men, and, until a few years ago, it seemed to be enjoying a vigorous old age. But now, we are told, it is rapidly decaying, and the Cambridge Park commissioners say that it will be impossible to keep it alive more than a few years longer. The noble old tree has a high value to patriotic Americans because of the historic interest which attaches to it, and it is said it will be subject to a thorough examination in the spring and everything will be done to preserve its life as long as possible.

—The annual meeting of the Maritime Y. M. C. A. Convention has just been held in St. John, the farewell service taking place in the Centenary church on Sunday evening after the usual services in the churches. A number of leading Y. M. C. A. men were present at the Convention from different parts of the Maritime Provinces, including representatives from the Colleges, and among visitors from a distance were H. M. Moore, of Boston; John F. Moore, of New York, and J. R. Bell, of Montreal. During the convention a number of stirring and eloquent addresses were delivered. Rev. J. H. McDonald, of Amherst, was among the speakers. On Sunday afternoon a service for men was held at the Opera House, which was well filled. A very excellent address was delivered by Rev. H. B. Dixon, of Toronto. The farewell meeting was of an interesting character and was addressed by a number of speakers.

—It is evident from the comparatively small results of the Zionist movement which has for its object to promote the return of Jews to Palestine, that there is not any strong or general desire among the Hebrew population of the world to return to the country of their fathers. There being no census taken in the Turkish empire, statements as to population are conjectural and often far from correct.

## MESSENGER AND VISITOR.

Dr. J. T. Campbell, in an article in the Watchman on the subject, gives the following figures from the report of the United States Consul at Beirut, dated December, 1898, as being probably a near approximation to the facts as to the population: "Of some 200,000 souls in Palestine, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have immigrated from Europe and America, and are called Ashkenazim, to distinguish them from the Oriental Israelites, the Sephardists. Nine hundred and sixty families, numbering about 5,000 souls, inhabit the 22 Jewish colonies of Palestine which have been founded and subsidized by Europeans; ten by Baron Edmond de Rothschild, representing the Alliance Israelite Universelle; the rest by the Jewish Colonization Association and by the Odessa Company."

—The editor of the 'Saturday Evening Bulletin,' of New Glasgow, is a good deal disturbed in his mind because he has heard that the Baptists of Canada propose to send missionaries to labor among the Doukhobors now about making their home in the Northwest. He intimates that the Doukhobors are a people of so superior a type, both religiously and otherwise, that to perform missionary labor among them may be likened to an attempt

"To gild refined gold, to paint the lily,  
To throw a perfume on the violet."

and a number of other undertakings perhaps equally unnecessary. Now while we have received a very favorable impression respecting the Doukhobor immigrants, we confess that we do not know enough about their beliefs and character to assure us that they could receive no important benefit from Baptist missionaries, and on the other hand we do not know that the Baptists of Canada are preparing to undertake mission work among them. But if the Doukhobors are so far superior to the Baptists, as the 'Bulletin' appears to think, it would seem a pity to prevent a few Baptist missionaries going among them for the sake of the benefit they might receive and bring back to their brethren.

—It was an interesting experience to pass through the sheds at Sand Point where the Doukhobor immigrants were being landed from the S. S. Lake Superior and transferred to the cars of the C. P. R., last Saturday afternoon. It was a novel sight to see these people from a distant land, with their strange costumes and foreign speech, getting themselves transferred from the steamer to the train preparatory to their westward journey; the men assisting in the transfer of the baggage and the women looking after the children and their personal belongings. They are a robust, well-favored people, most of them with the rich bloom of health upon their cheeks. As to bone and stature they are, we should think, about on a par with Canadians, but somewhat more fleshy, and the sheep-skin coats (made with the wool inside) in which most of them were attired, added to their appearance of stoutness. All seemed comfortably clad. The chubby, healthy looking children formed an interesting feature of the company. The good ladies of St. John had with kindly thoughtfulness provided parcels of "goodies" for the youngsters, and it was amusing to see each little chap, as he received his quota, remove his cap and make a profound obeisance. Both old and young appeared to be patient and good humored, and though there were many little ones we did not hear a child cry during the hour or more we spent among them. Every one who has seen the Doukhobors, so far as we can learn, is very favorably impressed with their appearance and behavior. One cannot but devoutly hope that these people who have come so far from their native land in search of a home and liberty of conscience may find abundance of peace and prosperity in this new land.

## Doctrine and Life.

In the Bible lesson for next Sunday we find Jesus teaching in Jerusalem in the presence of the multitudes gathered from near and far to the feast of Tabernacles. There had been a good deal of talk of Jesus among the people of Jerusalem and the visitors come to the feast, for his fame as a teacher, a healer and worker of miracles had gone abroad through all the land. There were diverse opinions expressed concerning him. Some said "He is a good man"; others said, "Not so, but he is leading the multitudes astray." But now in the midst of the feast

Jesus appeared in the temple area and began to teach. It was a bold thing to come thus into the presence of his enemies, for already the hatred of the Jewish leaders had become bitter against him. Yet Jesus had not acted without prudence. He had waited in Galilee until Jerusalem was full of visitors, some of them friendly to himself and many others curious to see and to hear the young Rabbi, whose fame had spread over all the land. Surrounded by so great a multitude, many of them not unfavorably disposed towards himself, there was comparative safety, for the Scribes and Pharisees of Jerusalem, however much they might desire to destroy Jesus, would feel it necessary to proceed with caution for fear of creating an uproar and drawing the resentment of the multitude upon themselves. Had our Lord acted upon the advice of his kinsmen and gone up to Jerusalem before the multitudes had arrived, he would have given his enemies just the opportunity they desired to apprehend him and cut short his work. His wisdom foiled any such purpose on their part, and enabled him to declare to the people gathered at Jerusalem the great essential principles of his gospel. It is well for us to consider that courage is none the less a virtue when it is united with prudence. There is no virtue in recklessness, and a reckless courage frequently sacrifices itself fruitlessly under circumstances in which a courage joined to prudence would have been able to achieve some noble purpose.

If we enquire what was the great sin of the Jews, what it was that prevented their acceptance of Jesus and his doctrine, we find that it was their lack of moral earnestness, their disposition to dwell upon forms and superficialities and their unwillingness to put doctrine to the test of life. When they heard Jesus teaching in the temple, the question they asked was not—Is this God's truth, is it in harmony with the law and the prophets, does it find an answer in conscience,—but they asked, How can this man teach us, never having studied in the schools? The answer of Jesus to their querulous and stupid unbelief was always essentially the same. The doctrine which I teach is no invention of mine. It is God's truth and is to be revered as such. Put it to the proof and see if it is not true. If any man has the purpose in his heart to do the will of God he shall know of the doctrine, whether it be of God or whether I speak of myself. Then, again, some objected that Jesus could not be the Messiah because they knew so much about him. There seemed to be no mystery connected with his origin. They knew all about him, as they thought,—his parentage, his humble birth, his peasant life. It was all very common-place. Surely the Messiah could not come in such a way as that. Yes, answered Jesus, you both know me and know whence I am. That is easy, and amounts to little. But the essential thing about me you do not know. You do not know him who sent me. If you knew God, you would know me, for I came from him. If you knew God's truth, you would receive my word, for it is not mine alone but his who sent me. If you loved God you would love me also, for I am beloved of God. And is it not today also the lack of moral earnestness that keeps men from believing and rejoicing in Jesus as the Son of God, the same unwillingness to put his doctrine to the test of conscience and life? Is it not as true today as it was in the days when our Lord gave utterance to the sentiment, that, if any man really means to do the will of God, he will soon find that his conscience approves the teaching of Jesus as the truest and fullest revelation of that will which has been given to the world?

Jesus Christ offers himself,—not merely his doctrine only, but his life, his death, his resurrection, his spirit, as the satisfaction of man's greatest needs. "If any man thirst let him come unto me and drink." Does the cup which Jesus gives men to drink really quench the thirst of the human soul? Does it do more, does it overflow every heart that receives it in streams of blessing that enrich other lives? Paul, and many since his day, have testified to Christ's power to satisfy. If Christians in this present day are not finding in Christianity—so profound a satisfaction as Jesus promised and as Paul experienced, is it because of any failure at the fountain head, or is it rather because Christians at the present day try to mingle a great many things in that cup of blessing, which have no affinity with that spirit which the true believer receives.

Sunday religious throughout in behalf dents of chapel for profit to Baptist Eccles. develop Opportun propriate vice mess Rev. W. ing gradu Chute, Z. A. Eaton H. McInt In the church, b The Pres provided There was students of the con Addresses were give Keirstead speakers, spoke to t ence, poin of almost portance, claims of Hon. Dr. son, G. R. Freeman, of McMas R. G. Hal These b service, enjoyed at the ideals of contin charged e well-being life, these By means of that lar our life, a host of d these scho We can can have for good u

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## Acadia Notes.

## DAY OF PRAYER FOR COLLEGES.

Sunday, the 13th inst., was observed at Wolfville by religious exercises, appropriate to the day agreed upon throughout evangelical Christendom as the day of prayer in behalf of students. At 9 a. m. the teachers and students of the College and Academy met in the College chapel for a service of prayer, which was a season of profit to all present. At the morning service in the Baptist church the Rev. H. R. Hatch preached from Eccles. 11: 9. "Rejoice, O young man in thy youth," etc., developing therefrom the subject "Joy and Judgment or Opportunity and Responsibility." The sermon was appropriate and impressive to a high degree. At this service messages were read from Wm. Cummings, Truro; Rev. W. E. McClutrye, Chipman, N. B.; and the following graduates of the College: Revs. Dr. Kempton, A. C. Chute, Z. L. Fash, W. H. Warreu, G. O. Gates, and C. A. Eaton; Dr. Theodore H. Rand, of Toronto; and C. H. McIntyre of Boston.

In the evening there was no service in the Baptist church, but instead a meeting was held in College Hall. The President of the College presided, and music was provided by a choir composed of College students. There was a large attendance, not only of teachers and students from the three institutions, but also of the people of the community. It was a meeting of great interest. Addresses of a deeply spiritual and impressive character were given by Dr. Sawyer, Rev. Mr. Hatch and Dr. Keirstead. It was especially gratifying to the other speakers, and to all present, to hear Dr. Sawyer, as he spoke to the students out of his ripe wisdom and experience, pointing out how the days of student life are days of almost constant crisis, and, consequently, of vast importance, and entreating the young people to lay to heart claims of Christ. At this meeting letters were read from Hon. Dr. Parker, J. Edmund Bars, Revs. W. H. Robinson, G. R. White, W. C. Goucher, W. B. Hinson, J. D. Freeman, President Butler of Colby, Chancellor Wallace of McMaster, Dr. Black of the MESSENGER AND VISITOR, R. G. Haley, H. T. Ross and B. H. Eaton.

These brief messages, with those read at the morning service, were reminiscent of the spiritual blessings enjoyed at the Institutions in days past, appreciative of the ideals cherished and the work done there, expressive of continued interest in the welfare of the schools, and charged especially with fervent desire for their spiritual well-being. Full, as they were, of wisdom, warmth and life, these messages were a delightful feature of the day. By means of them we were made to feel the heart-throb of that larger fellowship in which as institutions we have our life, and, thankfully, to realize afresh the fact that a host of devout souls are by daily intercession binding these schools "by gold chains about the feet of God."

We cannot believe that a day so rich in its influences can have passed without producing lasting impressions for good upon many hearts.

## THE FORWARD MOVEMENT.

I am glad to announce that the officers of the Board were able, early in January, to inform the American Baptist Education Society that there had been received by the treasurer of the College, in behalf of the Forward Movement Fund, the sum of \$15,000.

In response to this information the treasurer received a few days ago the cheque of the Society for the *pro rata* amount of Mr. Rockefeller's pledge, less the tax of the Society.

We have now entered upon the second year of the work of collecting, and the earnest hope is cherished that there will be such prompt and loyal regard to all obligations that, by January, 1900, the Board will be able to report a second fifteen thousand dollars in hand. Indeed, wherever subscribers have the means, and could as well do it as not, would it not be an excellent thing if they would redeem their pledges in full, as early as possible? Thus the risks of time would be lessened, the Board would be able sooner to cancel debts and save interest, and the sooner to secure the fulfilment of Mr. Rockefeller's pledge. Rev. W. E. Hall, North Street, Halifax, who is serving the Board as collector, will do his part with all fidelity. With a cordial response by all those who have been good enough to subscribe, we shall soon begin to feel in a generous degree the relief which the new fund was designed to give. T. TROTTER.

Wolfville, February 17.

## The British Columbia Baptists.

Three months have passed since we left the land by the stormy Atlantic to engage in the Master's work on this side of the continent. We are reminded by the passing time that we promised our many friends that we would from time to time write to the MESSENGER AND VISITOR of our work in this interesting and progressive province.

Dr. Spencer has been keeping you informed in a general way of the work and its needs, but now he has returned to his home in Ontario. Bro. Rose and myself received a warm welcome from those who were looking for us. Several places of service were open and waiting anxiously

for some one to go forward with the work. Bro. Rose went to Nelson, in the gold country of B. C., and I came to the Island to enter upon the work in this country field. Since settling at Nelson Bro. Rose has been ordained and had the privilege of baptizing several and more are now awaiting the ordinance. He writes me that there is considerable opposition to Baptist principles in Nelson. There is no doubt that we have the right man there to make those principles a power for good, and you may expect to hear glowing accounts from him and his work.

On account of the Immanuel Baptist church in Victoria being pastorless, I have been dividing my time between that church and the little flock here at Saanich.

Saanich is a peninsula jutting out north of Victoria. It is about 20 miles long and with an average width of 5 or 6 miles. For several years services have been held in various parts of the field. When Bro. Walter Bars was pastor of the First church of Victoria he spent some time in evangelistic services among the people of Saanich, and his name is revered by many yet. Recently the "Local Preachers Association" has been holding regular services at one point and some irregular meetings at other places. It is to gather up the scattered fragments of this work and form a compact church to which I have been called. Already our church has been organized with a membership of twelve.

Our constituency is unique and strong. Deacon Spotts (colored) was a charter member of the Second San Francisco Baptist church, also a charter member of First Victoria, and now of Saanich. Deacon Sluggett, of Church of England descent, a member in Ontario, charter member of Victoria First, now of Saanich. We have eight male and four female members, so our church would not be endangered if the women did vote. The matter of enlargement is still in question, but we trust that the old and powerful truths shall make way in this section where ritualism has wrought its usual work.

Having no meeting house we worship in a hall, and according to custom and privilege in any school house where it seems profitable to do so. Location and building will be a consideration when more permanent work is accomplished.

Of the work throughout the province I cannot write in detail, but only as it comes to my knowledge.

Dr. Spencer declined the work of superintending the missions and the Board called Bro. Coombs, who has accepted the position. He is well known in B. C., having been pastor of the Calvary church in Victoria. He has already entered upon the work. Bro. Stackhouse has felt himself called to Rossland to succeed Rev. J. H. Best, who has gone East.

The First Vancouver church is seeking to get one of our foremost men of Eastern Canada to come to their aid. There are no sinecures in British Columbia and whoever comes must have some of the element of sacrifice in their characters. The Emmanuel church of Victoria is still vacant and seeking for the right man. There are other places that need missionary pastors and the Board have them constantly in mind. The number of these fields in which men could be placed is always greater than can be judiciously occupied on account of finances. Many of these fields are in isolated parts and cannot well be grouped with others, and that, makes the expense of opening up fields doubly difficult. As one after another of the present churches becomes self-supporting the work will be enlarged. With these pressing needs about them the members of the Board have hard work to keep to their law, "No debt to be incurred."

The Baptist church in B. C. has cause to be proud and profoundly grateful for the number of able men in its ranks. Men whose business ability and devotion insure success to any cause they espouse. A. J. Pineo, M. A., on the staff of the High School of Victoria, holds an enviable place as an educationalist in the department of science. A. B. McNeill, principal of the North Ward school. O. H. Cogswell, B. A., who has been a teacher for eight years in the public school, now in customs department. J. L. Beckwith, an alderman of the city. William Marchant, our treasurer, a member of the school board and in the customs department, and in fact about all good works. If we have not the tangible wealth we have a force that ever indicates progress, brain power backed up by consecration. Only one pastor in the city at present, Rev. R. W. Trotter, who is a host in himself. He needs no introduction to the readers of your paper. As an evangelization force there is the "Local Preachers Association" with the following members: Haynes, Huggett, Sluggett, Marchant, Pineo, Cogswell, McDermot, the last will eventually enter the regular ministry.

At the annual Convention last year all the features for progressive church work were outlined. Home Missions, Sunday School, Foreign Missions, Education, Literature, Temperance, B. Y. P. U., etc.

Of course Home Missions is the great question of the hour, next comes the matter of Education.

What plan of work will be adopted is uncertain, but it will be that which can be handled and made subservient to the interests of the work at large. Bro. Pineo is working at the question with great care and patience. There is not a college in B. C. Those who can first found and equip a moderate but complete university will make

rapid strides thereafter. We hope that some of our gold mines of Kootenay will eventually turn out an educational institution according to our needs. In this connection I may say that there is now an opportunity before us of founding hospital work of great importance. Dr. Ernest Hall, a Baptist of Victoria, a graduate of Toronto, Edinburgh, Berlin, has been "casting out devils," as he calls it. In fact he has been treating, with very limited room and appliances, a number of hopelessly insane women. Thirteen have passed through operations, four have been wholly restored and several of the others have been greatly benefited. Invitations are being received by him to visit insane asylums for the purpose of investigation and treatment of cases. He hopes this is the dawn of day for many who are bound to mental darkness for this life.

On every hand the work demands great things, and it must be that all should feel a deep interest in the good work.

While we realize in some measure that we have good forces, according to the number, we stand appalled in the forefront of the conflict with sin of every description by every class.

The workers of the far West sincerely ask your prayers and contributions to help forward the work in which they are engaged.

H. H. SAUNDERS.

Saanichton, Vancouver Island, B. C.

## The Word Made Flesh.

On the streets of a certain New England town may be seen, almost any evening, an aged man who has made himself a bulletin board for Scripture texts. From the crown of his hat to the soles of his boots, the most striking and urgent gospel invitations are clearly written upon his clothes in white letters. He carries in one hand a wooden sword appropriately inscribed, and in the other a small blackboard written on both sides with messages of peace. He seeks conspicuous places, where the light is strongest and the people throng, and now and then turns so that all the texts may be seen.

It may be that some have been reached with the gospel in this way, that otherwise might have remained untouched; but it is also highly probable that on those same streets many others carry more real gospel invitations in their lives than that man carries on his clothes.

There are Bibles enough in all our homes, but there is a crying demand for men and women who have made the Word flesh to dwell among us. It is being made increasingly clear that the Christ whom the world sees is the Christ seen in the lives of Christians.

Christianity has never been made known by edicts or proclamations, but by the lives of those who have lived its truths. This does not mean that there should be less proclamation, but more consecration of life. How shall we make the image clear in our lives, that men "may take knowledge of us that we have been with Jesus?" Oh! that question carries the answer as well. We must tarry in His presence if we would make His image clear.

Nictaux, February 6.

J. W. BROWN.

## Ordinations and Associations.

It has been stated that the recent resolutions of the N. B. Western and Southern Associations substitute ordination by an association for ordination by a church. Neither of the resolutions, however, hints at such. The expression "that the association act as council in the case," occurs in each, and therefore, puts it beyond reasonable doubt that the purpose is to advise not to ordain. If advice to ordain be held tantamount to ordaining, then all ordination councils have ordained and not the individual churches; all councils have, therefore, been sinning against church independence and prerogative. Not a single argument has been advanced concerning the association in this matter of usurping the functions of the church, that could not with equal force be applied to all the ordination councils that have ever been held.

Again, it is held that we are departing from scripture precedent, or are at least not inquiring therefrom. Are our associations, which are really yearly councils of the churches, unscriptural? Or is it only for ordination advice that they are unscriptural? We would be glad to learn of the passages which teach that a vastly more representative yearly council is not as much qualified to advise regarding ordinations, as the smaller council, called often more to suit the convenience and ends of a church than of the body. Which of the two, think you, is more in line with the scripture injunction "lay hands suddenly on no man?"

J. B. CHAMPTON.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.



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

### Old Butts.

BY REV. MITCHELL BRONK.

"Old Butts! Old Butts! Old Butts!" They were not what you would call very bad boys, who stood there by the gate singing out these words, and now and then throwing a stone at the door of the tumble-down house. George Matthews, the oldest of the three, was indeed inclined to be wild; yet his wrong doing was usually of a thoughtless and impulsive sort. The other two, Philip North and Nicholas Bley, were generally regarded as manly and well-behaved. The boys and girls of Ridgewood never seemed to think it wrong to persecute old Butts. For years he had been the object of innumerable schemes and jokes. No one undertook to defend the old man, and few pitied him. He was a hardened sinner and outcast and drunkard, whose wickedness had long ago driven away from him relatives and friends; he shunned everyone, and repulsed roughly every kindly overture. The fact that he was always on the lookout for the boys who tormented him, that he threatened them with hard words and with his shotgun, and that he set his dog to chase them as they passed his house, only served to make them more persistent in their mischief.

The three boys had been over to Jones' Pond that Saturday afternoon, looking at a rowboat which Philip's father talked of buying for him, and on their way back they stopped, half out of habit, here in front of Butts'. George began to call out to the old man, and to throw small stones against the door. Phil and Nick had never done that before, but they followed, carelessly, the example of their companion.

"He's off, and the dog's with him," said George, at length; "you may be sure of that; and I have a great idea; let's roll that chicken-coop behind the house there, around in front, and set it up against the door; we can do it before anyone comes along, and won't old Butts be jolly mad when he returns home!"

It took them only a few minutes to follow out George's suggestion. The other two boys were not so brave in mischief making as their leader, and as they turned around after placing the coop carefully against the door, they looked anxiously toward the street to see if any one had seen them. Of all persons in the world, there, right by the gate, was Miss Holmes! The two boys could not look her in the face, and even George blushed and looked ill at ease. They belonged to Miss Holmes' Sunday-school class, and in a boyish way fairly worshiped their teacher. She waited for them at the gate. They understood Miss Holmes well enough to know that she would not proceed to scold and lecture them for what she had seen, but they certainly expected some kind of a rebuke. In this they were mistaken. She greeted them pleasantly, and as they walked along the street together, inquired about their school work for the week and about the games they had been playing that Saturday holiday. When she left them, down in the village, George broke out:

"Gracious! but I thought she would give us a talking to! She's a queer woman, Miss Holmes, isn't she?"

The Sunday-school lesson the next day was about the call of Matthew. The last verse in the passage which they studied was Christ's words, "They that are whole need not a physician; but they that are sick." As Miss Holmes closed her Bible, at the end of the lesson, she dwelt upon this thought, and explained it in detail to her dozen boys. She told them how Jesus meant that the wicked, rougher, and more uplovable men were, the more they needed his love and gentleness and salvation; and how his followers ought always to be on the lookout for such diseased souls, whom they might try to relieve and cure. She spoke of how, frequently, when men are thus sin-sick, they have their badness aggravated and intensified by the people among whom they live. Her closing words were:

"Now boys, I want each one of you, whether you call yourself a Christian or not, to try to be like Christ in this respect, to try to heal some soul of its wickedness, and not to make any heart harder and more evil than it was before." She did not look at George and Phil and Nick as she said this; but to the trio her words had a peculiar significance, and at any rate they thought that what she said was meant for them.

George Matthews was a great boy to have, "cleas"; nor were they always plans for mischief-making. That next Monday he was quiet and thoughtful, and when he approached Phil and Nick at the close of the school his companions knew that something was up.

"I'm going to see Miss Holmes; you come along; you'll hear the rest when we get there."

George was out of breath and rather embarrassed, as they faced Miss Holmes in the parlor of her father's house, but he summoned up courage and explained why he and they had come.

"You see, Miss Holmes, we're awfully sorry that you saw us plaguing old Butts, and fixing up his door, last

Saturday. We didn't mean anything bad, but we're sorry we did it; and ever since you talked to us yesterday about trying to help hard cases like old Butts, and not doing things to make them meaner, I've been wondering if we couldn't do something to cure the old man a little. I thought that maybe we could go up to his house next Sunday before church, our class and some more of the boys and girls from the Sunday-school, and hold a sort of prayer meeting there; at any rate, you could pray, and we could read some Bible verses and sing, or something like that. I've heard it said that Butts hasn't been inside of a church for more than twenty years, and it might do him good."

When George had ended his hurriedly-delivered speech, Miss Holmes looked happy and pleased. At first, she smiled at the thought of George's plan of a prayer meeting, but then her face became sober and thoughtful. After a moment, she said:

"Your idea is in every way praiseworthy and noble, George, but let me suggest that we change the plan a little. I'm afraid that if such a company of us were to seek admission at Mr. Butts' house, we would only be met with repulse. My idea would be that, before trying to hold a prayer meeting there, we endeavor to soften his heart a little in some other way. You know that he is very poor; I doubt if he often has much to eat. He doesn't work, and what little money he gets is spent for liquor. You know how dilapidated his house is on the outside, and it is probably much worse within. Now couldn't we go there, some time when he is away, and tidy up everything, and leave a lot of provisions, and some clothing and books and papers, and a letter explaining that you boys and girls wished him well?"

The boys entered at once, and with enthusiasm, into Miss Holmes' scheme. It was arranged that they should invite the others to join in the work, and that a meeting should be held at her home the next Thursday evening to consider the matter. It was amazing how the news about old Butts' "surprise party" spread among the boys and girls of Ridgewood! Some of those who had been his worst tormentors wanted to help. Many, of course, became interested in the project simply for the fun's sake, but a current of pity and sympathy for the old wretch, who had been for years the town's disgrace, rapidly set in. The grown-up people looked on with wonder and probably distrust, but said nothing; they had seen many attempts made, unsuccessfully, at the reformation of old Butts.

On Friday morning of the following week, one of the boys learned by chance that old Butts intended to go fishing the next day, up at Radley Lake. That was a long way off, and it could be taken for granted that he would be absent nearly all day. This would be a most opportune time for the "party," and word was passed around. Everything was in readiness, and they met in front of the school-house Saturday morning. There must have been at least thirty boys, and half as many girls. Miss Holmes was the only grown person in the company. They marched, with their generous burdens, to the house. One of the neighbors assured them that Butts was certainly away. They entered by the back door, which was never fastened. Some of the boys set to work to clear up the yard and to chop into firewood a big log that lay back of the house. Inside, Miss Holmes directed everything. The girls scrubbed, and cleaned, and mended. A few pretty lithographs, with improvised frames, that had been brought along, were hung on the walls. Two of the boys, who were handy with tools, made various repairs around the house. Glass was provided, and Ned Baker, who could "do anything," as the others said, set a number of empty window panes. The cupboard shelves were covered with clean papers, and then loaded with the provisions. Over a chair they hung a lot of men's clothing, not new, but in good condition, which they thought would fit Butts. It was nearly noon when everything was finished. On the table they left this note, which George Matthews had written and copied on his father's typewriter:

"DEAR MR. BUTTS: It was Miss Holmes, Sunday-school class and some more of the boys and girls of Ridgewood, who came here while you were away. We hope you won't be mad because we made ourselves at home. Some of us have acted mean toward you in the past, but we want you to forgive us."

No one ever knew what happened when the old man came home that evening: Was he angry at first? people often wondered. If so, his anger could not have lasted long; for indeed his heart was touched at last.

That following afternoon a man came into the Sunday-school room whom Mr. Rogers, the superintendent, did not recognize at first. He asked if he might go and sit with Miss Holmes' class. Mr. Rogers wondered at his request, but conducted him to the little room where the class met. Miss Holmes and the boys recognized their visitor at once although the change in his appearance was really startling. His beard had been closely trimmed, his hair was neatly combed, and his clothing carefully

brushed and arranged. There were evidences upon his face of the years of dissipation and hard life; his hands trembled and his eyes were cast down; but there was something dignified and gentle about his bearing; and it did not seem possible that this respectable middle aged man was "Old Butts." Miss Holmes manifested no astonishment; she greeted him with a friendly hand shake, and "We are glad to see you, Mr. Butts," then went on with the lesson. At the close of school she said, "We hope that you will come again; as often as you can."

For several weeks he was not absent a single Sunday. Then, at Miss Holmes' suggestion, he joined the Bible class of the school. At first he did not attend the church services, but now he is regular in this also. Though modest and retiring, he does not keep aloof from the people. Through the efforts of Miss Holmes and the pastor, he has been brought to know Christ as his Saviour, and is soon to be received into the church as a member. He is rapidly becoming popular with the boys of Ridgewood, and George and Phil and Nick are his warm friends. He takes them fishing with him up to Radley Lake, and tells them many things that boys always want to know about the out-of-door life with which he is so familiar. Almost never now is he called Old Butts.—The Standard.

### \* \* \* Robbie's Temptation.

Robbie Norris wanted a watch, especially after he put on long pants and felt that he was a man. He turned over a great many schemes to earn one, but had never succeeded. His father laughed and suggested a "Waterbury," but Robbie declared he would have a good silver watch or he would have none at all.

A day or two after he was fourteen years of age something very strange occurred. He was walking along a certain avenue in the early morning, on his way to do an errand for his mother, when he found a gold watch and chain. He could scarcely believe his own eyes, but picked it up quickly and slipped it into his pocket. The first moment he found himself alone within his own room, he took the watch out of his pocket and turned it over and over. "Ge whizz!" he exclaimed, "it is a beauty, though. I wonder who lost it! Some of those rich men who were here prospecting yesterday, I suspect; but they are miles away by this time, and the watch is mine just as sure as if I bought it. I wonder what the boys will say when they see me carrying a gold watch! Spect they'll want to know where I got it, but I shan't tell them. Guess I'll run downstairs and show it to father and mother. No I won't, either. They'd be sure to advertise it in some old paper. I'll just hide it away for a week or two, and then, perhaps, I can make our folks believe Uncle Jack sent it to me from California," and with a long, lingering, parting look, he locked it up in his trunk, and ran downstairs, whistling gaily.

All that day he could think of nothing but the watch, and as soon as school was out he hastened home to look at it again. Several times during the week he dressed up in his best clothes and slipped the watch into his vest-pocket to try the effect. How the chain glittered over his blue vest! Not a boy in school had so handsome a watch. If he only dared to wear it!

Two weeks later, on Friday afternoon, when he was to give a recitation, he determined to carry the watch. He wanted to surprise the boys and see what they would say. While he was reciting the chain was seen suspended from his vest pocket to a convenient button hole. At the close he paused a moment on the platform to take out the watch and look at the time.

Of course, after the school was out the boys all wanted to see the watch and know where he obtained it.

"That's a secret," laughed Robbie, "I'm not going to tell any one. I didn't steal it though."

"Don't s'pect you did, you lunkhead. Let's see your old turnip," called out a very rough boy, jostling against Robbie's arm.

"No you don't, Joe Mitchell!" exclaimed Robbie, clapping his hand down tightly over his pocket. "You wouldn't look at it two minutes before you'd break it."

"Ah-h you!" exclaimed the boy, disdainfully.

"Does it keep good time?" asked another.

"You bet your life!" exclaimed Robbie proudly.

"Is it a stem-winder?" asked another.

"Yes, it is a stem-winder. Anything more you'd like to know?" snapped Robbie.

"Mr. Holdcraft lost his watch," spoke up one of the boys.

Robbie started guiltily, but no one noticed, because some one was asking, "Who is Mr. Holdcraft?"

"Why, don't you know?" said the boy. "He is the old gentleman that is visiting up to Judge Lamont's. He is Mrs. Lamont's father. He thought an awful lot of the watch because it belonged to his son, a Rough Rider who was shot in Cuba."

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The Young People

watch; all but Robbie, and talked the rest of the way of nothing but the Spaniards, Cubans and Rough Riders. Robbie was glad when he reached the Jane that led up to his home. He began to feel very guilty. It was bad enough to want to keep anybody's watch when it didn't belong to him—but a dead soldier's when his father wanted it! Robbie was disgusted with himself. Yet again, how did he know it was the watch that Mr. Holdcraft owned? So he again locked it in his trunk, but became so miserable in consequence, that his mother thought he was sick, and suggested a dose of castor oil. One day, as he was passing through the sitting room with a downcast look, his mother said to him.

"If you have done anything wrong, make it right, my boy, if you want to be happy."

"Who said I did anything wrong?" he asked roughly, to hide the tears that were struggling to come up in his eyes; but his mother's words followed him all the rest of the day, and when he came to lie down at night, he said to himself, "Mother is right. If I ever want to be happy again, I've got to find out about that watch; but I've had it so long now, I am ashamed."

A few days later as Robbie was on his way to school, he met old Mr. Holdcraft coming down the avenue. Quick as a flash he darted back home, secured the watch and was in time to meet Mr. Holdcraft before he reached the house.

"Please, sir, is this yours?" he asked, holding up the watch.

"God bless you, my boy! My Harry's watch! Where did you get it?"

Then poor Robbie explained everything with tearful eyes and trembling fingers.

The old gentleman, pitying the boy's distress, said, "Well, never mind, my fine little man. It was a great temptation, and if some other boy had found it I might never have seen it again," and he insisted on his taking a silver dollar.

"I don't deserve it," said Robbie. "I ought rather give you a dollar for making you wait for your property so long."

Robbie took the dollar, however, and when his school-mates ask where is his watch, he takes a silver dollar from his vest pocket, and exhibits it with a smile, without further explanation, but to himself he often says:

"I would rather have this than that gold watch, because I came by it honestly. Don't catch me keeping other people's property again!"

Robert Norris is now his own happy self again.—Christian Work.

A Punctual Man.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveller. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at two o'clock." And, to the amazement of the traveller, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

Woman's Greatest Charm.

The New York Press has been collecting opinions, as to what constitutes "woman's greatest charm." Here are a few of the opinions:

Grace of expression is pre-eminently woman's greatest charm.

I think woman's greatest charm is neatness.

It is my unalterable conviction that a kindly, gracious manner is a charm greater than any beauty of face or form, sparkling wit or various accomplishments.

A woman's greatest charm lies in her power to love.

Take my word for it, girls, and be natural. Therein lies your greatest charm, and in the long run you will come out ahead.

I should say that it was womanliness, as every man loves a womanly woman.

There is no single quality in human life that comes nearer the very heart of manliness than the unbending sense of duty that cannot be bribed or cajoled or seduced. If the home, the school, and the church do not reinforce that, they fail in their mission.—Watchman.

EDITOR,

J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—February 19.

B. Y. P. U. Topic.—Conquest Meeting: Leaders and Triumphs in India and Assam. Alternate Topic: Palm tree Christians, Psalm 92:1-15.

Daily Bible Readings.

- Monday, February 27.—Ezekiel 1. The God of Zion in Symbol. Compare Isa. 6:1-4. Tuesday, February 28.—Ezekiel 2. God's command to Ezekiel (vs. 1, 2). Compare Jer. 1:7, 8. Wednesday, March 1.—Ezekiel 3. The sweet roll from Zion (vs. 1-3). Compare Ps. 19:10. Thursday, March 2.—Ezekiel 4. The seat of Zion, to suffer (vs. 1). Compare Isa. 3:1. Friday, March 3.—Ezekiel 5. Slight hope for Jerusalem (vs. 1-7). Compare Duét. 32:22-24. Saturday, March 4.—Ezekiel 6. Purpose of this destruction (vs. 10). Compare Ezek. 22:16.

Prayer Meeting Topic—February 26th.

Palm tree Christians, Psalm 92.

This Psalm celebrates in joyful strain God's righteous government of the world. This is manifest in the overthrow of the wicked and the final triumph of the righteous. Verses 12-14 contain the lesson from which our topic is drawn. This lesson teaches that,

1. The palm tree Christian is upright. Strongly rooted in the soil the palm tree lifts its rugged trunk straight toward the heavens, having its top alone crowned with a knob of beautiful foliage. The Christian, planted in the house of the Lord, carefully attendant to the privileges of God's house, seeking earnestly to know God's will, that he may do it, will grow upward like the palm tree. With a holy ambition will they aspire heavenward knowing that his citizenship is in heaven. If we are firmly rooted in the "house of the Lord" we shall grow toward the Lord, our lives becoming more upright with each additional truth lived.

2. The palm tree Christian is strong. "He shall grow like a cedar in Lebanon." The date-palm and cedar are selected as the loveliest images of undecaying vigor and perpetuity. Among the prophets and poets they are the favorite emblem for whatever is grand and magnificent. Let us learn from them that to uprightness must be added strength in Christian character. The sapling may be upright but it is not strong. It becomes strong only as its roots feed upon the rich soil and as it endures summer's heats and winter's blasts. You become strong only as your life is nourished by that of Christ and as you unswerving do his will. If you choose such a course you must battle with many opponents and climb many hills of difficulty. But they that wait on the Lord shall renew their strength.

3. The palm tree Christian is beautiful. "They shall be full of sap and green." The palm tree is an evergreen. Throughout the year, in the winter's cold as in the summer's heat, the palm continues green. This makes it a thing of beauty. So, too, uprightness and strength are not enough for a fully rounded Christian life. Planted in the house of the Lord, enriched by the grace of Christ, the Christian life becomes beautiful. To cedar-like strength will be added the sweet qualities of mercy. That holy life, within which is the source of all true life, will manifest itself in all we have to do until the very beauty of the Lord our God shall rest upon us.

4. The palm tree Christian will be fruitful. "They shall bear fruit in old age." The date-palm is one of the most fruitful of trees. In its maturity it produces from three hundred to six hundred pounds of fruit. Upright-ness and strength crowned with beautiful foliage but no fruit would not fulfil the mission of the palm tree. There must be fruit. If the Christian life is to fulfil its mission it must be fruitful. It must bring blessing into other lives. It must yield the peaceable fruits of righteousness. It is the fruit bearing life that is really beautiful. We have seen the fruit tree in June snowy with blossoms and it was beautiful. But it was merely the beauty of promise. We have seen that tree in October laden to the ground with luscious fruit. Then it was beautiful, not with promise but with fulfillment. From soil and air and sunlight it had taken during those months the nourishment necessary to bring the fruit to perfection. From God's Word, God's house and God's presence take spiritual nourishment and the glorious promise of your life will mature into golden fruitage ready for the Master's table when his hand shall reach down to pluck it. R. OSGOOD MORSE.

Among the Societies.

TORRHOOK B. Y. P. U.

We are pleased to report deep interest in our work. The attendance is good and the devotional service weekly is much appreciated. We have also a large S. L. C. class ably led by Stephen Rodgers, B. A. February 9. W. C. Parker, Sec'y.

HANTSPOUR B. Y. P. U.

Our Society has been silent for sometime; but that is no sign we are dead. We have good meetings every Monday night. We have 87 members, including

active, associate and honorary. Quite a number of our members are away, but we hear from them from time to time. Sometimes the news is quite cheering. We have no conversions to report this last six months, but mean to keep on praying. Our last business meeting was held in October, when the officers were changed, and we are resolved to do better work this coming half year. February 6. A. COALFLEET, Sec'y.

SEAL HARBOR, GUYSBORO CO., N. S.

Although our B. Y. P. U. has not been heard from for some time we are glad to say we are yet in the land of the living. Our prayer meetings are held on Saturday evenings, which are largely attended, spiritual and interesting, and we are led to feel that God is blessing our Union. On January 2 our annual business meeting was held, when the officers for the coming year were elected. We are looking for great blessings this year and would ask the sister societies to remember us at a throne of grace that God's richest blessing may rest upon us down here by the sea. BERTHA LANGLY, Cor. Sec'y.

NORTH BROOKFIELD, N. S.

Our B. Y. P. U. is not often reporting through your columns and so we thought it wise to send a short report. We have at present 49 active members and 16 associate. We have just elected the officers for the ensuing half year as follows: Pres., A. W. Hendry; Vice-Pres., Nellie M. Bars; Sec'y, Ella M. Mager; Treas., Raymond T. Morton. Our Union meetings are held every Sunday night in the month and are well attended. We have a Sacred Literature class with a membership of twenty-two, which meets every Friday night. Our pastor, Rev. G. C. Crabbe, is the leader. These meetings are especially interesting, and through their instrumentality we hope to obtain clearer views of our Creator and his character and purposes. Our Union is moving steadily forward and by God's grace we are striving to be "true-hearted, whole-hearted" Christians, and "meet for the Master's use." ELLA M. MAGER, Sec'y.

HALIFAX, N. S.

Quarterly meeting of District B. Y. P. Union was held in the North Baptist church Friday evening, January 27. A large number of members were present from our various Unions. After opening exercises conducted by District President W. A. Freeman, a devotional meeting was led by North Union President, Nelson B. Smith. The topic selected was "Soul Winning" or "Winning Souls for Christ." The leader suggested that if each one would win at least one soul for Christ in a year what a mighty out-pouring of the Holy Spirit there would be in the hearts and lives of our Unioners. Each Christian was urged to try and by so doing, would not only lead a thirsty soul to the Living Water, but they themselves would be refreshed and stimulated for still greater service for the Master. Special prayer was offered for the blessing of God to rest upon and direct our County Missionary, P. S. McGregor, in his noble work. He needs our prayers as well as our financial support. Our district meetings gives us a grand opportunity to become better acquainted with each other, and thus extend our interest in a social way. After singing "Blest be the tie that binds our hearts in Christian love," we separated with a greater desire, kindled within us to win souls for our Master's kingdom. M. M. H. February 2.

AMHERST, N. S.

On the evening of Jan. 24th the B. Y. P. U. of Sackville, N. B., paid Amherst B. Y. P. U. a fraternal visit which was enjoyed exceedingly by our Union and, we trust, by our visitors as well. Very brief but telling speeches, music, refreshments and social intercourse constituted the order of exercises. One incident of interest to every B. Y. P. U. member of the Maritime Provinces was the presentation, by Judge Emmerson, President of the Maritime B. Y. P. U., of the beautiful S. L. C. banner to the Amherst Union, which, by virtue of having sent in the largest number of successful examination papers, becomes the custodian of the banner. It, perhaps, has escaped the minds of some that in the S. L. C. competition, which embraces all the United States and the Dominion of Canada, the Maritime B. Y. P. U. won the banner four successive years, from 1892 to 1896 inclusive. When in 1892 Rev. J. H. MacDonald went to Indianapolis some one there asked him why he came away from Nova Scotia? He replied, "I came to take back the banner," and verily he did so greatly to the surprise of all. Many then expressed the opinion that our cousins across the border had not really entered into the contest else this could not have happened, and of course it would not occur again; but when this state of affairs continued for four years that theory was dispelled. Not until the autumn of 1898, however, was a permanent award of the banner made. And now the Amherst Union (and we feel sure the whole Maritime B. Y. P. U. joins us) most heartily thanks the International B. Y. P. U. Executive for this decision and for the banner. The banner, which is a very beautiful one, was a gift to the International Executive from A. A. Ayer, Esq., of Montreal. Our Union reports six new active members since our annual meeting in July last. The S. L. C. class, taught by our pastor, J. H. McDonald, is made so interesting and instructive that it is largely attended, and those who do not or cannot go are greatly the losers. Our officers for the current term are: C. L. Martin, Pres.; Frank Smith, Vice-Pres.; Miss Margaret Wood, Rec. Sec'y; Miss Mary L. Bent, Treas.; Mrs. J. A. Christie, Cor. Sec'y; Miss Humeon, Supt. Junior Union. February 10. H. R. CHRISTIE, Cor. Sec'y.



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Parla Kimey and its missionaries, that many more souls may be won to Christ this year on that field and that those lately converted may continue faithful unto death. For our Missionary societies that every woman in our churches may become interested in this work.

The treasurer of the W. B. M. U. states that \$200 Jess has been contributed for Foreign Missions this quarter than the corresponding quarter last year. How is this, my sisters? Shall we blame la grippe? No doubt the prevailing sickness and the inclement weather has prevented many public meetings from being held, and the treasurer of W. M. A. S. and Mission Band may be so prostrated by illness that she cannot send the money. We shall hope for returning health with the lengthening days and brighter sunshine. With thankful hearts may we redouble our diligence for the five months to come. Just think, only five months and the year's record will be closed. Will each one please think carefully over this subject and ask, Am I to blame in any way for this state of affairs.

A Little Child Shall Lead Them.

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes. "What is that for, dear?" he asked. "So that I can get the Lord's part out of it." And when she got it into smaller coins she laid out one tenth. "There," she said, "I will keep that until Sunday." And when Sunday came she went to the box of offerings in the church vestibule, and dropped in two dimes. "Why," said her father, as he heard the last one jingle in, "I thought you gave one tenth to the Lord?" "I said one tenth belongs to him, and I can't give him what is his own. So, if I give him anything, I have to give him what is mine."

Better Than Gold.

"I shall give that to the missionaries," said Billy. And he put his fat hand on a little gold dollar, as he counted the contents of his money box. "Why?" Susie asked. "Cause it's gold. Don't you know the wise men brought Jesus gifts of gold, and the missionaries work for Jesus?" "Stillness for a little while, then Susie said: "The gold all belongs to him anyhow. Don't you think it would be better to go right to him and give him just what he asks for?" "What is that?" Billy asked. Susie repeated softly: "My son, give me thine heart."

Yarmouth Notes.

Since our annual gathering in August, at Truro, we have held two public meetings in Yarmouth County. At the Yarmouth County Quarterly Meeting at Carleton, Sept. 6th, according to previous arrangement, the W. M. A. Societies had their first public meeting with that body. Time, from 3.30 p. m. until close of the afternoon session. The County Secretary took charge of the service. Meeting opened by singing; Scripture reading and prayer by Mrs. N. B. Dunn. A short time was occupied with verbal reports from Societies and Bands, followed by a short report of the W. B. M. U. meetings. A paper was read by Mrs. M. W. Brown, followed by a reading by Mrs. J. W. Tingley. Owing to the very unfavorable weather a small delegation was present, our meeting, therefore, lacked the inspiration of numbers, yet a good beginning was made in this new departure in our work in this county. The Quarterly Meeting met on Nov. 29th at Gavelton, where we held a very profitable meeting from 3.30 to 4.30, the County Secretary presiding. The subject chosen for the hour was, "Giving." The Secretary read select portions of Scripture on "Proportionate Giving," and prayer was offered by Mrs. E. Quick, followed by short verbal reports from the Societies and Bands. A cheering feature in these reports was the formation of a new Society at Milton by Mrs. Quick. The County Secretary addressed the meeting on, "Why we should give." Mrs. M. W. Brown read selections from a tract on, "Facts on Missions," showing how little is really given and how

much might be done if each believer would give proportionately, or as the Moravians. Mrs. N. B. Dunn read a leaflet, "The conversion of Aunt Polly's pocket book." A feature of the service, highly appreciated by all present, were two duets by Mrs. A. Fraser, of Arcadia, and her little boy Don. The last on "Giving" was especially appropriate and enjoyable. The Master was evidently present with us, and we trust the Spirit pressed home on all the Christly duty of self denying "giving" for the extension of the Redeemer's kingdom. We welcome to our county Mrs. Dunn and Mrs. Quick as co-workers in this great enterprise. But while we rejoice at the incoming strength, we regret the departure from our midst of two of our most efficient presidents, Mrs. J. W. Tingley and Mrs. D. H. MacQuarrie. Our county has the honor of making the first Band life member. Arcadia gave a concert on Sept. 26th which netted \$11.40. We used \$10 of this to constitute our "sweet singer" a life member of the Band, whose voice renders efficient aid in all our mission work. Chebogue Mission Band, from the proceeds of social, has made one of its members a life member. A. L. FOSTER, County Sec'y.

Arcadia, Feb. 6th.

North Sydney.

The North Sydney Calvary Baptist church Mission Band was organized Feb. 10th, 1899. There were nineteen members present. Miss Mabel Ross was appointed president; Miss Ida Lewis, vice president; Ella Cann, treasurer; Margaret McKinnon, organist, and Mary Ingraham, secretary. It was decided to meet every second Friday at 3.30 p. m.

MARY L. INGRAHAM Sec'y.

Campbellton, N. B.

The Aid Society which was organized in 1891, but which had not been working for the past few years, was reorganized in August of last year, and has at present a membership of twenty, most of whom are active members and much interested in Foreign Missions. Our Mission Band has had its existence one year only, and during that short time has proved itself an important factor in the work. May the Lord increase our faith and make us truly Workers together with him.

M. G. BARNES, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Had the apostles stayed in Jerusalem till they had converted their countrymen, Christianity would have been strangled in its birth, so says Dean Farrar. And yet there are some very good men who are heard to say frequently 'that the wise policy is to reach out and save the people all about us in order to save the multitudes that are far away in heathen darkness.' This sounds well and appears quite plausible. But it is not the gospel plan after all. It is not what the Master did nor is it what the Master taught. Nowhere in all the Bible are we told that we are to wait until the bulk of people in our own land are won to Jesus Christ before we do much of anything for far away heathen. The fact is and it has been frequently shown that the best way to reach men at home is to do something to save those that are far off.

There were a good many unaved people in Jerusalem but the apostles were not allowed to continue there long. By an Almighty fiat they were sent out from that center of religious influence and promise to give some other peoples a chance to hear for themselves the gospel of the blessed God. The field of promise—of the greatest promise, is the field where the darkness is the deepest and the light is the scantiest. It was never the Lord's will that after 19 centuries of Christian life and activity, there should be more people on earth living in the dark than have seen the light and are walking in it. Either the Lord is to blame for this condition of things or else His people must shoulder the responsibility. The fact is that if we wait here until all the work is done that we know ought to be done, we shall have to wait until the day dawn and the day star has arisen—until the millennial dawn. Meantime, what multitudes, what vast multitudes of our fellowmen are going down to death without a chance for life. Brethren, you may think it is all right, a perfectly proper and fitting thing to do, and talk in grandiloquent strain of what will be done when the great and growing centers of the Home fields are properly manned and churches are multiplied on every hand; but whilst you are thus engaged, are the men in the dark to be kept there until your utopian scheme of salvation for the multitude is gotten under way sometime in the dim and distant future? Strange as it may seem to some, our home needs will best be met by multi-

plying the agencies for extending the gospel to the ends of the earth. In lengthening the cords you surely strengthen the stakes. There is nothing surer in the whole realm of grace. By giving to others you are blessed yourselves, and if this giving is to those far off and from whom no personal return can be made, the blessing is all the richer and fuller. Then give to your Foreign Mission work its proper support. Encourage the faithful band to do their best with what they have at their disposal. Oh, do not scrimp here. Great things have been done for old Acadia—none too much however—she can stand yet more of the same kind of thing. But brethren there are great multitudes,—swarms of them, living and dying without having ever heard that God loved them enough to send His Son to die for them. Help us do more than we are doing. Pastors take this work on your hearts. Pray about it. Preach about it. 'Come over and help us.' And you young people with your zeal and energy and enthusiasm, lend a hand too—our hope is in you,—take hold and with God's blessing the results will be glorious.

FACTS TO PONDER.

In Canada there is one ordained minister to every 750 of the population. In our Telugu mission there is one missionary to every 275,000 of the population. To man the field in any proper sense, we need one male missionary to every 50,000 of the heathen population. For special work among the women and children we need at least twenty single lady missionaries. This means that there should be at work today in our Telugu field, forty men with their wives and twenty single women, in all one hundred missionaries. And we have not twenty. Why should we fare sumptuously every day, and these peoples have scarcely a crumb to let them know what the Bread of Life is like. Surely luxuries at home and positive need abroad will not stand the test of the last day. We should equal up the condition of things. Either do with less here or give them more there. It is positively wicked to even think of slackening effort. We should multiply agencies for reaching these multitudes ere they pass from beyond our reach—shall we not have an advance all along the line? Let us make this year the banner year in all our missionary effort. Something from all our members will do it.

Special Contributions to Foreign Missions from Dec. 1, 1898.

Pulpit supply, \$10;	A Friend, Hebron church, \$1;	W C Hankinson, \$1;	J W Barrs, \$30;	(Mrs J B Robinson, \$5;	Miss M Phillips, \$1;	Mrs J N Clark, \$1 25;	Miss H H Wright, \$3)	\$10 25.	for Chicacole hospital:	O Jones, \$50;	J W Manning, \$20;	map, 25c;	Mrs A N Whitman, \$25.	Total \$147 50.	Before reported \$405 50.	Total to February 1st \$553.
Legacies, Estate late Cynthia Dodge,																\$ 30
" "	James Anderson,															100
" "	Mrs. Susan Fulton,															350
	Total															\$480

FOR MR. GULLISON'S SUPPORT.

BYPSC E Cambridge church, N S, \$10; RYP U Springfield church, N S, \$5; A H Hayward, \$5; Mrs John Nalder, \$5; Rev Z L Fash, \$5; Bessie M Eaton, \$5; Rev W H Robinson, \$5; C E Vail, \$5. Total \$45. Before reported \$55. Total to Feb. 1st \$100.

The treasurer of the Foreign Mission Board will be very glad to receive other amounts that have been pledged as soon as the donors are in a position to forward them. These sums for this special object should be sent direct to the treasurer since they form no part of the regular offerings for Denominational Work. St. John, Feb. 1st. J. W. MANNING, Sec'y.-Treas.

Was All Run Down

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

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

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price \$1. Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.



# IS YOUR HAIR TURNING GRAY?

What does your mirror say? Does it tell you of some little streaks of gray? Are you pleased? Do your friends of the same age show this loss of power also? Just remember that gray hair never becomes darker without help, while dark hair rapidly becomes gray when once the change begins.

# Ayer's Hair Vigor

will bring back to your hair the color of youth. It never fails. It is just as sure as that heat melts snow, or that water quenches fire.

It cleanses the scalp also and prevents the formation of dandruff. It feeds and nourishes the bulbs of the hair making them produce a luxuriant growth. It stops the hair from falling out and gives a fine soft finish to the hair as well.

We have a book on the Hair and Scalp which you may obtain free upon request. If you do not obtain all the benefits you expected from the use of the Vigor, write the Doctor about it. Address, DR. J. C. AYER, Lowell, Mass.

### REMARKS.

The Board is aiding a large number of fields this year and the expenditure will be large. Funds are needed at once to pay orders now drawn.

A. COHOON, Cor. Sec. Wolfville, N. S. Feb. 16th.

Cash received for "Forward Movement" C. C. H. E. on order of Dr Kempton, \$25; Mrs. Amelia Black, \$50; Walter Simpson, \$2.50; Walter Fowler, \$15; Mrs. Silas Allen, \$2.50; H. A. Rice, \$2.50; J. E. Peters, \$6.25; J. H. Bulmer, \$3; F. M. Crowe, \$1.25; H. S. B., \$10; N. A. Dimock, \$5; E. H. Bradshaw, \$2; W. J. Gillespie, \$2.50; Rev. L. A. Wallace, \$5; Mrs. Robert Randolph, \$1; John McKewon, \$1.25; John Schaffner, \$5; Charles Crisp, \$4; Stephen Canning, \$4; H. J. Chute, \$5; T. H. Parker, \$12.50; R. L. Palmer, \$2.50; George McGregor, \$5; Miss Alice Goudy, \$2; Rev. George Churchill, \$15; L. C. Layton, \$5; J. A. McDorman, \$1; Mrs. J. A. McDorman, \$2.50; A. N. Layton, \$1.50; Mrs. J. M. Campbell, \$1; Mrs. W. Boomer, \$1; The Layton Juniors, \$1; Rev. O. N. Chipman, \$6; D. C. Stevens, \$5; Mrs. Burnham McCully, \$1; L. D. Carter, \$1; Mrs. E. O. Robinson, \$1; Miss Charles McCully \$1; Mrs. True McCully, \$50; A. L. Stevens, \$50; Leufist Ruggles, \$2.50; Mrs. Susan Miller, \$1.25; Mrs. Emma Weatherbee, \$1.25; J. P. McDonald, \$1; J. M. Gunn, \$1.25; Mrs. J. M. Gunn, \$1.25; Miss Ida Gunn, \$1.25; Miss Lilla Gunn, \$1.25; Miss Minnie Gunn, \$1.25; John G. Wilson, \$2.50; T. D. Wilson, \$2; Mrs. T. D. Wilson, \$1; Mrs. J. G. Wilson, \$1; N. Burnette, \$1.25; T. Lindsay, \$1; Mrs. Downing, \$50; Mrs. J. C. McKay, \$1.25; Ezra Cuttle, \$1.25; Mrs. Hugh McCully, \$50; Thomas Higgins, \$5; Samuel McKinley, \$2.50; J. A. Davidson, \$1.25; Howard DeV King, \$4; C. M. Dickson, \$2; John Hair, \$50; Lizzie Geddes, \$1.50; Rev. J. J. Armstrong, \$1; W. A. Hamilton, \$1; James Densmore, \$1; John F. Stevens, \$1; R. B. Stevens, \$1; George Moses, \$2; Samuel Patten, \$1; Mrs. M. E. Scovil, \$1; Wm. Moses, \$1; Aaron Crosby, \$2.50; W. W. Cook, \$10; Moses Saunders, \$1.50; James E. Allen, \$2.50; P. Clinton Reed, \$2.50; W. O. Graves, \$2.50; Alfred Whitman, \$12.50; T. R. Lyons, \$4; Joshua Beardsley, \$5; Wm. P. Lyons, \$2.50; S. P. Chute, \$5; George Armstrong, \$5; Rev. Robert McDonald, \$25; Mrs. W. V. T. Young, \$1; Mrs. J. A. Read, \$2; C. H. Hankinson, \$5; J. C. McDonald, M. D., \$2; E. P. Smith, \$5; John Heatly, \$2; Fletcher Wheelock, \$5; Arthur Wheelock, \$1.25; Mrs. A. E. North, \$1; Rev. F. H. Beale, \$5; Philip Beale, \$25; Edward Jamieson, \$5; C. H. Whitman, \$10; E. C. Whitman, \$50; Mrs. A. N. Whitman, \$25; Asa Wyman, \$50; Miss Ellis, \$50. Total \$718.75.

CORRECTION. — In MESSENGER AND VISITOR acknowledgments of Feb. 8th John Corter should read John Porter.

W. E. HALL, per M. B. B. H. Feb. 8th. 93 North St., Halifax.

### Since Feb. 8th.

Mrs. Alexander Green, \$1; Wm. C. Hicks, \$1; C. A. Harlow, \$1; Rev. C. H. Corey, \$5; N. F. Marshall, \$10; A. Friend, Middleton, \$10; O. P. Goucher, \$5; Byard Marshall, \$1; Caleb Miller, \$1; Rev. H. Y. Corey, \$10; Rev. L. D. Morse, \$12.50; Miss Maud Harrison, \$10; Frank Patten, \$8; Hurd Norton, \$2; Joseph Mosher, \$1; J. W. Clark, \$2; Havelock Jacques, \$1.25; Ola Palmer, \$1; Mrs. I. Palmer, \$1.25; Edward Thorne, \$4; E. D. Cooney, \$2; Harding Weaver, \$2. — \$92. The following amounts were paid to Rev. A. Cohoon: S. R. Prescott, \$25; Rev. E. C. Corey, \$5; A. J. Woodman, \$10; M. Clara Faulkner, \$10; John Carroll, \$5; P. J. Stackhouse, \$2.50; Mrs. M. L. Giffin, \$5; C. H. Borden, \$10; Rev. C. H. Martell, \$12.50; E. K. Illsley, \$2.50; Mrs. Harry Dickey, \$1.25. Total \$88.75. Before reported, \$92. Total \$180.75.

W. E. HALL, per M. B. B. H. Feb. 15. 93 North St., Halifax.

### Notices.

The next Quarterly Conference of the Carleton, Victoria and Madawaska Co's will meet with the church in Jacksonville, the 2nd Friday in March. It's most desirable that all the churches in the district be represented. Come, and be prepared to report intelligently on the condition of your church.

W. J. RUTLEDGE, Sec'y Treas. Kingston, N. S., Feb. 16.

The Albert Co. Baptist Sunday School Convention will meet at Turtle Creek, on Wednesday the 8th day of March next, at 2 o'clock, p. m. If any School has not received statistical blanks will they please let me know at once?

W. TITUS COLPITTS, Sec'y Mapleton, Albert Co., N. B.

The next meeting of the Baptist Conference of Prince Edward Island will be held at Montague, on the 2nd Monday and Tuesday of March.

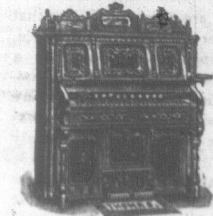
G. P. RAYMOND, Sec'y.

As I have accepted a unanimous call from the Benton, Lower Woodstock and



## "Appetite

comes with eating." And the hankering for Pearlina comes from trying it. If you're sceptical about Pearlina's washing, try it on coarse clothes, etc., first—things that you can't hurt much, and see how it saves work. Having seen Pearlina's superior work you'll be ready to use it for fine, delicate, cobwebby things.



## Thomas Organs

In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

JAS. A. GATES & Co. MIDDLETON, N. S.

Canterbury churches, I wish to speak through the MESSENGER AND VISITOR to those who wish to correspond with me as clerk of the N. B. Western Association; secretary-treasurer of York and Sunbury Co. Quarterly Meeting, or otherwise, that my future address will be Benton Station, Carleton Co., N. B.

C. N. BARTON.

At the last session of the Nova Scotia Western Association, it was left with the moderator and clerk to secure a place of meeting for our next session. The Margareville Section of the Upper Wilnot Baptist church extends a cordial invitation to this Association to hold their next session with them. I have communicated with the clerk, Rev. W. L. Archibald, of Milton, and we, in the name of the Association, accept this invitation so cordially given. The Western Association will accordingly meet at Margareville—on the Bay Shore—on the 3rd Saturday of June next.

J. W. BROWN, Moderator.

Nictaux Falls, Feb. 4.

The Lunenburg County Quarterly is appointed to meet with the New Canada church on 27th inst., at 7.30. A very inspiring programme is prepared. Will the churches and Societies have their delegates appointed be-times.

E. A. ALLANBY, Sec'y.

The Albert County Quarterly Meeting will meet with the church at Turtle Creek on the first Tuesday in March. The first session will be in the afternoon at 2.30. The Quarterly sermon to be preached by F. D. Davidson, C. W. Townsend alternate; temperance, Rev. I. B. Colwell; missions, Rev. John Miles; systematic beneficence, Dea. G. M. Peck. If you cannot drive come by train, as the church is near the railroad. F. D. DAVIDSON, Sec'y-Treas.

The next session of the Hants County Baptist Convention will be held at Mt. Denison, March 7th and 8th. Tuesday morning, devotional meeting; afternoon, B. Y. P. U.; evening, W. M. A. S.; Wednesday morning, Aux. H. M. Board; afternoon, Sunday Schools, and evening an evangelistic service. Will all churches and Societies see that delegates are appointed.

A. A. SHAW, Sec'y.

## Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

Advertisement for a watch. Includes an illustration of a pocket watch and the text: "FREE. We give this fine watch, and also a chain and charm for selling two dozen LEVER COLLAR BUTTONS, at 10 cts. each. Send your address, and we forward the Buttons, postpaid, and our Premium List. No money required. Sell the Buttons among your friends, return the money, and we send the watch, postpaid. A genuine American watch, guaranteed a good timepiece. Mention this paper when writing. LEVER BUTTON CO., 20 Adelaide St. E. Toronto, Ont."

Advertisement for Marriage Certificates. Includes an illustration of a woman and the text: "MARRIAGE CERTIFICATES Printed on Heavy Linen Paper, 8 1/2 x 11 inches at 50c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B."

Advertisement for Pyny Pectoral. Includes the text: "Coughs and Colds The consensus of opinion of respected and well-known people is universal in praise of the great modern and renowned Cough and Cold remedy. Pyny Pectoral If taken in time it will cure the most distressing Cough or Cold in a few hours, and for all affections of the throat it is invaluable. PLEASANT TO TAKE And with the curative powers of no other like remedy PYNYPECTORAL will meet the requirements of the best cough cure in the world. Big Bottles... 25c. FORSALE BY All Medicine Dealers, Davis & Lawrence Co., Ltd. MONTREAL AND NEW YORK"

Advertisement for The Great Church Light. Includes an illustration of a lamp and the text: "The Great Church Light FRINK'S PATENT REFLECTORS for electric, gas or oil give the most powerful, softest light known for churches, halls and public buildings. Send size of room, Book of light and estimate free. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl Street, New York. Established 1857."



**HOOD'S PILLS**

Rouse the torpid liver, and cure biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price 50¢ at all medicine dealers or by mail of C. H. Hood & Co., Lowell, Mass.

**RUN DOWN**

**GATES' SUPERSEDES ALL PILLS' INVIGORATING SYRUP.**

The Best CATHARTIC.

**BUILT ME UP.**

WATERFORD, Digby Co., Nov., 1895.  
C. GATES & CO.  
Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. I then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.  
Yours respectfully,  
DELANEY H. GRAHAM.

**Whiston & Frazee's COMMERCIAL COLLEGE,**  
HALIFAX and TRURO, N. S.  
Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to S. E. WHISTON, Halifax, or J. C. P. FRAZEE, Truro.

**PUTTNER'S EMULSION**

Excellent for babies, nursing mothers, growing children, and all who need nourishing and strengthening treatment.

Always get PUTTNER'S, it is the Original and BEST.

**HEARTBURN.**

"In the Spring of 1897, I was attacked with Dyspepsia and Heartburn. So severe was the pain that I could not sleep or eat, and I was troubled with headache most all the time. I remained in that state for three months, and tried everything I could think of. At last one day I read in the paper about Burdock Blood Bitters, and thought I would try it. Great was my surprise on finishing the first bottle to find I could eat better, the headache left me, and before I had used the second bottle, I was completely cured. I cannot advise too strongly all sufferers from stomach troubles to try B.B.B." MRS. WM. GRATTAN, Indian town, N.B.

The universal testimony from all parts of Canada gives the palm of victory over all diseases of the Stomach, Liver, Bowels and Blood to

**BURDOCK BLOOD BITTERS.**

**The Home**

**Three Things.**

Remember, three things come not back: The arrow sent upon its track—It will not swerve, it will not stay Its speed; it flies to wound or slay.

The spoken word, so soon forgot By thee; but it has perished not; In other hearts 'tis living still, And doing work for good or ill.

And the lost opportunity That cometh back no more to thee. In vain thou weepest, in vain dost yearn, Those three will nevermore return. —From the Arabic.

**Dry Air at Home Injurious.**

Many persons are puzzled to notice that while in summer they are comfortable, even while sitting out of doors, in a temperature of seventy degrees, or less, they frequently find the same temperature insufficient indoors in winter, notwithstanding they are then much more warmly dressed.

The fact is, that the moisture or dryness of the air greatly affects the sensible temperature—the temperature, that is, as it seems to be. In the desert of Arabia, where the air is at once extremely hot and extremely dry, the winds are often unpleasantly cold.

Hot, dry air has the quality of absorbcency in a very high degree. The heated arid winds from the Sahara are said to absorb the waters of the Mediterranean like a sponge, and at the same time the rapid evaporation cools the surface of the water.

The air from furnaces and steam-pipes, if unduly dry, absorbs moisture from whatever surface it touches. By virtue of its absorbcency, the surface of the body, and in greater degree the membrane lining of the nose, throat and bronchial tubes, suffer from the rapid evaporation of moisture, and lose heat in the process.

Experiments by different observers have demonstrated a marked difference between the actual and sensible temperatures of rooms, heated by furnaces and steam-pipes without the addition of moisture artificially introduced. Frequently a difference of at least twenty degrees has been noticed. A hygrometer moistened to the same degree as the average human skin, has repeatedly shown a temperature many degrees below the actual air temperature, both in public buildings and in private houses.

In the winter the warmth of the kitchen is often more grateful than that of other rooms, in which the temperature is as high, but in which there is no steaming teakettle to moisten the air.

There is no question regarding the baneful influence of hot, dry air in the production of catarrhal conditions of the nose, throat and bronchial tubes. It has been suggested that diphtheria owes in part its common occurrence to the present imperfect methods of heating school-houses. The dryness of the air produces a condition of the throat upon which the disease is easily engrafted.

An easy method of furnishing moisture consists in the conduction of a thin stream of steam into the heated air. This may be done by exposing wide vessels, filled with water, in the air-boxes of furnaces, or by more elaborately planned sprays, made effective by the introduction into the hot air pipes of evaporated surfaces composed of cotton-fibre.—Youth's Companion.

**Sing at Your Work.**

When the sailors heave the anchor they start a song, to the music of which they keep time. When a regiment marches to battle, the band plays martial airs, to stimulate and strengthen them. When the machinery of daily occupation runs smoothly and without friction, the wheels must be well-oiled with cheerfulness. "Give us, oh, give us," cried Carlyle, "the man who sings at his work." Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—

he will persevere longer. Wondrous is the strength of cheerfulness; altogether past calculation is its bower of endurance! The task may be heavy and full of drudgery, but if it be fulfilled in a brave and cheerful spirit, it will lose the grayness of its monotony, and shine with new lustre. The dull day grows bright and the dreary burden grows light with the coming of cheerfulness.—R. Sutherland.

**Domestic Science.**

At the recent annual meeting of the Toronto Branch of the Woman's Council, Mrs. Hoodless, of Hamilton, gave a very interesting address on "Domestic Science as an Educational Factor." As this is a subject of deep interest to the home, we give below a summary of Mrs. Hoodless' address, as reported by The Globe:

Mrs. Hoodless began by giving several definitions of the word "education," the one which pleased her most being "to qualify for the business duties of life." Did that not, she asked, include domestic science? Did it not mean that every woman should be educated on the lines she is to fill? She denied any desire to give undue attention to domestic science, but she did want to see it part of the mechanism of the public school system. In order to build up a strong, muscular frame, they had to see that the blood, the physical motor, was pure and strong, and proper food was absolutely necessary to that end. However, cooking was no more the whole of domestic science than fractions is the whole of arithmetic; it was of necessity a work of mental development. It was pointed out that the average mother resented the proposal to teach her daughters to cook as a personal reflection, but it was the intention to teach them what to cook, as well as how; to teach them the relations of the different kinds of foods to the child, and the adult, and the kinds best adapted to the different occupations and pursuits of the bread-winners. In turn Mrs. Hoodless combated the argument that such teaching was not feasible, that the curriculum is overcrowded, and that it was too expensive. It was provided in other countries, why not in Canada? The objection of overcrowding was absurd, and as to the expense it was trifling in comparison to its value. Local councils had been instrumental in having domestic science taught in the public schools of Kingston and Halifax. Following the example of the higher colleges in the States, domestic science had been introduced in Alma College. was announced to be introduced in St. Margaret's, and might shortly be heard from in Queen's, Toronto, therefore, had to look to her laurels.—The Guardian.

Parito, believed to be the last Yaqui Indian in California, is dead. He was 108 years old according to the record kept in pioneer days. Parito fought with his tribe in Mexico against the Spanish in 1810, when the Mexicans rebelled against the denomination of the Dons. He took part in the Yaqui rebellion of 1826 and in 1827 came to California. Parito suffered a stroke of paralysis when in his one hundredth year and two additional attacks last week were the forerunners of the end, which was one of terrible suffering for the poor old fellow, who in his last days was carried back to his youth, and the battles of nearly a century ago were re-fought in his feeble mind.

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By their action in strengthening the heart, toning the nerves and enriching the blood, Milburn's Heart and Nerve Pills relieve and cure all those distressing conditions just enumerated.

Mrs. B. Croft, residing on Waterloo Street, St. John, N.B., says:

"For some time past I have suffered from pallor, weakness and nervous prostration, I had palpitation and irregular beating of the heart so severe as to cause me great alarm. I was treated by physicians, but got no permanent relief."

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Miss Mary E. Hicks, South Bay, Ont., says Laxo-Liver Pills cured her of Sick Headache, from which she had suffered for a year.

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**The Sunday School**

**BIBLE LESSON**

Abridged from Peloubets' Notes.

First Quarter.

CHRIST FREEDOM FROM SIN.

Lesson X. March 5.—John 8:12, 31-36.

May be used as a Temperance Lesson.

Study John 8:12-59.

Commit Verses 34-36.

GOLDEN TEXT.

If the Son therefore shall make you free, ye shall be free indeed, John 8:36.

EXPLANATORY.

I. CHRIST LIKE THE PILLAR OF FIRE IN THE WILDERNESS, guiding his followers safely through the wilderness of life, and the church through the unknown future to the perfect kingdom of heaven. V. 12. THEN SPAKE JESUS AGAIN. The day before (or perhaps earlier the same day, if we omit 7:53 to 8:11, which the R. V. puts in brackets, as of doubtful authority) Jesus had used the splendid ceremonial of the water in the golden pitcher, drawn from the pool of Siloam and carried in festival procession, with songs of joy, waving of branches, dancing, and music, to the temple, as a symbol of the fact and a means of proclaiming the fact that he brought to all men the water of life.

Now he uses another ceremonial to symbolize and proclaim that he is the LIGHT OF THE WORLD.

In allusion to these great lamps, on which some circumstance of the moment may have concentrated the attention of the hearers, Christ exclaimed to them, I AM THE LIGHT OF THE WORLD. HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS. These lamps, and the ceremonies connected with them, according to Professor Dods, were "in commemoration of the pillar of fire that led their fathers in the trackless desert" on their long journey from Egypt to the promised land, when "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

II. THE SCHOOL OF CHRIST.—V. 31. THEN SAID JESUS, or better, as R. V., "Jesus therefore said," because many had believed on him after his proclamation that he was the Light of the world, and his teachings in answer to the objections of the Pharisees (vs. 13-30). WHICH BELIEVED. Had believed him, believed what he said, believed that he spoke the truth, but including a larger number of people than those spoken of in v. 30 as believing "on" him, this last phrase meaning "to accept him as Saviour, Teacher, Sympathizer, Judge; to rest the soul upon him for present and future salvation, and to accept and adopt his precepts and example as binding upon the life." Hence Jesus presents a test and a means. IF YE CONTINUE IN MY WORD. Abide in it, live under the influence of his teachings, accept them, obey them, make them the guide of life. THEN ARE YE MY DISCIPLES INDEED. "Truly my disciples." A disciple is a learner, one who accepts another as teacher and master, one who accepts his teachings and follows his example. Hence a true disciple of Christ is a true Christian.

III. THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD.—Vs. 32-36. 32. AND YE SHALL KNOW THE TRUTH. This is closely connected with the previous verse. By continuing in his word they should know the truth; that would be the result of their training; and this would bring to them both individually and as a nation the boon they were all longing and struggling for, liberty. AND THE TRUTH SHALL MAKE YOU FREE. It would have saved the nation from the bondage of captivity to Babylon centuries before, it would save them from bondage to the Romans. What freedom they had under the Romans was due to what they had learned and practised of the Word. The truth, if obeyed, would deliver them wholly, but first by delivering them individually from the bondage of sin and error. "Jesus knew that deliverance from the Roman yoke was the great work expected of the Messiah. He therefore spiritualized this hope."

33. THEY ANSWERED HIM. "Skin-deep discipleship took offence at a promise in which it detected a view of its present condition which it resented. So it does today. Tell men that Jesus will redeem them from their sins, and they fire up at the implication that they are sinners" WE BE ABRAHAM'S SEED. "The dignity of a free man, as Godet says, shone on the brow of every one who bore the name of child of Abraham." As the Talmud expresses it, "All Israel are the children of kings"; and they applied the dogma even to the affairs of common life, saying that as "the children of Abraham, Isaac, and Jacob, not even Solomon's feast could be too good for them." The position of per-

sonal bond-slave to any individual has always been peculiarly repugnant to the Jew. It is extremely difficult to find a satisfactory Jewish servant. To serve a "goi" or Gentile is reckoned most humiliating. AND WERE NEVER IN BONDAGE TO ANY MAN. They did not consider their relations to the Roman Empire as slavery. They enjoyed individual freedom. Though under the dominion of Rome as a dependent State, they never bent the knee before Roman emperors. "It was the policy of the Empire to leave to the subject provinces a nominal freedom." The history of the Jews under the Maccabees, and during the domination of the Romans, showed them to be the most independent nation on earth. They hated to submit, and resisted tyranny again and again unto death. HOW SAVEST THOU, etc. Because the promise of freedom implied that they were slaves. The most slavish of slaves are those that do not know or realize that they are slaves, who love their chains, who imagine that they are doing their own will, and are masters, because they so willingly yield to the domination of evil desire.

The Bondage of Sin. Vs. 34, 35. They had misunderstood the kind of slavery to which Jesus referred, the worst of bondage, the slavery of sin, which lay at the foundation, also, of their subjection to Rome.

34. WHOSOEVER COMMITTETH SIN. "The verb is in the continuous present." The expression means "not simply to commit single, isolated acts of sin, but to live a life of sin (1 John 3:4, 8)." IS THE SERVANT, the slave, the bond-servant, OF SIN. He has a free will, without which he can be neither a slave nor a freeman; but he himself is in bondage, as long as he commits sin. And this in three ways:—

(1) The sinner is fettered and restrained from doing right freely. His evil nature and his bad habits prevent him. The habit of intemperance is one of the clearest illustrations of this. The drunkard often longs to be happy, and respected, and healthy again, and vows to leave his cups forever; but his master passion cracks its whip over him, and he goes to his drink again. So it is with all sinful habits. "The good that I would, I do not; but the evil which I would not, that I do." "For what I would, that do I not, but what I hate, that I do." (Rom. 7:15). (2) The sinner cannot do wrong freely. His conscience, his whole moral nature, the voice of God, the fear of punishment, ever stand in his way and protest against his course. (3) The sinner is not free because he is compelled to bear the consequences of sin, against his will. He cannot escape from the gnawing of conscience. Lady Macbeth still washes her hands in vain, for "all the perfumes of Arabia will not sweeten this little hand."

35. AND THE SERVANT, bond-servant, ABIDETH NOT IN THE HOUSE FOR EVER. The Jews who refused the truth did not inherit the promises. They cannot represent the kingdom of God. They cannot remain in his house.

The Freedom that Christ Gives. Vs. 35, 36. BUT THE SON ABIDETH EVER. If they were really the children of Abraham, spiritual children, with his character, his faith, then they would remain in the kingdom of God. They would endure as a nation, and would never be cut off in this world nor in the next. So those who are sinners, though they profess to be in the kingdom, cannot remain there. But true disciples abide there forever.

36. IF THE SON, The Son of God, who always remains, and has power to make his servants free. SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED. Really free. They would have true freedom as sons of God, and all the privileges of that freedom, abiding forever. Their nation would remain, themselves would be a part of the kingdom of God.

NOTE that all men have free will, free choice. Prof. A. A. Hodge, of Princeton, one of the strongest of Calvinists, says, "This matter of free will underlies everything. I believe in Calvinism, and I say that free will stands before Calvinism. Everything is gone if free will is gone." But a man may be enslaved while his will is free. He may choose slavery.

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Thomas Wasson, Sheffield, N. B.

A London despatch says:—The close of Sir Henry Campbell-Bannerman's first week of leadership of the Liberals has left his party in the House of Commons abundantly satisfied with their choice.

Not alone his public appearance in the House, but also his tact and his quiet energy in the private councils have given convincing proofs that he is the best man they could have selected. He is much better than Harcourt in winning personal adherents, and he is superior to Morley in inspiring the general confidence of the party. Today the speaker declared that the new leader has already given universal satisfaction, and added: "Sir Henry Campbell-Bannerman has great clearness of head, and is full of courage and enthusiasm. Above all, he is not one of those men suspected to be ready to play his own game without regard to the interests of others. Under his lead further schemes or intrigues among the Radicals must cease. If there are any members who dream of pursuing their own purposes without regard to the general welfare of the party, they will meet with little mercy at the hands of the majority."

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tunate condition of thousands of young girls throughout the Dominion. They drag along, always tired, never hungry, breathless and with a palpitating heart after slight exercise, so that merely to go up stairs is exhausting. If a doctor is consulted he tells them that they are anemic—the plain English for which is they have too little blood—and unless a powerful blood enriching, nerve-restoring tonic, such as Dr. Williams' Pink Pills for Pale People is taken to restore health, decline and an early grave is only too likely to follow.

The benefit which follow the use of Dr. Williams' Pink Pills in cases of this kind is amply illustrated by the following testimonial from Miss Ida Bookman, of Marksville, Ont. Miss Bookman says: "It gives me much pleasure to acknowledge the benefit I have derived from the use of Dr. Williams' Pink Pills. My health was completely broken down; I became so weak I could scarcely walk across a room. I was very pale, had no appetite and gradually lost flesh until I was merely a skeleton. I was subject to palpitation of the heart, dizziness and violent headaches. I was under treatment from two doctors, but neither seemed to benefit me and I went on in this way for about seven months. Having seen Dr. Williams' Pink Pills recommended I determined to try them. Before I finished the second box I began to improve and by the time I had used eight boxes I was as well as ever I had been, and had gained 22 pounds in weight. I am grateful for what Dr. Williams' Pink Pills have done for me and freely give this testimony in the hope that it may benefit some other girl suffering as I was."

More pale and bloodless girls have been made bright, active and strong by Dr. Williams' Pink Pills than by any other means. Mothers should see that their daughters entering womanhood are strengthened and invigorated by the use of this great blood making tonic. Sold by all dealers or sent post paid at 50c a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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## From the Churches.

### Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S.

**STREVES' SETTLEMENT.**—A large congregation turned out to hear the pastor on Sunday last.

**SPRING HILL.**—We are sorry to have to record the serious illness of Bro. Thomas Scribner, but glad to be able to add that our latest advice was that he was steadily improving. Mrs. Perry has also been and still is very sick, her great age making against a speedy recovery.

FREDERICK T. SNELL.

**3rd YARMOUTH.**—Edith Whitehouse was baptized Feb. 5th. The special meetings have closed, most of our people being sick of la grippe. Others we believe will unite with the church in the near future. Death is at work among us. We hope all the sick ones may recover. N. B. DUNN.

February 16.

**MUSQUASH, N. B.**—Bro. Wm M. Field, who has recently been called to this field writes that since coming here a great interest has been manifested in the work. He finds that throughout the field the prospect for an ingathering looks bright. At Mace's Bay some are enquiring the way of life.

**HAVELOCK, (BUTTERNUT RIDGE), N. B.**—On Jan. 30 Pastor LeBrou of the Grande Ligne mission, gave an account of that work, illustrating the same, by the aid of the magic lantern. In spite of the snow storm a good number turned out to hear him.

**SURREY, ALBERT CO., N. B.**—We have closed a series of special services at 3d Hillsboro church. The members have been quickened and sinners saved. Six have manifested an interest in the Saviour. We hope to see these ere long following the Saviour in baptism. We are still praying for greater manifestations of the Lord's power in our midst. J. MILLS.

**CANSO, N. S.**—Baptized seven Feb. 12th. Bro. Baker has rendered us a noble service. He goes to the Queensport group today taking with him the love of the people and their willing offering of sixty-seven dollars. Who would not encourage the Home Mission board in keeping such men as brother Baker in the field? F. H. B. February 13th.

**SECOND MONCTON, N. B.**—I have resigned the pastorate of the 2nd Moncton church, but have consented to the request of the brethren to supply the pulpit when able to do so until the church secures a pastor. A visit from our general Missionary Young, would be highly appreciated, and I trust productive of much good. E. C. COREY.

**SHEDIAC, N. B.**—I still go to Shediac. The little band of Baptists there are very loyal and devoted to the cause, and their financial sympathy for our denomination's interest is equal to their ability. Our good Bro. J. J. Evans, who has reached his four score year is quite infirm. The other denominations are very friendly and kind. I wish to convey my hearty thanks to them all for New Year's gift of a beautiful otter cap. E. C. COREY.

**OSBORNE, N. S.**—Four weeks have been spent in special efforts for Zion's welfare. The topics of prayer, the Holy Spirit, and exhortation to sinners engaged our attention. While the church has not been awakened to put on her beautiful garments, as becometh a church of the living Christ, yet we have had some visible tokens of the spirit's presence in our midst. I will soon commence special work in the outlying districts. ALLAN SPIDELL. February 14.

**HICKS SETTLEMENT, N. B.**—Ever since the close of the special services, a prayer meeting has been held every Monday night in this settlement. The friends here have been much helped and encouraged by the presence and hearty co-operation of Deacon Fownes of St. Martin's, who has been here getting out lumber the past few months. On Sunday, Feb. 5th, after the usual exercises, a very hearty vote of thanks was accorded to the retiring treasurer Miss Nellie Keath, who for a long period had so faithfully filled that office, and the superintendent, Bro. W. Starrat, was requested to convey the same to her.

There can be no doubt but that all the school deeply regrets her leaving and joins heartily with her other friends in wishing her success and happiness in the future as well as the present. We congratulate the friends at Moncton on this accession to their numbers.

**DARTMOUTH, N. S.**—Since the close of the "week of prayer," we have held some special meetings each week. In these we have had some assistance from Rev. W. E. Hall, very acceptable is the service he renders on such occasions. The meetings have been fairly well attended, the presence of the blessed spirit has sometimes been very manifest. Quite a number have professed conversion. On Sabbath the 12th I baptized fourteen, who had given evidence of being in Christ. The church is united, and is praying that God will still manifest his power to save. S. B. KEMPTON. February 16.

**KESWICK RIDGE.**—Reading about donations in the MESSENGER AND VISITOR of late, reminds me that I might be thought ungrateful if I did not acknowledge the kindness of my people in this particular. First in order, the church at Burtts corner presented me with \$13 in cash, more recently the friends from the mouth of Keswick met at the parsonage, and presented me with cash and goods to the amount of \$35. Last but not least came the friends from Macnaquack. The night proved cold and stormy, but a goodly number assembled and presented me with \$36 in goods and cash, \$84 in all. GRO. HOWARD.

**WESTBOURNE, MANITOBA.**—When I wrote you last I had commenced meetings at Westbourne. So far as the results can be tabulated they have been the quickening of the spiritual life of the little church, the conversion of over thirty, the placing of a baptistry in the building and the baptism of twenty-two happy converts. Twenty-two added to sixteen. I have commenced work in Morden, Southern Manitoba, this week. Already one man is converted and some manifest anxiety. Continue to pray for me, dear reader. We have had the coldest winter for very many years. So says "the oldest inhabitants." For January and ten days of February the mercury played to the tune of from 20° to 56° below zero, but we have only lost one night from meeting. It is now moderate. D. G. MACDONALD. Morden, Feb. 15th.

**MURRAY RIVER, P. E. I.**—Since coming here (a year ago) my health has been good. We are very pleasantly located, and enjoy laboring among the many warmhearted members in this field. I have accepted the unanimous call to stay another year. Our Sabbath services are well attended in each section of the field. We would like to see more interest taken in our prayer meetings. On Jan. 27th at an annual business and conference meeting I was presented with a nice sleigh robe and some cash. We appreciate these and many other gifts received since coming here, including the gift of a splendid easy chair from Mrs. Angus Currie, of Little Sands. On the evening of above date we held a very profitable roll-call meeting, all testifying to the presence of God in their midst. Yet our need is "more love to Christ." We are also very much in need of a house of worship in Murray River, and though our membership is small and many of them poor in this world's goods, yet we believe the time has come to move in this matter, and to erect a place to the honor and glory of God. To do this will mean much self-denial on the part of every member, and the prayers and assistance of the brethren and friends of the Island, and all others who may be led to help in this blessed object. All contributions received by our esteemed church clerk, F. Cook, or the undersigned will be thankfully received and acknowledged through MESSENGER AND VISITOR. Brethren please remember us at Murray River for Jesus' sake. H. CARTER, Pastor. February 10.

**WEST END BAPTIST CHURCH, HALIFAX, N. S.**—The work of the Lord is steadily, even though to human view, slowly progressing in this field. In every branch of the work good solid advancement is being made. This evening, the building was filled to its utmost seating capacity, despite the heavy snowstorm that was raging. Brother Lawson visited the baptismal waters, burying, with Christ, in his own

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appointed way, Stanley Smith and wife, two happy believers, following where the Master has led. We are expecting others in the immediate future, and while thanking the Lord for these mercies, praying that he will bless us far more abundantly still. Afterwards Bro. Lawson preached a very powerful sermon, from the text "How long halt ye between two opinions." We trust the earnest appeal then made, may bring forth much fruit. Later, Bro. Whitman Freeman, one of our newly elected deacons, was ordained, and, together with Bro. William Foster, welcomed to that office by the pastor. Three members, who have united with us from other churches, then received the right hand of fellowship, with the newly baptized members. We are rejoiced that the Lord is leading those in this vicinity, to see that their place is with the "Little ones," and glad to know that others are taking the same step. It will be a happy day for those who have been with this church from its inauguration, when by these additions we become a self-supporting church. God grant that day may be soon. J. E. D.

**HARVEY, N. B.**—On the evening of January 27th, a few ladies whose bearing indicated authority entered our home. A sleigh laden with delicacies such as the ladies of Harvey well understand how to make came and went again and again. These quickly found their way to the tables until they fairly groaned. The friends from Harvey, Midway and Albert, quickly followed. The ladies announced as the first subject for the evening, Tea. This was participated in until 118 expressed satisfaction. The gentlemen announced as the second subject, Cash; again a general response was indulged in by the company. The third subject was announced by the deacons as Presentation, when deacon E. H. Robinson on behalf of the company in a neat and appropriate speech in which he assured the pastor and wife that the sympathy, confidence and good will of the community was ours and as a token of the same he presented a purse of \$62.50, also \$4 in useful articles. We tried to respond and managed to express our thanks. Rev. Comben, (Methodist) followed in a very trite and witty address. Rev. I. B. Colwell followed with some well chosen remarks, Mr. MacNaughton also spoke briefly. Rev. A. W. Smithers, (Episcopal), being prevented from attending by previous engagement sent a kind brotherly letter with a token in the form of a book. The hour being late, the friends quietly retired. On behalf of Mrs. Bishop and family permit me to express our appreciation of this another generous act of these kind people, which in addition to many other expressions previously received bind us to them and makes us wish for more physical strength that we might serve them better. T. BISHOP. Harvey, Feb. 15th.

**PETITCODIAC, N. B.**—For the past few weeks we have been holding special meetings with helpful results. Many hearts have been cheered and strengthened and some who before did not know Him have professed a saving knowledge of the Christ "Mercy drops around us are falling But for the showers we plead." God has been good to us and we are praying that we may realize "how wonderful His goodness is and so prepare our hearts to receive the "showers we plead." The pastor has been assisted from time to time by his brother pastors in the neighborhood. Rev. W. B. Hinson of Moncton and Rev. J. E. Tiner of Salisbury, both giving much appreciated service and blending their prayers with ours. Through the kindness and Christian love of a friend we were enabled to obtain the services of Miss May Gunn Horton of Boston, whose beautiful voice has been consecrated to the Master's use. Miss Horton is a singer of such sweetness and power as we are not often privileged to hear. In early youth she began the cultivation of her voice for

the stage, when at eighteen she became converted and realized that there was a higher and better service for her, and now her heart can echo while the sweet voice sings "I'm satisfied with Jesus every day." All over the New England states and to some extent in our own province of Nova Scotia, Miss Horton's ministry of song has carried help and blessing with it, and here as elsewhere there are many who will long remember the beautiful force of the words so beautifully sung, "In tenderness He sought me." Also the tears of mingled joy and shame with which each heart realized "I shall know Him by the nail prints in His hand." For the present it has been thought best to discontinue our special services owing to outside distractions in political circles which so occupy many of our supporters as to make strong united effort impossible. We are praying that our hearts may be kept by His power and with us it may ever be "The Saviour first of all." February 11.

### A Paying Investment.

Those who read the reports of Bro. D. G. McDonald's work in Manitoba, will rejoice with us in the blessing that is resting upon his labors. In the three places where he has conducted special services this winter there have been powerful revivals, probably the greatest ever enjoyed in any place in this country outside Winnipeg. In a card yesterday he stated he had just baptized 22 in one place, and as many more are expected to follow soon. This is in a country field, and our country fields are not as thickly settled yet as such fields in the Maritime Provinces. So with what Baptists were there before, the district is now almost entirely Baptist. This is one illustration of the kind of work Bro. McDonald is doing here. Think what this means to our work now and in the future development of this country. It will pay ten thousand times to invest money in the work now. It is not only working a claim, it is buying up the mine. There are scores of districts we can have if we go in and possess them at once. Bro. McDonald is not receiving any aid from our Board except its sympathy and endorsement. Our board is \$3000 in debt now. He takes what the fields he visits can raise at the close of his services, and what friends give. Some of these friends are in the Maritime Provinces. But we need more friends and more money. Are there not some more of God's children in the Maritime Provinces who will take a share in this great work? A little from many will mean enough money, many interested, many praying for Bro. McDonald and his work, many enjoying the blessing such soul-saving work brings to the workers. Anyone wishing to help can send money directly to D. G. McDonald, Austin, Manitoba, or to me. All amounts acknowledged in MESSENGER AND VISITOR. Investment is literally, the clothing of money with something. This will clothe your money in a garment that will last forever. Who will invest? H. G. MULLICK, on Com. Emerson, Manitoba.

### FINE TAILORING.

A gentleman prominent in public life in New Brunswick writes from Albert County under date January 23rd:

"DEAR SIR: Enclosed please find cheque for \$25 for suit of clothes: I am well satisfied with the fit.

P.S.—I shall see you if all be well in March next."

This was one of our splendid assortment of Black Suitings. We can suit you, too.

### A. GILMOUR,

68 King Street,

Custom Tailoring

St. John.

PIERCE—Rosa, both of  
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MARRIAGES.

PIERCE-ROSS.—At Truro, Feb. 15th, by Pastor Adams, Hugh T. Pierce to Annie J. Ross, both of Truro.

FRITZ-ROUTES.—On the 15th inst. in Brussels street Baptist church, by Rev. Dr. Carey, Howard Douglas Fritz, M. D., to Ida Isabel, daughter of the late James Routes, Esq., all of St. John.

TAYLOR-CAMPBELL.—At the parsonage, Havelock, on Feb. 4th, Eugene W. Taylor, of Kellem's Mills, to Bertha E. Campbell, of the same place, by the Rev. Frederick T. Snell.

JORDAN-HOOP.—At the parsonage, Murray River, P. E. I., Feb. 11, by Rev. H. Carter, Henry J. Jordan to Sarah Jane Hoop, both of Lot 64.

DUKSHIER-MARSHALL.—At the residence of the bride's father, South Range, Digby Co., N. S., Feb. 15th, by the Rev. Jas. A. Porter, Mr. David M. Dukshier, of Bear River, N. S., to Miss Cassia E. Marshall, of South Range, Digby Co., N. S.

DEATHS.

FAULKNER.—At Onslow Mountain, 14th inst., Mr. John E. Faulkner, aged 79 years.

WHIPPIC.—At Onslow, on the 11th inst., Mrs. Mary Whippic, aged 82 years. Her end was peace.

MEALY.—At New Glasgow, N. S., February 8th inst., Sadie, infant daughter of George and Agnes Mealy, aged 1 month and 22 days.

BROWN.—At Milton, Queens Co., N. S., Feb. 11th, Mrs. Jane S. Brown, relict of the late Eben. Brown, aged 82 years. "Blessed are the dead who die in the Lord."

SOLEY.—At Onslow Mountain, on the 10th inst., Mrs. Margaret Soley, aged 98 years and 8 months. Our sister was a member of the Onslow Baptist church for a great number of years.

COY.—At Upper Gageton, Feb. 11th, of Bright's disease, Frances A., widow of the late Amasa Coy, aged 63 years. The deceased was a worthy member of Upper Gageton Baptist church, and one whose daily life showed the value of the Christ Life in the soul. She leaves 6 daughters and 3 sons to mourn the loss of a wise counsellor and a loving mother.

RAFUSE.—On Feb. 5th was buried at Chester Basin, the mortal remains of John H. Rafuse, aged 82. This removes another of the old members who link us as a church with the days of Joseph Dimock, who baptized him. Through long years of despatch he followed the Saviour, and upon a bed of tedious illness it was his abounding consolation to anticipate the meeting with his Lord.

VAUGHAN.—On Feb. 1st, Herbert S. Vaughan, the son of George Vaughan, of the West Shore, Chester, aged 20 years and 8 months. Taken suddenly with severe cramps in the stomach which no human skill could alleviate, he seemed to be conscious of his approaching departure, and leaving his earthly interests to the judgment of his father he set his heart to prayer and committed his soul into the hands of a merciful and loving Saviour. He was a general favorite in the community, and his death leaves a profound impression upon young and old.

COOPS.—At Milton, Queens Co., N. S., Feb. 9th, John Coops, aged 74 years. For the past year Bro. Coops has been conscious of the fact that death was near. About 7 months ago he yielded himself to Christ, and as far as his physical strength would permit has since endeavoured to follow his Master. The funeral service was conducted by the pastor, assisted by Rev. W. A. McCaffery, of the Disciples church. He leaves a widow, 2 sons, 2 daughters, and many friends who will greatly miss him.

EATON.—At Paradise on the 3rd Jan., after a brief illness, Susan L., wife of Jacob Eaton, in the 60th year of her age. Sister Eaton came to Paradise from her home in Cornwallis on the death of her husband a short time ago, and has been living with

her only surviving sister, Mrs. Alvin Starratt, except when ministering to the sick or lonely, where her sweet, even, Christian temper made her a very welcome guest. She was a member of the Bill Town church, and the body was taken there for interment.

BOGGS.—At the residence of his son, Thos. Boggs, of Kentville, on the 29th of Dec., William F. Boggs entered into rest aged 86 years. He leaves an aged companion and 3 sons, William B., of S-cunderbund, India; George W., of N-w Westminster, B. C.; and Thos., of Kentville, N. S. Our Brother Boggs was a man of sterling Christian character and exceptional conversational powers. He retained to a remarkable degree the use of his faculties, and in late years took much pleasure in circulating good literature among his friends. Until a week before his death his familiar form was seen on our streets and in the sanctuary. He rests from his labors and his works follow him.

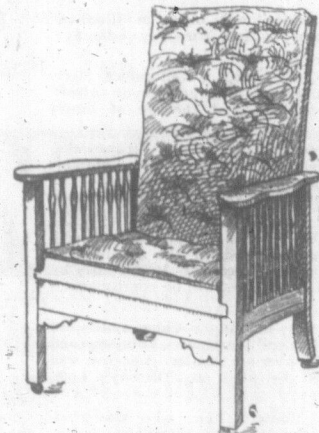
MARSHALL.—In the Salem hospital, Salem, Mass., on the 8th inst., Ernest Marshall, of Clarence, N. S., in the 19th year of his age. Only a few months ago our young brother left his home in Clarence to make for himself a career in United States. His excellent character, good physique, and intelligence soon secured a situation, and life seemed to hold for him bright prospects when that fell enemy pneumonia, so often and so quickly fatal, ended all for him in one short week. The body was brought home for interment, and is now resting beside his father and mother in Paradise cemetery. Ernest Marshall was one of our best young men and an active member in the young people's society, and his death is naturally felt much by all in the community.

SILLIKER.—At Baie Verte, Westmorland Co., on Feb. 11th, Wm. Chappel Silliker, after a protracted illness of some 3 years duration, passed peacefully away into rest, aged 75 years. Although not a member of the church Mr. Silliker during his sickness became we trust the subject of converging grace, and expressed a desire, if ever strong enough, to follow the command of Christ in being baptized in His name. This desire, however, was not granted him. He married the daughter of John Read, Esq., Baie Verte, by whom he had 2 children, now left to mourn his loss. The pastor of Port Elgin conducted the funeral services, assisted by the local clergymen of other denominations. The subject chosen for discourse being "But some are fallen asleep." A large concourse of sympathetic friends and neighbors gathered at the home to pay their last tribute of respect to the remains of the departed.

READ.—At the residence of his uncle, 28 Fountain street, Roxbury, Mass., on Feb. 1st, Spurder A. M. Read, 37 years, 8 months, eldest son of J. L. Read, of Aylesford. His sudden death of pneumonia brings sorrow to a large circle of family friends and business associates, among whom he was greatly beloved for the sterling qualities of a practical Christian manhood. At the age of 14 he was baptized into the Aylesford church and retained his membership there till death. His school life at Horton Academy and Acadia College well fitted him for the active business career upon which he entered 17 years ago in the Boston office of the Leyland S. S. Co. Rapidly rising to the position of cashier, large responsibilities and an extensive business connection have made him for many years one of the best known steamship men of Portof. A cheerful and unflinching fulfilment of duty, honesty of conviction and transaction, and singular purity of life have won from employers and associates the highest esteem and respect, while his influence over young men was always exerted along paths which would lead them to a nobler manhood. Prayers were held at the home which his cheerful presence had brightened, and where he fulfilled all the duties of son and brother the years he had been in Boston, at 9 o'clock on the morning of Feb. 3rd. They were conducted by the Rev. A. S. Gumbart, D. D., of the Dudley St. Baptist church, and were attended by a large number of young men from the

FOR COMFORT AND EASE

Nothing can equal a MORRIS CHAIR. A chair in which a person can lay back at any angle desired, and better still can change the position without rising from the chair. All these good points exist in the Morris Chairs we sell. This Chair is in Oak, has loose cushions of Figured Corduroy and the price is only \$12.00.



Manchester Robertson & Allison

Dudley Club, and other friends from the business organizations. He was by nature reserved and conservative, yet won all who knew him by his generous response to every call from the church, and from all who needed a helping hand and encouraging word along life's rough pathway. His body was brought to Aylesford, via Yarmouth, on Friday last, and on Sunday services were held at the home of his boyhood. Friends of his father and only brother were allowed to look for the last time on the face of one who had brought sunshine to many lives. In the tender keeping of Him who gave, he sleeps near the mother whose loved memory was ever with him, and sorrowing friends may look up with gratitude to God that such a helpful presence has been among them.

VAN BUSKIRK.—Our sister, Mrs. Mary Van Buskirk, aged 71, after much suffering departed this life on the 12th of Feb., and was buried on the 15th, at Muddy Creek, Albert Co., N. B. Her pastor, according to her dying request, preached from Rev. 14-15. Her maiden name was Rix, and she was a native of P. E. I. She and her husband came to Coverdale many years ago, and were highly respected in the community in which they lived. Her husband and 4 of her children preceded her to the glory land. Her pathway through life was not always smooth, but she trod it with the fortitude of a Christian. She was a bright, Christian, loving mother and faithful wife. She died trusting in her Saviour. Three sons are left to mourn their loss. They have reasons to thank God for a godly mother. May they emulate her conduct and be sustained by divine comfort.

The Shelburne Co. Quarterly Conference.

The Baptists of Shelburne County met in Quarterly conference with the Baptist church in Jordan Falls, Feb. 7th and 8th. Good sleighing brought together a large number of delegates whose needs were very kindly considered by the friends at the Falls. Pastors Murray, Woodland, Langill, Baker and Spidell were present. At 2 p. m., began a brief time of waiting upon God for spiritual fitness to transact business relative to our Redeemer's Kingdom. The time for the consideration of business for the churches was well used. Some very important changes in the constitution of the meeting were made. This revision of the constitution makes provision for all the various organizations embodied in the conference which have grown into it since its origin. Also an organization was instituted called the "Auxiliary Baptist Home Mission Board" whose object it shall be to enquire into and care for the Home Mission interests of the County, and if needs be to confer with the Home Mission Board of the Province regarding the needs of said organization. The evening session was in charge of Pastor Langill. He taught a model Sunday School lesson, based on the scripture

found in John 3:1-16. Papers on this subject were read from Mr. Geo. Wilson and Miss Dixon. After a short sermon by Pastor Langill the session ended with an inspiring evangelistic service conducted by Pastor Baker.

The Young People's work claimed our attention on Wednesday morning. Papers on this subject were read by Mr. G. T. McDonald, of Shelburne, and Mrs. Dr. Irvine, of Lockeport. Duets and solos, which added much to the enjoyment of the meeting, were rendered by Misses Locke, Hauden, and Churchill of Lockeport. The afternoon session of this day was devoted to the subject of Missions, which always should claim a large share of our heart's affections. This meeting was conducted by Mrs. Williams, the county president, and her forcible address claimed the admiration of us all. A very helpful paper was read by Mrs. Woodland, of Lockeport. The pastors then addressed the meeting on the following assigned topics of Missions: Viz., "Go Forward—Our watchword to possess Telugu," by Pastor Spidell; "Missions—Their relation to the coming kingdom of Christ," by Pastor Woodland; "Foreign Missions," Pastor Murray; "The church's responsibility to Missions," by Pastor Baker. In the evening we assembled and entered heartily into an inspiring song service. The Quarterly sermon was preached by Pastor Woodland of Lockeport, on the subject of "Holy Ghost Power," based on the verse found in Micah 3:8. The preacher in a forceful and graphic manner sought to show his audience the great need of Holy Ghost power for effective Christian service. The closing evangelistic service, led by Pastor Baker, evinced the presence of the Spirit of God in our midst. The next place of meeting will be Lockeport. The time of meeting May '99.

ALLAN SPIDELL, Sec'y.-Treas. Osborne, Feb. 14th.

O, the luxury, the thrilling, wondrous, unspeakable luxury of giving. If the church would do that she would have millions—millions! Who is to begin it! You! Do you say, "No, do not trouble me about fifths and tenths and twentieths." Do not run off on some arithmetical issue, but when thou givest enter thy closet, and when thou hast shut the door, give to thy Saviour in secret.—Rev. Dr. Joseph Parker.

BROWN'S BRONCHIAL TROCHES. Clear the voice, Relieve the throat, Cure coughs and colds. 1899—In boxes only—1899



"A PERFECT FOOD—as Wholesome as it is Delicious." Walter Baker & Co.'s Breakfast Cocoa. "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."—Dominion Medical Monthly. A copy of Miss Parlow's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. LTD. ESTABLISHED 1790. Branch House, 6 Hospital St., Montreal.



News Summary.

There were seventy-six deaths from gripple in Montreal since December 17th last.

The Oddfellows' block at Chatham, Ont., was burned Tuesday. Loss, \$30,000.

Rev. C. K. Phillips, a well-known Methodist minister, died at Mount Albert, Ontario, Monday, at the age of ninety years.

J. Fred Hume, a New Brunswicker and a member of the British Columbia government, has been elected to the legislature by about two hundred majority.

All the surviving captains of Spanish warships destroyed in the naval battles of Santiago de Cuba and Manila Bay by the American fleet will be court-martialled.

A six story building in Chicago, occupied by the Traders' Warehouse Company and a large number of smaller concerns, was destroyed by fire on Tuesday. Loss, \$780,000.

Senor Montero Rios, who was president of the Spanish peace commission, has resigned the presidency of the Senate owing to the popular outcry against his defense of the commission.

At the annual meeting of the Montreal Cotton Company the usual quarterly dividend of 2 per cent, was continued. The capital stock has increased by \$150,000 for the purpose of making additions to the mill, making a total of \$1,650,000.

An engine on the Grand Trunk, jumped the track two miles from Lennoxville, Que., Wednesday afternoon, all the cars following. The passengers received a severe shaking up, and four of them, as well as three train hands, were injured. Only one case is serious, that of Ferdinand Belleville, news agent, who was seriously injured internally.

The U. S. House of Representatives on Wednesday settled the fate of the Nicaragua Canal bill in this Congress by refusing to override the decision of the chair in committee of the whole that the canal bill offered as an amendment by Mr. Hepburn was out of order. The vote was 127 to 109.

The death occurred at Black River on Tuesday evening, Feb. 7, of Mrs. Nancy Burns, and the funeral took place at Black River churchyard on Thursday afternoon. The deceased lady was in her 98th year, and was highly respected by the people of the parish of Simonds, where she spent the greater part of her life. She was the mother of the late Capt. Richard Wagner.

A Bombay despatch of Feb. 16th says—The Persian Gulf mail steamer, which has just arrived here, brings the news that a British ultimatum was presented to the Sultan of Oman on Saturday, owing to his having leased to France a coaling station on the coast of Oman, which is a semi-independent state in South Eastern Arabia. Oman is considered to be under British protection, as the Sultan has been receiving a subsidy from Great Britain.

The old historic Christ church, Salem street, Boston, narrowly escaped destruction by fire last Saturday morning, and a portion of the extension was burned. But the valuable revolutionary relics which it contained were saved, among them a "Vinegar bible," a prayer book presented to the church by George II., and a portrait of Rev. Mather Byles. This is the old North church, from whose steeple was hung the lanterns which started Paul Revere on his famous ride.

A Halifax civic committee has decided that any manufacturing industry investing at least \$10,000 in plant, should be exempt from all taxation except one per cent. on real estate. B. F. Pearson stated that at an early date an English company would establish a paper mill at Dartmouth. Senator Drummond, he stated, had purchased the Londonderry iron works and a company had purchased the old gas works and would establish pipe works there. The McAvitys, of St. John, had promised to give this company all their orders.

A machine shop in the Brooklyn navy yard was destroyed by fire on Wednesday. In the building were stored and kept patterns and models of the various warships built from time to time. All of these models and patterns were destroyed. The loss is estimated at \$1,000,000, at the lowest, and it is very probable that it will reach a higher figure, as all of the patterns and models were expensive of construction. The loss on the building is placed at \$350,000; on machinery, \$400,000. A particular feature of the fire was noted in the fact that the records and models of the battleship Maine, which was blown up in Havana harbor on Feb. 15, 1898, were destroyed.

Life Was a Burden

Till Mrs. Lampman used Paine's Celery Compound.

The Only Medicine That Gives True Strength and Keeps the Body Nourished.

A Letter that Tells of Trials and Sufferings.

A New and Joyous Existence Experienced After Use of the Wonderful Medicine.

Mrs. M. E. Lampman, of Woodstock, Ont., writes as follows regarding her rescue from suffering and agony:

"After serious consideration I think it my duty to acknowledge the great good that I have derived from Paine's Celery Compound. No living mortal can imagine the sufferings I endured for four months. That demon 'La Grippe' got a fast hold of me; I became nervous, and was so irritated that I could not sleep night or day.

"I was reduced to a mere skeleton, and life became a burden. My appetite was very poor, and I was so extremely nervous that I could not bear to have any person in the room with me.

"One Sabbath afternoon I read one of your books, and found that Paine's Celery Compound had cured many people. I thought I would try a bottle, and bought one that afternoon, and commenced to take it according to directions. The relief was almost instant. I continued the use of the Compound, with the result that I can now sleep well all night and feel rested when morning comes. My appetite is good, I am gaining in flesh, and feel like a new person.

"I cannot find words to express my gratitude for your great Paine's Celery Compound, and for the wonderful cure it has brought about. I am 73 years of age, and can now walk five miles without feeling very tired. I am telling my friends and neighbors who are sleepless and nervous and suffering as I was. I wish you unbounded success, and hope this may be read by some one who is afflicted and anxious for relief."

Ninety-five Cures in One Hundred Cases.

Within a period of sixty days, one hundred cases of Asthma treated by Clarke's Kola Compound showed the marvellous percentage of ninety-five absolute cures—and these figures are gathered from hospital records, \$2 a bottle; three bottles for \$5. Sold by all druggists, or The Griffiths & Macpherson Co., 121 Church street, Toronto.

Some Of Our Students



ARE ALREADY ENGAGED (and will begin work as soon as their studies are completed. Others, some of them very bright and capable, will be ready for work shortly. Merchants and professional men desiring intelligent and well-qualified bookkeepers, stenographers and typewriters (male or female) will do well to correspond with us or call upon us. Catalogues of Business and Shorthand Courses mailed to any address.

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Princess St. St. John

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS

\$525 PAID FOR 1898 Quarter; \$10.00 paid for 1898 half dollar; \$2.00 for 1898 week; \$1.00 for certain date; any other amounts given for hundreds of dates and varieties of Old Shingles and Cakes. Don't say a dollar for each when you see Two Complete Books, illustrated, neatly bound, with some of the most beautiful and cheaply made, who will buy \$7.00. The two books sent prepaid for only 10 cents.

FREE Our Latest Patent POCKET PEN and HOLDER, with illustrated list to make one plus excellent writing book. Also the Famous Budget of Budget, Money, Time and Home Accounts. All for only 10 cents. See Catalogue of Booklets, etc., sent. ESTABLISHED 1868 ON TORONTO.

AGENTS WANTED

Agents wanted in unrepresented districts to sell on commission, the leading lines of Bugies, Harness, and Farm Machinery. Address, stating experience and giving references, P. S. MacNUTT & CO., St. John, N. B.

Kidney Trouble FOR YEARS.

Nothing did Mr. R. E. Pitt any good until he got Doan's Kidney Pills.

Throughout the County of Leeds and the Town of Brockville there is no medicine spoken so highly of for all kinds of Kidney Diseases as Doan's Kidney Pills. As Canada's 'sponser' kidney pill, introduced by Mr. James Doan, of Kingsville, Ont., in 1885, they stand to-day far superior to all the imitations and substitutes that have been offered the public in their stead.

Mr. R. E. Pitt, the well-known contractor and builder, voices these sentiments when he says, "I have had kidney trouble for years. I had tried numerous remedies without much relief, and had given up my back as gone for good, but since using Doan's Kidney Pills the result has been marvellous! The pain is all gone. I feel like a new man, and can highly testify to the virtues of Doan's Kidney Pills."

Doan's Kidney Pills are sold by all sales or sent by mail on receipt of price, 50 cents a box or 3 boxes for \$1.25. The Doan Kidney Pill Co., Toronto, Ont.

Howards' Heart Relief Cures

Heart Disease and Weak Circulation by its peculiar influence on the heart, arteries and nerves.

It also cures good healthy blood—so as to make the cure permanent. This prescription is in daily use in the great hospitals of England, America and Germany. The great heart specialists say it has no equal for heart derangement or sluggish circulation.

Mr. John Melash, Garnet P. O. was recently cured of heart disease of eight years standing. Mrs. Mary Proctor, Dundas, Ont. cured of dizziness, loss of appetite and weakness. Is now the smartest lady we know at such an advanced age.

Joseph Morture's child, Hagersville, 11 years old—born with defective circulation through the brain—was nervous and intellectually dull. Has been made bright like other children.

May be had at drug stores or by mail at 50c. per box or 3 boxes for \$2.00. S. W. HOWARD, 71 Victoria St., Toronto.

Advertisement for MENTHOL THE D&L PLASTER. We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of imitations.

Advertisement for SMITH'S CHAMOMILE PILLS. CURE SICK HEADACHE, DIZZINESS, CONSTIPATION. 25 cents per box and worth it. MADE BY Frank Smith, St. Stephen and Calais. SOLD BY ALL DRUGGISTS.

Advertisement for Boys & Girls. We are giving away watches, compasses, solid gold rings, sporting goods, musical instruments & many other valuable premiums in large quantities for using 10 packages of Royal English Ink. Paper up at 10c each. Every package makes 50c worth of line ink. We ask no money—send your name and address, and we will forward you 10 packages with previous line and full instructions. When you get the Ink Powder send the money to us and select your premium. This is an honest offer. We trust you. Don't lose this great opportunity. Write for the outfit today. Address all orders to Imperial Ink Concern, 25 Adams St. Oak Park, Ill.

Notice of Sale.

To James Allan Tabor of the Parish of Saint Martins in the City and County of St. John and Province of New Brunswick, and Ella M. Tabor his wife.

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twenty second day of May in the year of our Lord one thousand eight hundred and ninety seven made between the said James Allan Tabor and Ella M. Tabor his wife of the one part, and Cudlip Miller of the said Parish of Saint Martins, Butcher, and Cudlip Miller, Butcher, of the other part, and duly recorded in the Office of the Registrar of Deeds in and for the City and County of Saint John in Libro 62 of Records, folio 352, 353 and 354, there will for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be sold at Public auction on Thursday the twenty-third day of February next at the hour of twelve o'clock noon at Chubb's Corner (so called) on Prince William street in the City of Saint John in the said City and County of Saint John, all the right, title, interest, property, claim and demand at law and in equity of the said James Allan Tabor and Ella M. Tabor his wife of in and to "all that certain lot piece or parcel of land situate lying and being in the Parish, County and Province aforesaid bounded as follows: "Commencing at the north east angle of land owned by Thomas Foster and on the bounds of the Public Highway leading through Saint Martins and on the western side of said Highway, thence north along said Highway fifty (50) feet to lands owned by Edward Sharkey, thence westerly along said Edward Sharkey's land one hundred (100) feet, thence southerly fifty feet, thence easterly one hundred (100) feet to the place of beginning."

Also all that other lot of land situate in the Parish aforesaid bounded as follows, to wit: "Beginning at a post marked J. B. standing in the south corner on the Main road leading from Nugent's Saw Mill, thence running northerly along the said road twenty (20) rods to a post marked W. P. thence West to lands owned by Samuel Mosher, thence south along said line twenty rods to a stake marked J. R. X, thence easterly until it strikes the first mentioned stake marked J. B. the place of beginning, and containing ten acres more or less."

Together with the buildings and improvements, privileges and appurtenances to the said lands and premises belonging or in any way appertaining. Dated this fifth day of January A. D. 1898. CUDLIP MILLER, Mortgagees. CUDLIP MILLER, JR., Mortgagees. J. ROY CAMPBELL, Solicitor for Mortgagees.

Advertisement for CANADIAN PACIFIC RY. TRAVEL IN COMFORT -BY- TOURIST SLEEPERS. leaving Montreal every THURSDAY at 11 a. m. for the PACIFIC COAST, accommodating second class passengers for all points, in Canadian North West, British Columbia, &c. Berth Rates—Montreal to Winnipeg \$4.00, Montreal to Calgary 6.50, Montreal to Revelstoke 7.00, Montreal to Vancouver 8.00, Montreal to Seattle 8.00. For Passage Rates to all Points in CANADA, WESTERN STATES and to JAPAN, CHINA, INDIA, HAWAIIAN ISLANDS, AUSTRALIA and MANILA, and also for descriptive advertising matter and maps, write to A. H. NOTMAN, Asst. Genl. Pass. Agt., St. John, N. B.

Advertisement for Tumblers are now used for packing Woodill's German Baking Powder! Ask your Grocer for it!

Advertisement for 50 YEARS' EXPERIENCE PATENTS. Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms \$3 a year, four months \$1. Sold by all newsdealers. MUNN & Co. 36 Broadway, New York. Branch Office, 25 F. St., Washington D. C. FAVORABLY KNOWN SINCE 1826 BELLS HAVE ALIGNED 24,000. C. MCKENZIE & CO. PURELY BEST WEST-TROY N. Y. BELLS CHIMES, ETC. CATALOGUE PRICES FREE.



## The Farm.

### Free Samples of Seed.

To THE EDITOR.—For the past ten years systematic efforts have been made to increase the average returns and to improve the quality of the cereals and other important farm crops grown in Canada by an annual distribution from the Experimental Farm at Ottawa, of samples of seed of the best and most promising sorts. These varieties have been first tested at the Experimental Farm and only those which have proven to be the very best have been chosen for this distribution. The samples sent out have contained three pounds each, and every precaution has been taken to have the seed in every instance thoroughly clean and true to name, and the packages have been sent free, through the mail. Those who have received such samples and grown them with care have usually had at the end of the second year enough seed to sow a large area, and in this manner careful farmers all over the Dominion have been gradually replacing any inferior and less productive sorts which they have been growing in the past, with superior varieties possessing greater vigor.

By instruction of the Hon. Minister of Agriculture, another such distribution is being made this season, consisting of samples of oats, barley, spring wheat, field peas, Indian corn and potatoes. These samples will be sent only to those who apply personally. Lists of names from societies or individuals cannot be considered, and only one sample in all can be sent to each applicant. Applications should be addressed to the Director of Experimental Farms, and may be sent any time before the 15th of March, after which the lists will be closed, so that all samples asked for may be sent out in good time for sowing. Parties writing will kindly mention the sort or variety they would prefer, and should the available stock of the sort asked for be exhausted, some other good variety will be sent in its place.

W. M. SAUNDERS, Director.  
Central Experimental Farm,  
Ottawa, Feb. 9th, 1899.

### Eggs as Food.

Would it not be wise to substitute more eggs for meat in our daily diet? About one-third of an egg is solid nutriment. This is more than can be said of meat. There are no bones, no tough pieces that have to be laid aside. A good egg is made up of 10 parts shell, 60 parts white and 30 parts yolk. The white of an egg contains 66 per cent water, and the yolk 52 per cent. Practically, an egg is animal food, and yet there is none of the disagreeable work of the butcher necessary to obtain it. The vegetarians of England use eggs freely, and many of these men are 80 and 90 years old, and have been remarkably free from sickness. Eggs are best when cooked four minutes. This takes away the animal taste, which is offensive to some, but does not harden the white or yolk so as to make it difficult to digest. An egg, if cooked very hard, is difficult of digestion, except by those persons possessed of stout stomachs. Such eggs should be eaten with bread and masticated very finely. Fried eggs are much less wholesome than boiled ones. An egg dropped into hot water is not only a clean and handsome but a delicious morsel. Most people spoil the taste of their eggs by adding pepper and salt. A little sweet butter is the best dressing. Eggs contain much phosphorus, which is supposed to be beneficial to those who use their brains much.—New York Ledger.

### Poultry Points.

The Poultry Monthly says:  
It takes about three months to grow a broiler.  
No brooding pen should contain over 50 chicks.  
Broilers shrink about a half pound each when dressed.  
The shell of an egg contains about 50 grains of salt and lime.

Forty dressed ducklings are packed in a barrel for shipment.

From 35 to 40 ducks and drakes are allowed in a pen.

The duck averages 10 dozen eggs in about seven months' laying.

Build the house 10 by 10 feet for 10 fowls, and the yard 10 times larger.

Ducklings are marketed at five pounds weight, which they attain in ten weeks.

Ten dozen eggs a year is the average estimate given as the production of the hen.

About four dozen eggs are given as an average for the annual output of the turkey.

Duck feathers sell at 40 cents per pound; goose feathers bring double the amount.

Thirteen eggs are considered a sitting, though many breeders are now giving 15.

Between 40 and 50 degrees is the proper temperature to keep eggs for hatching during winter.

Eggs intended for hatching should not be kept over four weeks. They must be turned every day or two.

It will require seven pounds of skim milk to equal one pound of lean beef for flesh forming qualities.

One dollar per head is the average cost of keeping a fowl a year, and the same amount is a fair estimate of the profits.

The eggs of the White Leghorn, Black Minorca, and Houdan are of about the same weight as those of the Light Brahma.

In an egg of 1,000 grains, 600 belong to the white, 300 to the yolk and 100 to the shell.

For good results in egg production the henhouse during the winter should not be allowed to become colder than 40 degrees.

It costs 1 cent each in the east to produce an egg; out west, where grain is cheaper, their cost would hardly exceed a half cent.

In 100 parts of the white of an egg about 84 per cent is water, 12½ per cent albumen, 1 per cent mineral water and 2½ per cent sugar, etc.

A Light Brahma hen's egg will weigh from 2¼ to 2½ ounces, or about 1 pound and 12 ounces per dozen.

In mating ducks, about seven are allowed a drake in the beginning of the season more as the weather grows warmer, until a dozen is reached.

The Roman roads were built on the telford plan, with a substratum of heavy blocks of the stone most abundant in the neighborhood, covered with a layer of smaller stones or gravel. They were highest in the middle, with a trench on each side to carry off the water, and no trees or shrubs were allowed to grow within 100 paces on either hand. The population of the districts through which these highways passed were required to keep them in order and to cut down weeds and shubbery within the proscribed distance.

A Persian moralist, the fable has it, once took up in his hand a piece of scented clay, and said to it: "O clay, whence hast thou thy perfume?" And the clay said: "I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank in its fragrance, and have now become scented clay." I will know the company thou keepst by the fragrance thou hast. If thou hast lain in beds of spices thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him.—C. H. Spurgeon.

### Canada's Greatest Liniment.

Griffiths' Menthol Liniment is the greatest curative discovery of the age. Penetrates muscles, membrane and tissue to the very bone, banishes pain's and aches with a power impossible with any other remedy. Use it for rheumatism, neuralgia headaches and all soreness, swelling and inflammation. All druggists, 25 cts.

**Tea**—truly affects the nerves. But it depends altogether on the kind and quality of the tea whether its effects on the nerves is helpful or harmful. A pure, well-ripened and perfectly cured tea is a tonic as well as a delicious and refreshing beverage. And you have this quality when you get **Monsoon** <sup>Indo</sup> <sup>Ceylon</sup> **Tea** direct from the growers—at your grocers.

# MONSOON

MONSOON <sup>Indo</sup> <sup>Ceylon</sup> TEA Sold in Lead Packets Only at 30c, 40c, 50 and 60c.

## Prevention of Cruelty to Horses.



Many a poor horse, utterly run down by impoverishment of blood and its accompanying ill, is blamed for laziness and harshly treated. The use of

### DICK'S BLOOD PURIFIER

would strengthen such an one, would fortify him to endure fatigue; enable him to accomplish work

without loss of tissue and make him a cheerful, willing worker. It pays to use Dick's Blood Purifier. It greatly increases the flow and richness of a cow's milk.

50 CENTS A PACKAGE. TRIAL SIZE 25 CENTS.

LEEMING, MILES & CO., Agents, Montreal. DICK & CO., Proprietors.

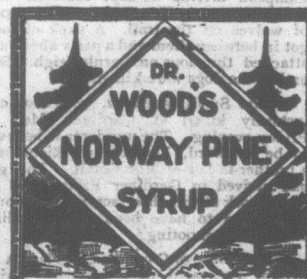
## A DECIDED ADVANTAGE

Anyone purchasing a PIANO, ORGAN or SEWING MACHINE on time must consider it a decided advantage to purchase from the house that offers the greatest inducements and gives the easiest terms. Anyone purchasing a PIANO, ORGAN or SEWING MACHINE for cash must consider it a decided advantage to purchase from the dealer who has the greatest variety of instruments or machines to show.

We offer great inducements in the way of Piano, Organ or Sewing Machine bargains.

We know of no Piano, Organ and Sewing Machine house in the whole Dominion of Canada that gives the terms we do on Pianos, Organs and Sewing Machines.

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.



Cures Coughs, Colds, Lung and Bronchial Affections that other remedies won't touch.

Mr. THOS. J. SMITH, Caledonia, Ont., writes: "A year ago I had a very severe cold which settled in my lungs and in my throat, so that I could scarcely speak louder than a whisper. I tried several medicines, but got no relief until I used one and a half bottles of Norway Pine Syrup, which completely cured me."

25c. a bottle or five for \$1.00.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache,

Diarrhoea, Dysentery, and all Bowel Complaints.

A Sure, Safe, Quick Cure for these troubles is

## Pain-Killer.

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used Internally or externally.

Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere.

25c. and 50c. bottles.

## EARN A WATCH



Earn this valuable Watch, Chain and Charm by selling twenty Topaz Heart Pins, at 15 cents each. Send your address and we forward the Pins and our Premium List, postpaid. No money required. These Pins will almost sell themselves, for the Topaz has all the brilliancy of the best diamonds, and has never before been offered at anything like this price. The Watch is neat in appearance, thoroughly well made, and fully guaranteed. Unsold Pins may be returned. Mention this paper when writing.

THE GEM PIN CO., Freehold Building, Toronto, Ont.



Personal.

Mr. W. F. Spiddell was ordained to the gospel ministry at West Townsend, Mass., Feb. 4. Mr. Spiddell, who is son of a deacon of the Lundenburg church, is a graduate of Woodstock, Ont., College, and in June will complete a course of theological study at Newton. He has been called to the pastorate of the West Townsend church.

Rev W. B. Hinson of Moncton left on Tuesday of last week for a trip to the Pacific coast. He expected to go west to Vancouver calling at Montreal and Winnipeg on the way, and then to Southern California, where he will spend some weeks. We regret to learn that Mr. Hinson is suffering from ill health, but trust that the genial airs of the land he is about to visit may rapidly restore his strength.

How Japanese Catarrh Cure Cures Nasal Catarrh

Japanese Catarrh Cure is a penetrating, soothing, and healing pomade, which is inserted up the nostrils by a small camel's hair pencil. The heat of the body melts this pomade and the patient breathes the soothing medication through the nostrils, and the nasal channels open up. The stuffed-up feeling in the head leaves, and the person can breathe naturally through the nose. The dull pains across the head cease. Continual use for a short time soothes the mucous membrane until the soreness and inflammation are all gone. The bad odor of the breath passes away, and the lost senses of smell and hearing return. The drooping in the throat is permanently checked, and the nose does not stop up towards night. The discharge from the nose grows less and less, and finally stops altogether. It does not drive the disease into the throat or lungs or into the ears, as so often is done by washes, douches, and the temporary relief catarrh powders and snuffs which contain cocaine and other fatal alkaloids, which relieve at the time, but give rise to a false security. Japanese Catarrh Cure is a thorough anti-septic, is cleansing and healing in its action, and soothes the minute applied. Six boxes are absolutely guaranteed to cure any case of nasal catarrh, or money will be refunded. A free sample will be sent to any person suffering from this most dangerous disease. Enclose 5c stamp. Sold by all druggists, 50 cents. Six for \$2.50, or by mail. Address, The Griffiths & Macpherson Co., 121 Church Street, Toronto.

MORE PLAIN TALK

About Dodd's Kidney Pills and Kidney Disease.

Mr. W. Gorman a Meteghan, N.S., Hotel-keeper. Relates his Experience—Dodd's Kidney Pills Cured Him Thoroughly and Permanently.

METEGHAN, N. S., Feb. 20.—The widely known and justly popular proprietor of the Bay View Hotel, Mr. William Gorman has done a great and lasting service to suffering humanity—and all credit to him for his manly course.

Mr. Gorman knows that hundreds of thousands of people are being ground down with the agony of Kidney Complaint. He was one of the sufferers himself a short time ago.

Mr. Gorman knows that these sufferers can be relieved quickly, easily and permanently, and he also knows what is the only medicine on earth that can relieve them. This knowledge he gives to the sufferers. He tells them what cured him and what will positively cure them, if they will give it a chance.

Here is Mr. Gorman's statement: "I take great pleasure in testifying to the merits of Dodd's Kidney Pills, for they worked wonders for me. Two years ago I was afflicted by severe pains across my back—some kind of Kidney Complaint. I got two boxes of Dodd's Kidney Pills, and used them. They drove every pain, every trace of pain away, and I have not suffered to the slightest extent since. I believe Dodd's Kidney Pills are a first-class remedy, and I have no hesitation in giving this statement for publication."

This should convince any person, no matter how sceptical, that Dodd's Kidney Pills will positively cure Kidney Complaint if further proof is wanted. All that is needed is to buy a box of Dodd's Kidney Pills, and test them.

Dodd's Kidney Pills are sold by all druggists, fifty cents a box, six boxes \$2.50; or sent on receipt of price by The Dodds Medicine Co., Limited, Toronto, Ont.

News Summary.

A saw mill is being built at Springhill, York county, by Mr. John Campbell, Jr. Martin C. Connolly, of Quebec, is the highest tenderer for the Kingston penitentiary output of binder twine.

There were only eighteen failures in the Dominion this week, against thirty-five in the corresponding week last year.

Senator-elect Chauncey M. Depew is confined to bed with the grip. He is also confined with inflammation of the eyes.

Mr. John T. Kelly, of the inland revenue department, seized an illicit still in Galloway, five miles south of Richibucto, on Thursday.

English advices say that the company that recently purchased the Charlotte county nickel mines are preparing to work them on an extensive scale.

The Grand Lodge of Ontario, A. O. U. W., in annual convention at Toronto on Thursday, rejected by a large majority the proposition to admit women to membership.

Negotiations are in progress at Newfoundland for a sealing steamer to go to the assistance of the steamer Gaspesia, frozen in an ice floe in the Gulf of St. Lawrence.

Frank E. Taft, of North Bridge, Mass., died while sitting at a table at the Home Market Club banquet in Boston, Thursday night. President McKinley was among the guests.

Mr. Hazen Hicks, of Havelock, Kings county, had his barn burned Saturday night with all the contents, including a pair of horses, one pair of oxen and four cows, beside hay and grain.

Mr. Wendell P. Jones, son of the late R. K. Jones, a promising young lawyer in Woodstock, has been appointed secretary-treasurer to the municipality of Carleton, in place of his late father.

Digby was visited by a fire on Monday night, the 13th inst., which destroyed some 30 buildings in the business part of the town. The destruction of property is estimated at \$75,000. Quite a number of properties were fairly well insured.

The annual meeting of the Ontario Lumbermen's Association on Friday adopted a resolution calling on the Dominion government to impose an import duty on lumber from the United States corresponding to the duty by that country on Canadian lumber.

The son of the great Worth of Paris has just completed a calculation of the amount spent in France upon ladies' dresses, and he estimates the average yearly expenditure for gowns and mantles at the enormous sum of \$200,000,000! Fifty millions of this is paid by American, English and Russian women.

A Vancouver despatch of Feb. 17 says: Campeau arrived to-day, fourteen days from Dawson. He confirms the report of wolves on the trail. A pack of forty got in between them and a party ahead and attacked the dogs on a grub sleigh. Several of the dogs were killed.

Mamie Small, aged 22, was shot and instantly killed at Gardiner, Me., on Friday evening. The murderer is believed to be Bradford, Knight, of Richmond, a brother-in-law of Miss Small. The girl had arrived in Gardiner Friday and secured work at the shoe factory. Jealousy is believed to have been the immediate cause of the shooting.

In the House of Commons, Friday, A. J. Balfour expressed deep sympathy with France at the death of President Faure. Sir Henry Campbell Bannerman concurred in Mr. Balfour's remarks in behalf of the opposition. In the House of Lords the premier, Lord Salisbury, expressed deep sympathy with "Our great neighbor and ally across the channel in the terrible bereavement."

Advices from the lower Yukon to Nov. 16 received at Seattle indicate a scarcity of supplies at Rampart City and Fort Hamilton, but there is no serious shortage. The stock of butter and sugar will need careful husbanding. There are about two thousand at Rampart City. The general health is excellent. The steamer has a big cargo of supplies at Dahi river. Three other steamers also have through cargoes aboard.

J. S. Larke, Canadian Commissioner in Australia, reports to the Trade and Commerce department that 1898 has been a lean year in New South Wales, owing to expectations of increased yields of wool and wheat having been disappointed. He says as there is improvement in building in the chief cities, there is a better demand for timber, slates and plaster of paris. Trade in deals from New Brunswick should improve. Prices have advanced and the supply is yet within the demand. Negotiations have been concluded for the sale of sixteen thousand tons of Queensland sugar in Canada next season.

Advertisement for Surprise Soap. Text: EASY JUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY.

Advertisement for Dykeman's. Text: Dykeman's Three Entrances 97 King St. 59 Charlotte St. 6 S. Market St. JUST TO ILLUSTRATE The extra values through this great stock of dry goods, we will mail you, on receipt of 15c, a pair of ladies black cashmere mits, fleeced-lined, size 6, 6 1/2, 7, 7 1/2. These goods are sold in all stores at 30c. a pair. If you should want any other lines of dry goods do not forget that a card to us, intimating your desire, will bring you any sample you want. FRED A. DYKEMAN & CO. St. John, N. B.

Advertisement for Fraser, Fraser & Co. Text: Have You Sheep that grow wool. We have lots of good warm clothing that we'll exchange with you if you send it in at once. FRASER, FRASER & CO., 40 and 42 KING STREET, CHEAPSIDE, ST. JOHN, N. B.

Advertisement for Eddy's. Text: EDDY'S INDURATED FIBRE WARE, Tubs, Pails, &c. have become household necessities INFERIOR IMPORTED GOODS are now being offered in some places at about the same price as EDDY'S. If you compare them you will find they contain only about half the material, cost proportionately less, and will last a correspondingly shorter time. When you ask your store-keeper for INDURATED FIBRE WARE Insist on getting EDDY'S GOODS OUR NAME IS A GUARANTEE OF QUALITY Consult your own best interests therefore by seeing that the goods you purchase were made by THE E. B. EDDY COMPANY, Limited JNO. PETERS & CO., Agents SCHOFIELD BROS., Agents, Halifax, St. John, N. B.

THE CH Vol. Misinter remarked January 2 impatient want the European of Philade policy of next day "No wor despitches the people across the task which too heavy hard of the berlain is about." A copy Mr. Norma tion that prevent serving th following man, whic February "My Dr faction that take their tion, which of the Ang say that G whole of su to tie the U isolation an with the nar I seek the purely Briti country and their direct ever," and I except in ca of other nat If I hope t opportunitie States, and insidious me Remarki expresses the ideas of British ha 'Times' co to believe heels into a her. Beyo they only h were about irresistible thrusting a people wou Mr. Olney race,' just European c there wou bard. Reco this.' The Inter Commis Adjourn certain inter States and t missions, h in Quebec adjourned been able to would cover joint staten acting for th of Lord Her of those of the Commis toward the