

# Messenger and Visitor.

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**Prohibition.** An Ottawa despatch states that the members of Parliament have been advised that a Prohibition resolution will be moved during the present session. Who will be the mover and the seconder of the resolution will, it is said, be decided at a meeting soon to be held at Ottawa, of the members of the Dominion Alliance with members of the House and Senate who are favorable to prohibition. The names of Mr. Flint on the Government side and Mr. Craig of the Opposition are mentioned as those likely to be chosen to present the resolution in the House of Commons. The following is said to be a copy of the resolution which it is proposed to move:

"That in view of the declaration of this House made on March 26, 1884, that prohibition is the right and most effectual legislative remedy for the evils of intemperance, and that this House is prepared, so soon as public opinion will sufficiently sustain stringent measures to promote such legislation, and further, in view of the substantial majority in favor of prohibition of all the votes polled throughout the Dominion in the Plebiscite of September 9, 1898, including an overwhelming majority in all the provinces but one, and a large proportion of all the possible votes in the provinces, the House is now of the opinion that it is the duty of the Dominion Parliament to enact, without delay, such legislation as will secure the entire prohibition of the liquor traffic for beverage purposes, in at least those provinces and territories which have voted in favor of prohibition."

**On the Verge of War.** As a result of circumstances connected with the election of a governor, the State of Kentucky has been confronted with a condition of things which has seriously threatened civil war. In the November elections the Republican candidate for Governor, named Taylor, was declared elected, and that in spite of a system of electoral courts established under Democrat rule and presumably with the purpose of favoring the interests of the Democrat candidate. Mr. Taylor having been declared elected, took the oath of office and entered upon the discharge of his duties. The election was however disputed by Mr. Goebel, the Democrat candidate, and when the Legislature assembled in January, that body, in the exercise of its constitutional powers, proceeded to review the returns, and, the Democrats having a majority in the Legislature, the decision of the election court was about to be reversed and the Democrat candidate declared elected, when a tragedy occurred which seemed likely to result in anarchy. A large number of Kentuckians, from the eastern part of the State where the Republicans are strong, had come, armed with rifles, to Frankfort, the capital, apparently with the purpose of overawing the Legislature then sitting there. Some of these men are said to have taken up positions in the State House, and as Mr. Goebel, the Democrat candidate for governor, was approaching the building he was deliberately shot and mortally wounded, the shots being fired from one of the windows of the State House. Goebel however lived for some days, and having been declared governor elect by the Legislature, took the oath of office. On his death, which occurred on February 3rd, Mr. Buckham, the Lieut. Governor, also a Democrat, was sworn in as Governor of the State. In the mean time Governor Taylor has declared Frankfort to be in a state of insurrection and summons the Legislature to meet at London, a small town in the eastern part of the State and a Republican stronghold. It seems pretty clear that this action was unconstitutional, and if carried into effect, the result would almost certainly be a bloody strife between the rival parties. It now appears that Taylor and his supporters are likely to give way for the present and allow the points in dispute to be settled by the decision of the Courts. But what has occurred, and the present contingencies of the situation, afford a striking com-

mentary on the perils of a political condition in which leadership can be so easily attained by personally ambitious and unscrupulous men. There is somewhat less danger in Canada than in Kentucky that corrupt measures shall lead to anarchy and bloodshed, but there is not less certainty that the result will be evil. It will be well if Canadians shall learn by such instances that the price of liberty and pure government is the maintenance of a firm purpose on the part of its best citizens to bring the full force of their influence to bear upon the politics of their country to secure honesty and integrity both in public men and public measures.

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**The Debate on the Address.** The Parliament of Canada—and no less the country—is to be congratulated upon the fact that the debate upon the address in reply to the speech from the Throne has been concluded within a reasonable limit of time, and also that in its progress the amenities of civilized political warfare have been observed to a gratifying degree. The address in reply was moved by Mr. I. J. Gould, the new member for West Ontario, who represents the constituency of the late Sir James Edgar, and was seconded by Mr. Victor Geoffrion, the new member for Chambly-Vercheres, who spoke in French. Both gentlemen are good speakers and acquitted themselves on this occasion in a manner to win the respect of the House. Sir Charles Tupper addressed the House in a speech of three hours in length. Though the leader of the Opposition is now seventy-eight years of age, he is still in possession of remarkable physical vigor, and his political opponents do not at present appear to be charging that he has suffered any loss of intellectual power. Sir Charles Tupper confined himself to a consideration of the Government's policy in reference to the South African war. He took exception to the passage in the speech referring to the profound devotion and entire loyalty of the entire people of Canada to the Sovereign and institutions of the British Empire, and contended that some exceptions must be made. His keenest criticisms were directed against the Minister of Public Works and his attitude toward the sending of a Canadian contingent to South Africa and against Mr. Bourassa, member for Labelle, who had resigned his seat because of his opposition to the Government's policy in the matter, and being re-elected without opposition had received and accepted a welcome back into the ranks of the Government's supporters. While Sir Charles approved the action which had been taken by the Government in connection with the war, he contended that that action had not been so prompt and spontaneous as it should have been, and that it was only the strong pressure of public opinion that had caused the Government to move in the matter. . . . The speech of the leader of the Opposition in reply to the leader of the Opposition was considered, at least from the point of view of the Government side of the House, a very effective deliverance. Sir Wilfrid defended the Government from the charge of any apparent unwillingness to proffer military aid to the motherland in the prosecution of the war, on the ground that Parliament had voted no money for such a purpose, and that in the absence of the action of Parliament in the matter, such an offer by the Government could only be justified by unmistakable evidence that the sentiment of the country at large was positively favorable to such action. From the time that the ultimatum of President Kruger had raised a storm of indignation over the whole English-speaking world and it became evident what the attitude of the people of Canada was toward the war, not a moment, the Premier contended, had been lost, and in three weeks time Canada's volunteers were on the ocean. . . . Other leaders who spoke upon the address were Hon. Mr. Foster, who followed the Premier, and Sir Richard Cartwright, who closed the debate. The Opposition had not considered it good policy to move an amendment to the address, and in the House it was accordingly adopted on Tuesday evening without discussion.

**The Clayton-Bulwer Treaty Abrogated.**

The Clayton-Bulwer treaty, by which the control of any prospective canal across the Isthmus of Panama, was secured jointly to the United States and to Great Britain, has been abrogated. A Convention between the two powers was signed at Washington, on the 5th inst., by Sir Julian Pauncefote, British Ambassador to the United States, and Mr. Hay, Secretary of State for the latter country, annulling the Clayton-Bulwer compact, and vesting in the United States an exclusive right to construct and manage a trans-isthmian canal. The control of the canal by the United States is, however, placed under certain conditions. The Convention guarantees the canal's neutrality. It provides that the canal shall be free and open, in time of war as in peace, to the vessels of commerce and of war of all nations, on terms of entire equality, so that there shall be no discrimination against any nation, or its citizens, or subjects, in respect of the conditions or charges of traffic or otherwise. It is further provided that the canal shall never be blockaded, nor shall any right of war be exercised, nor any act of hostility be committed within it. The United States is pledged not to fortify the canal nor the land adjacent thereto, and the international regulations applying to neutral parties are to apply to the canal and its adjacent waters, within three marine miles of either end. The Convention must be ratified by Her Majesty, and by the President of the United States, by the advice and consent of its Senate, and exchanged at London or Washington, within six months of the date of signature, upon which the high contracting parties will immediately bring the Convention to the notice of other powers, and invite them to adhere to it. The abrogation of the Clayton-Bulwer treaty had been anticipated for some time. The impression, we believe, has been quite general, that Great Britain was willing to surrender the joint control of the proposed canal, but would expect something in the nature of a *quid pro quo* for such concession. There has also been some hope in Canada that the *quid pro quo* might be of a nature to facilitate the settlement of the Alaska boundary question. But it appears from a statement made on Thursday last, in the British Parliament, by the Parliamentary Secretary of the Foreign Office, in reply to a question on the subject, that there had been no question of compensation, as it was considered that the advantages to Great Britain of the former compact, had been fully maintained by the stipulations which secured the neutrality of the canal and the protection of trade and commerce, under conditions of entire equality.

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**Opening of the N. S. Legislature.** The Nova Scotia Legislature was opened on Thursday last by Sir Malachy Daly, the Lieut. Governor. The Governor's speech begins with an allusion to the war in South Africa, and the spontaneous loyalty which it has called forth. The Legislature will be asked to vote a substantial contribution towards the patriotic fund for the relief of the wives and families of the volunteers. The Governor is able to assure the Legislature that during the year the Province has enjoyed a measure of prosperity unexampled in its history. The present condition and prospects of the coal mining industry are especially encouraging. Important progress is reported in respect to the iron and steel manufacturing industry at Sydney. In several new railway enterprises in the province substantial progress has been made. These enterprises include the Inverness and Richmond railway of Cape Breton; the N. S. Midland connecting Truro and Windsor; the Coast railway in the western part of the province, and the N. S. Southern railway. In the interests of agriculture the Legislature will be asked to make provision for improving the breed of horses, cattle and sheep. The establishment of an Agriculture and Manual Training School, and of Sanatoria for the cure of tubercular diseases will also engage the attention of the Legislature.

## Hints of the Beyond.

BY F. C. WRIGHT.

Mark 9: 2.

What a profound impression the tremendous scene of the transfiguration made upon the three favored disciples, upon whose dazed and wondering eyes it flashed. Two of them make subsequent and especial mention of it, John: "And we beheld his glory, the glory as of the only begotten of the Father." Peter: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son in whom I am well pleased." Using the majestic scene of the transfiguration as a most clear lens, I am sure we can descry through it hints of the beyond.

Let us carefully notice:

I. A hint of contrast.—Do you remember Raphael's picture of the transfiguration? He has told us of the scene in form and color, as the Scripture has in words. There on the top of the mount, there is the glory, the companionship of Moses and Elijah; the burning of the heavenly brightness; all the darkness which makes our earth sad and gloomy swept away. But down there at the foot of the mount is a scene piteous enough; mortal and impotent struggle with suffering. There a father has brought a son possessed by a demon. The boy every now and then is seized with convulsions. He lies there on the ground and wallows foaming. Is there no help for him? The father has brought him to the disciples. They have attempted a cure but the demon is too strong for them. The boy must go on tormented, falling now into the fire, now into the water. The father must go on helping the poor boy as best he can, but crushed under his child's suffering, himself impotent toward his cure. Do you not see the contrast? Above, the brightness; beneath, the gloom. Above, the joy; beneath, the sorrow. Above, the victory; beneath the defeat. Is there not here furnished a most precious hint of contrast?

Heaven is not below earth. In the glory in which Christ now dwells, suffering is not; disease is not; the sovereignty of evil is not; impotence toward the help of those we love the most is not; a burdened heart is not.

Heighten the contrast by some such blessed words as these from other Scriptures; "And God shall wipe away all tears from their eyes," and "there shall be no night there." All tears of any sort; of disappointed hopes, of unmet longings, of wearied hearts, of loneliness, of consciousness of failure. All nights of any sort; of temptation, of black doubt, of poverty, of helplessness to succor, of death. These are here, but they are not there. That glory streaming out of Christ there on the mountain, brightens and blesses Peter, and James, and John, and Moses, and Elijah. In that glory into which Christ has now arisen, and of which this upon the mountain was but a specimen, and ore-gleaming, in that glory where he now dwelleth, and to which he is bringing his redeemed, there are no shadows. Above pain into peace; above darkness into light; above defeat into victory. The glory on the summit, the sorrow and the struggle at the mountain's base. The difference between these is the difference between our earth and that heaven, into which our loved ones have gone.

II. A hint of continued and unsleeping consciousness beyond death.—What comes with the dissolution of the body? There shall be a resurrection of the body. "The time is coming when all that are in their graves shall hear the voice of the Son of Man." But do not think that there will ever be a resurrection of this exactly, fleshly organism. That can never be. This blood, these muscles, these bones, these shall never rise again. That cannot be. In the ceaseless commutations of nature, the particles that go to form these bodies must enter into other organisms. The flesh with which I am clothed today is not new matter. There is a constant yielding up of matter in one form that it may assume other forms. The mineral soil yields its force to the grass, the grass its life to the cattle, and they sacrifice theirs to man, and the man as to his body of the earth earthy, is not beyond the jurisdiction of the earthly law. That which was formed of dust returns to dust, and as dust is again laid hold of for other uses. The grass grows green above human graves. Yet there shall be a resurrection, for somewhere within this material organism sleeps the seed of the spiritual body. Out of the body of today shall somewhere spring the spiritual body of the future, exactly fitted for the uses of the soul in its highest sphere. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Then when the resurrection morn breaks shall be the consummation. But for all the time that may lie between this present and that future, during all this period between soul and body, what is the soul's state then? Must we look forward to a period of dreary sleep? When death strikes us, does it exhaust consciousness as well, until the resurrection morning breaks? Are all the properties of the thinking principle, remembrance, imagination, love, conscience volition, yielded at the beck of death into a desolate in-

activity and wane of being? Is the future state a huge dormitory of sleeping souls, awaiting the awakening of the resurrection? No! we cannot believe this to be the case when we gaze into the brightness of the transfiguration. Fifteen hundred years before, upon the top of Pisgah, Moses had died. Whether any change analogous to that of death had passed upon Elijah we cannot say, for he was caught heavenward in a chariot of flame. But we are distinctly told that Moses died and was buried. Yet now see, he comes with the freshness of eternal youth upon him to talk with Jesus upon the mount. He certainly is not slumbering. There is no look of a dreary unconsciousness about him. He is clothed with heaven's brightness. He is the same Moses who had died fifteen hundred years before. His personality is intact; his identity is preserved. We can learn no lesson of unconsciousness after death while we tarry here upon the mount. No, the soul is in all its parts and powers alive, alert, in the future state. Death which does dissolve the body cannot touch the soul. There is before the soul no horrible abyss of vacancy. Death cannot condemn the soul to slumber. Other Scriptures also are in complete harmony with the great doctrine of continued and un-sleeping consciousness beyond death: And again notice:

III. A hint of recognition.—If what I have just stated regarding continued and un-sleeping consciousness beyond death is true, then we can venture a step further and deal with recognition very well. But if any of my readers doubt what I have stated, then, of course, you take the other side and sing no better song than the following:

"Two little waxen hands, folded softly and silently;  
Two little curtained eyes, looking out no more for me;  
Two little snowy cheeks, dimpled, dimpled never more;  
Two little trodden shoes that will never touch the floor;  
Shoulder-ribbons softly twisted, garments folded clean and white,  
These are left us, and these only, of the childish presence bright."

Does death rob us so wholly? Is that all that we may have left? Only the memories of the past? Only the flowers faded so quickly laid upon the coffin? Only the little shoes pressed into such dainty shapes? Only the playthings consecrated by that touch? Is the future altogether vacant? Are there no dear places of home sweet home beyond? Are the many mansions but one vast gathering-place, common alike to all, special to none? When the heavenly is put on, does all that is human drop away? Are the ties of family-head forever sundered when death cuts them? Does friend know no longer the face of friend? Yonder does the parent forget the child and the child the parent? Shall we know each other there?

From the testimony of the Word of God isn't memory one of the things which we carry into the other, or here-after life? Is not the continuity of life clearly set forth in the Scripture? In the story of the rich man and the beggar memory was still present with Dives suggesting to him that he had five brethren in this world. If we are to give an account to God, memory certainly must be present with us. Also in the narrative of the rich man and Lazarus recognition was clearly taught even as far as that between saved and lost, but not fellowship for a great gulf was fixed between them. Had we better carry the thought as far as this last sentence presents it? Let us now look briefly into the brightness of the Mount. See, there, Jesus, Moses, Elijah, they talk together, they are recognized by each other. There is surely recognition on the Mount. These saints had not known each other here on earth. Fifteen hundred years before Moses had died and was buried on the Mount. Elijah lived some six hundred years after Moses. Since then the transfiguration gives us a glimpse of the glorified life; as we look may we be filled with a heaven-born desire for a place in that company that have washed robes, made white through the blood of the Lamb. Heaven is a state, a place, yea home where the whole redeemed host shall at last be gathered. The bride is now making herself ready. What must it be to be there! Then we shall be like him. Enrapturing thought it is indeed to God's Israel. Let Jerusalem come into your minds.

Lastly, a brief, earnest word for some seeking soul: IV. A hint as to the way of entrance.—After the glory fades the disciples see "Jesus only." He is the one, true and only way of entrance. He that climbeth up some other way will fall to enter. Be earnest now, and come in by the door even if it is low, causing humility of heart. Oh that you may be truly and effectually drawn this day. For this we are praying. Brethren what other gospel have we got to preach than that of Jesus as the only way of entrance to the poor sinner? Do we wish to preach any other? It is the only ground of confidence which we have for ourselves, it is the only hope we have to set before others. Today I can personally read my title clear to mansions in the skies. Let me tell you how I can do it. It is not because I feel all that I wish to, nor because I am what I hope I yet shall be, but because I read in the Word this: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." I am a sinner, even the devil cannot tell me that I am not. O precious Saviour then thou hast come to save such as I am. Then again I read, "He that believeth and is baptized shall be saved." I know that I trust him and believe alone in Jesus. I wish to have Christ's name written on my heart, but if I want assurance I have to look at his heart until I can see my name

written there. Oh turn away your eyes from your sin and emptiness and look to his righteousness and fullness. There is life for a look at the Crucified One, there is life at this moment for thee, then look and live. Up, haste, Jesus calls, fly to the king of that far-away home of the soul and like the dying penitent seek an entrance into Paradise, yea, the Paradise of God. Do so, now, for Jesus' sake. Amen. Jamaica, Vt.

## The Way of the Transgressor.

REV. A. T. KEMPTON.

This is one of the great truths that is so evident and yet apparently so hard to realize. But it is awfully true. Listen while I tell you how true it is. Listen to the life story of a young life and let him tell you himself how true it is to him now. Frank is one of the young men in the prison chapel on Sunday afternoons. He is and has been much interested in the services. One day I saw him break down and cry. I knew he had a sad story. He looked it. Among others that came into the office to talk with me at the cloie of the service was Frank. He said, "Chaplain I want to tell you the story of my life, I want your sympathy, I want a friend." Then followed the sad but true story of his life and its wanderings.

"When I was nine years old I was foolish, and would not go to school. So after some delay I was sent to the Truant School for two years. After "doing" my two years there, I came out, and wondered in my mind as to whether I had not better go to school and be like other boys. But the freedom was sweet and school wasn't. So in three months time I was sent back to the Truant school for two years more. By this time I was nearly fourteen years old. Then I was so big I was ashamed to go to school, and did not like it as well as I used to. So in a few months I got another sentence of two years. This was pretty hard I thought then. So after I had been there a few months I ran away, but was caught and sent back. I ran away again. I was sent back again. I ran away the third time and was determined they should not send me back this time. So I went to Penn. and worked with a kind old farmer on his farm. He was kind to me, and I found the Saviour while there, and was so happy for a few months. I enjoyed being a Christian. At his request I united with the Methodist church, and there spent the only real happy days of my life. I never expect to feel again as I did there. I would give anything or do anything in the world to be as happy again, even for only a few days, as I was at that time. When you say it is a lovely thing to be a Christian, Chaplain, I just say to myself, that is true, I know that is so. Oh, how I wish I could be what I was those few months. People don't think we young fellows that have done wrong ever can be just the same as other folks, but we can if we have the chance. I had no desire to go back to my old life of sin and wandering. I think, sir, I would have been there today instead of here if that kind old man had lived. He understood me and trusted me, and I had to get miles away from his home and his grave before I could be the same wild and reckless fellow I was before. In fact, I don't think I have ever been the same since that time, anyway. I don't enjoy sin like I did before. I am all the time longing for the good time and the clean life I was able to live by the grace of God down in Penn. After the old farmer died, I did not have a friend I wanted to stay with, so I started out again. I worked and stole my passage to San Francisco, on the night freight trains. I was so unhappy I did not know what to do. If you ever find anyone that thinks it is fun to serve Satan, will you please tell them for me it isn't. I shipped out of San Francisco on a whaler, bound for the Arctic Sea. That was an awful life for me. We were up there two years. It is hard being a sinner, and it is hard living with bad people. When I came from this trip I shipped again, and this time for New York, around Cape Horn. This was another hard experience. I tell you, sir, I have paid very dearly for all my wanderings. The reason I came to New York was, that I wanted to come home. I was sick of knocking around. I wanted to stay home. But my mother said I never could stay at home, the officers would still take me. I am not sure now which is the worse, being in prison or trying all the time to keep away from the officers. You may not think either is very pleasant, but now I prefer the prison. There are two things about it, anyway. You are not in constant fear of being caught, and you are not able to do anything very bad. So I left my old home in the middle of the night. It kind of takes the heart out of a young fellow, sir, not to be able to stay in his old home. It makes you feel awful mean, too, to have the family feel better when you are away than when you are home. So out I started for Canada. I got into one of the big rail-ways up there, and although the work was hard still it was the best I had had for some time. I had earned a good bit of money and then I wanted to come home again. I began to feel different. I was coming near to my twenty-first birthday, and I wanted to see if I could not begin and be a decent young man in my own home. I wish there were not so many temptations for young men with a little money in their pockets. It was near

Christmas help to make good time after it. So prison again and the good hard." I spend seven nine to the weeks altho for two years Horn on a ter. To su hardship, to keep you not take through w a friend no help I a n be a Christ I came a text was t have seen grateful to s ys he k without fr There are he is to bl been stopp man who dle just as was there young ma the kind and some and wido ed by Ch these littl fold. Frank to compla ony on e; Lord Jesu those who tive at his every oth gressor is when w very eye Fitchbu

India. Christian "Christie in this c the fact European counts in tion. No Christian circumst European in the E which th ion of preacher Its chu appear perform accompan sideration mind, regard of thoug culture The me fear and extent, things institut even it and eng alone s amount more Christ a subj though which sociate with w rounde life an direct Jesu India may b ern "th antiqu the lar

Christmas time, sir, and I wanted to be generous and help to make others have a good time. But there is no good time in the way of sin without an awful bad time after it. So I got into trouble again. Here I am in prison again for two years. Yes, sir, I believe what you and the good Book say, "The way of the transgressor is hard." I guess I know that as well as any one can. To spend seven years in as good as prison from the age of nine to the age of twenty-two. To only be at home two weeks altogether in that time. To go to the Arctic Sea for two years under a hard master. To sail around the Horn on a long winter voyage under another hard master. To suffer all I have suffered in the way of fear and hardship. To have your own folks too ashamed of you to keep you. Yes sir, it's hard, hard, hard. I would not take \$5,000 a year and go through what I have gone through with since I was nine years old. Oh sir, I need a friend now. I am hungry for a friend. With God's help I am going to be a good man. I hope some day to be a Christian again."

I came away from the office that day feeling that the text was to me truer than it ever had been before. I have seen Frank several times since. He seems very grateful to me to think I am willing to be his friend. He says he knows how to appreciate one, as he has been without friends for so long a time. This is a sad story. There are thousands like it, too, but I sorry to say. Yes, he is to blame, of course. But why could he not have been stopped before he got so far. Why did that good man, who understood Frank and helped him so, have to die just as he was getting Frank on his feet. And why was there not some other man that could take this young man, and be to him something at least of what the kind old farmer was. These are hard questions, and some of them are far beyond us in the infinite love and wisdom of God. Some of them ought to be answered by Christians who have the chance to lead one of these little ones of his away from danger and into the fold.

Frank taught me a lesson that day, too. I never want to complain myself, and I am sure I never want to hear any one else, complain of how hard it is to serve the Lord Jesus. If you want to see hard service, look at those who are serving Satan, and being led by him, captive at his will. The text in Proverbs stands, as does every other text in the old Book, "The way of the transgressor is hard." How true it seems and how plain it is when we see it worked out and demonstrated before our very eyes.

Fitchburg, Mass.

Christ and India.

India looks upon Christ as an Englishman, and on Christianity as a religion of European origin. The terms "Christian" and "European" have become synonymous in this country. Although Palestine is not in Europe, the fact that Christ has been introduced into India by Europeans, at least during the past few centuries, accounts in some measure for this very general misconception. Not that the Hindu is ignorant of the fact that Christianity is an Asiatic religion, but there are other circumstances which prevent his separating it from European associations. The Bible best known to him is in the English language. The Christian literature, with which the educated Hindu is acquainted, is the production of English authors. The leading teachers and preachers of the religion of Christ are mostly European. Its churches and chapels are anything but Asiatic in appearance or architecture, while the mode of worship performed within these sanctuaries and the music which accompanies it bespeak a western style and taste. Considerations like these force themselves on the Hindu mind, which has consequently become accustomed to regard Christ as a European and His religion as a system of thought and practice interwoven with the genius and culture of European nations. The effect is obvious. The mere mention of Christ's name creates a feeling of fear and dislike. It is, however, a singular, and to some extent, unaccountable fact that while almost all other things connected with Europe, its laws and literature, its institutions and industries, its people and politics, nay even its manners and customs, provoke the admiration and engage the attention of educated Hindus, its religion alone should be treated with perfect indifference, often amounting to positive aversion. But there are other and more essential considerations which ought to bring Christ nearer to India and make his character and claims a subject of earnest inquiry and intense interest to thoughtful Hindus; considerations, the acceptance of which would divest Him of His European garb, and disassociate from his person much of that foreign element with which a western civilization has necessarily surrounded Him. Therefore, only such aspects of Christ's life and work will be presented as have a more or less direct bearing on India, its peoples and its religions.

Jesus Christ was first of all an Asiatic. Palestine and India are portions of the self-same continent, whatever may be the importance and influence of Europe in modern times, or the achievements of its classic nations in antiquity, Asia has a glory and renown of its own. It is the largest and most populous of the continents. Tradition

points to Asia as the first abode of man, while history represents her as the mother of the greatest nations and religions of the world. The sacred books which hold millions under their sway, including even enlightened Europe, were all composed on Asiatic soil. It was the highlands of Asia which formulated the speech that gave birth to the most polished tongues on earth. In this Asiatic fame, the Jew and the Hindu have an equal share. To the Hindu, therefore, Christ is a brother, not a foreigner; a welcome friend, not a suspicious alien; a fellow countryman, hailing but from another portion of the same continent.

The Jew and the Hindu are also members of the great Eastern branch of the human family. The civilized world has long been divided into the East and West. It would be interesting to know the precise period at which this distinction was thought out and formulated. The distinction, however, is one that is based on complexion, costumes and manners and customs, as well as on certain traits of character. A marked difference in these has led to the well known division of nations into oriental and occidental. It is easy to distinguish an Eastern from a Western character, as an Asiatic turban from a European hat. Complexion, no doubt, plays an important part in this classification. And hence it is that while the Western nations are called the white races, those of the East are termed the colored races. Christ, of course, belonged to the latter class. And to the Hindu it must be most gratifying to contemplate that it is a member of his own race, that has raised Europe and America to their present eminence and given them a civilization which the rest of the world is to imitate. He is an Asiatic (humanly speaking) known as the "carpenter of Nazareth" who presides over the destinies of Europe and America, whilst it is his disciples who constitute their salt which preserves peace and prosperity, and gives a beneficent turn to the tide of politics in those continents. And even there it is only those parts which submit to the sway and are guided by the inspiration of the Asiatic Christ, that shine out in bold relief as the brightest spots in the Western world. It is indeed a matter of regret no less than surprise, that while Europe and America have hastened to welcome the stranger, Asia recedes before the noblest and greatest of her own children.

Christ again approaches the Hindu not only as a member of the Eastern race, but with a language and style of thought and expression quite familiar to the latter. In His voice, as it comes softening down the distance of twenty centuries, we recognize the distinctive features of oriental *guru*. Like most, if not all our greatest Asiatic teachers. He spoke but wrote nothing. His very attitude reminds us of Eastern customs. Whether on a mountain slope, or lowland plain, in a boat at sea or by the way-side well, or in a private house or synagogue He is seated while He instructs. His treatment of His disciples was characterized by a familiarity and friendship peculiar to Eastern nations. Though he truly spoke as no man spake, yet He as truly spoke like an Asiatic.

For his mode of speech, His figures and similes, His parables and discourses, His descriptions of natural phenomena, His use of proverbs, His quotations from the Sastras of His people, clearly indicate an Eastern culture and characteristics of thought. The reference to the man carrying his sheep on his shoulder, women drawing at a well or grinding at a mill, a little leaven leavening a whole lump, treasure hid in a field, washing the hands before meals, children calling to one another in the market-place, and notably the well-known parable of the prodigal son, are things with which Hindus have been familiar from their very childhood; speaking thus with an Asiatic accent and Indian idiom, Christ must be a most agreeable teacher to an Eastern people like the Hindus.

The Jew had forebodings of the immortality of the human spirit. And like him the Hindu hopes to live after death. The atonement was a favourite theme with the Jew. Similarly, expiation for sin has ever been an important element in the religious systems of India. From time immemorial, has *prayaschittam* (atonement), expressed itself in countless, various ways in this land. And as to the central doctrine of *avatars*, (incarnation), the Jew and the Hindu are quite at one. The former looked forward to the advent of the Messiah, the Saviour who should "deliver His people from their sins." The Hindu, likewise, has never ceased to be blessed with a vision of the gods on earth. We read of nine incarnations of Vishnu alone. A tenth incarnation is yet to appear "when Vishnu mounted on a white horse, with a drawn scimitar, blazing like a comet, will end this present age by destroying the world and then renovating creation by an age of purity." These, then, are a few of the principal features of resemblance between these two great Eastern religions.

But Christ commonly meets with the same treatment here as He received from the hand of His own countrymen. "He came unto His own, and His own received Him not," yet a few devout souls burst out with joy, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen my salvation." "Thou art the Christ, the Son of the living God." But the majority of the people misunderstand His mission, and say in effect: "We have Moses and the prophets."

Christ has already begun to influence the country through the various agencies\* His disciples have set agoing in the principal centres of India. He is leavening the masses, infusing new truth into the minds of the young, opening up higher and purer ideals of life, and revealing ends and aims to which the people have hitherto been perfect strangers. In a word, He is reconstructing society in India. No less true is it now than it was twenty centuries ago that "Jesus of Nazareth passeth by." In every change for good, in every earnest reform, in every struggle for a purer morality, and in every longing for individual liberty, "His holy foot-prints we can trace." We even take the liberty of asserting that it is not so much the Hindu as the Christian standard of morals that is beginning to obtain among the educated classes of India.

Within three centuries the mighty Roman empire acknowledged the supremacy of the religion it at first attempted to crush. In more recent times many a savage island has been drawn within the pale of Christendom. Japan, too, votes for Christ. Will India resist the loving appeals, appeals of the Crucified Asiatic, who has stood so long with the offer of peace and power—peace with God and power for good? The patriot cries, "India for the Indians"; but with apparently less enthusiasm the Christian preacher responds, "India for Christ," yes, if India be for Christ, she shall also be for the Indians. May the Lord hasten such a time in the prayer of every devout soul.

Sent from Chicacole, India, by A. NARASIMHAMURTI, Canadian Baptist Mission.

Dec. 26, 1899.

\*One of the agencies in Ganjam and Vizagapatam is "The Canadian Baptist Telugu Mission." Though it is a "Telugu Mission," it has some Savaras as its members. The work among those Savaras is encouraging, and we here look to a time when a missionary for the Savaras may be in our midst. Will not the Foreign Mission Board send us one?

Entering in Through the Gates

"That they might enter in through the gates into the city. Man sinned himself out of a garden, Christ saves him into a city; and by his great work not only brings the statelier Eden back to man, and reverses the consequences of transgression, but substitutes for the garden a more developed condition, which is realized in the city. That means society, that means security, that means permanence; no longer dwelling in tents and tabernacles, lonely and undefended in the wilderness. "We have a strong city the righteous nation which keepeth the truth shall enter in."

Glorious things of thee are spoken,  
Zion, City of our God.

And every one of us, if we will, may be denizens of that city, even while we are colonists in this far-off country.

One truth both of these symbols teach us, and that is that just as actions make habits, and habits consolidate into character, so character determines destiny, and where I am will follow on what I am. Here and now we are arranged on other principles than that. But yonder it will be impossible for God to give a man heaven unless the man, by faith in Jesus Christ, and having cleansed himself through that faith in the blood of the Lamb, has lived the heavenly life while he was walking here on earth. You sometimes fancy to yourselves that God gives future blessedness in a certain arbitrary fashion. The law is irrevocable that only to a pure heart is a pure home with the pure God possible. As is often said, you would not like it if you were in heaven unless you like heavenly things here on earth. "He went unto his own place," and that is where we shall all go, the place that we have fitted ourselves for; and if we wear not the insignia of the festal robes, we shall be left in the only place that we are fit for, the outer darkness.

Brethren, let me beseech you, to recognize the foulness, and to go to "the fountain opened for sin and for uncleanness," where "sinners plunge beneath that flood, lose all their guilty stains." Then, here you will have access to the tree of life, and hereafter the old experience of the sleeping apostle will be repeated in your case in higher fashion, when the angel will touch your side, and say to you, "Gird yourself" with the wedding garment, and will lead you through one dark passage, and then "the iron gate that leadeth into the city" will open, and you will pass in to the new Jerusalem, the city of the living God—Alexander McLaren.

Soul Prosperity.

Soul prosperity imparts sweetness to the conversation; gives direction to the conduct in all the relationships of life, improves the manners, aids in the progress of knowledge, protects against conformity to the world, sustains amid life's sorrows, guides safely in worldly prosperity, prepares for death and augments the glory of the life everlasting. We are God's children, and as such receive His blessing and favor.—Rev. O. C. Peyton.

## Messenger and Visitor

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### True Worship

There is perhaps nothing upon which Christians of all classes and complexions will more cordially agree, than upon the importance of worship. In fact there is in regard to this matter a far wider circle of agreement, than that which is designated by the word "Christian." For all men who are in any sense religious, however widely they may differ as to the objects of the forms of worship, are agreed upon this, that worship is an essential condition of the religious life. The conversation, recorded by John, between our Lord and the Samaritan woman, shows that upon this point there was no dispute between Jew and Samaritan. Both had a deep conviction that God should be worshipped, and each in his own way professed to worship the God of Abraham, of Isaac, and of Jacob. Apparently to avoid enquiry into her own personal history, the resourceful woman raised the question, so long in dispute between Jew and Samaritan, as to the proper place of worship, and our Lord, while not ignoring the woman's remark, avoids a profitless discussion, and deals with the subject in a way which reveals it in the light of fundamental principles.

Considered in this light, there are three questions relating to worship which are of more or less importance. These are the questions of *Where*, and *What*, and *How*. The question as to place which the woman has raised, Jesus shows to be of least importance. He does say, indeed, that it had never had any significance, that it had been all one whether men worshipped on Gerizim or Zion, but he says that whatever significance this question may have had is now of the past. There is no longer any holy hill or sacred temple where men must worship God, but for the true and spiritual worshipper every place is holy ground. This word of Jesus, delivering the worshipper from all bondage to place and time, making every spot of earth a possible sanctuary, and every hour of the day or night an hour of prayer, meant an immense step forward, a most significant recognition of the light and liberty of the children of God. This has seemed too much for some to accept, and there has always been a disposition, not less strong in our own generation than those which have preceded, to hark back to the old dispensation, with its holy hills, and sacred temples, and consecrated human priesthoods, and to consider some place, chosen of men, and some building, the work of men's hands and consecrated by human ceremonies, as essential to true and acceptable worship. While it is well that, in reference to worship as, in other matters, proprieties should be observed, and that the sacred associations connected with a house of worship should be duly recognized, these words of our Lord should forever deliver us from the error of supposing that there is anything attaching to any consecrated church which can render worship more acceptable to God.

But if the "where" of worship is unimportant, the "what" of worship is in the highest degree significant. The ground upon which our Lord found fault with the Samaritan worship, was not that it was not offered in Jerusalem, but that it was not intelligent. "Ye worship ye know not what." In this respect the Jew had great advantage over the Samaritan, because, recognizing not only Moses, but also the prophets of a later time, he was in possession of much priceless instruction concerning God and his dealings with men, which the obstinate blindness of the Samaritan had rejected. Doubtless

it is far better to be such an ignorant worshipper as the Samaritan was than not to be a worshipper at all. But let no one suppose that intelligence in worship is not important, and that if one is only earnest, it matters not what the object of his worship represents to his mind. It may be better for even the heathen in his blindness to worship in his dense ignorance, than not to worship at all. Still it is surely very far from being all one, whether one bows down to wood and stone, or to some saint, or to the Virgin Mary, or whether he worships the Infinite God and Father of our Lord Jesus Christ. Intelligence as to the object of worship, is not to be confounded with any philosophical or theological subtleties of thought concerning the Deity and his modes of expression. The intelligence which Jesus desires on the part of the worshipper is that which is able to recognize God as Father, and this highest knowledge, so often clearly grasped by babes, is often hidden from the wise and prudent by the mists of philosophic ignorance.

The "what" and the "how" of worship are necessarily united and inseparable. The spirit that recognizes God as Father, inspires a child-like attitude of loving trust and expectation, with which the Heavenly Father is well pleased. God seeks such worship. His heart goes out toward it. His spirit helps its infirmities. We have seen the little child which is able to take but a few steps alone as yet, toddling feebly, uncertainly, toward the mother, and we have seen the mother's arms outstretched, and the child lifted with kisses and tender words of encouragement to its fortress on the maternal breast.—So God seeks and helps the trustful souls that worship him in spirit and in truth.

### The Unsought blessing.

The remarkable picture which the evangelist presents in the passage which forms our Bible lesson for the current week, helps us to understand how truly and fully our Lord identified himself with the life of men. Here we see Jesus, wearied with a toilsome journey, sitting by Jacob's Well, waiting for the food which his disciples have gone to purchase, thirsty and longing for a draught of the cool water which the deep well contained. Truly he is touched with the feeling of our infirmities. The things which hurt other men hurt him. Toil brings weariness, prolonged abstinence from food and drink bring hunger and thirst. So also, the things which wound the spirit of other men hurt his. He was wounded by unkindness and unreasonable opposition, by fickleness, distrust, and desertion, by bigotry, enmity and treachery; the sin and the suffering of the world were ever weighing upon his spirit. But his fidelity toward God, his patience and love toward men, never failed. He was tried like other men, but, unlike other men, without sin. That the Father was with him, not his lips only, but his life declared. Those who came nearest to him and knew him best felt that he was not only Son of Man, but Son of God. And, today as then, those who are willing with honest hearts to put his teaching to the test as the rule of life, are convinced that Jesus Christ is God manifest in the flesh, and that to see him is to see the Father.

One sees in this passage how simple, how human and natural Jesus was in dealing with men and women. Sitting weary and thirsty by the well when the Samaritan woman came to draw water, he at once asked her for a drink, and proceeded to enter into conversation with her touching matters of the highest importance to herself and to the world. Under such circumstances, the ordinary Jewish rabbi would doubtless have bestowed upon the woman nothing beyond a glance of contempt, he would have been very thirsty indeed, before he would have condescended to ask or accept a drink of water at her hands. Jesus is as ready to speak to this sinful Samaritan woman, and point out to her the way into the Kingdom of God, as he had been in the case of Nicodemus, the eminently respectable Pharisee and member of the Sanhedrin. His words to the woman are indeed quite different as to form, from those which he had spoken to the learned Pharisee. In each case Jesus has regard to circumstances and his hearer's powers of apprehension. Nicodemus was taught that religious instruction is of little value without spiritual regeneration, and the woman is taught that real satisfaction for the soul, comes not from a physical but a spiritual source, that the first step toward a true life is re-

pentance of sin, and that true worship is not concerned with this place or that, but with the attitude of the soul to God. The words, "Go call thy husband and come hither," were a very important part of the conversation. The Pharisee and the Samaritan woman were alike in this respect—that each was disposed to ignore the prime essential to entrance into the Kingdom of Heaven. Nicodemus evidently felt himself prepared to join an advanced class in the college of Christ, he was surprised at being told that the only entrance was by matriculation. The woman longed for the satisfaction which the figure of water springing up unto everlasting life implied, but it was necessary that her eyes should be opened to the sinfulness of her life, and that she should understand that salvation means cleansing as well as refreshment. Those lessons which our Lord taught Nicodemus and the Samaritan woman are quite as important in our day as they were then.

"If thou knewest the gift . . ." These words, puzzling to the Samaritan woman, are full of gracious meaning to the regenerate and spiritual mind. Men live on low levels and breathe malarious airs, because they do not understand what broad prospects and life-giving airs are to be enjoyed on the heights. The savage prefers his smoky hut and all the narrowness and squalor of his barbarous life, because he has no experience of the larger and richer life of the civilized man. To the man of coarse, sensual and uncultivated nature, all the wealth of art and literature has but little value, because his mind has never been quickened to apprehend the meaning, or to respond to the beauty of the things that appeal to the intellectual and æsthetic faculties of men. But when the higher faculties are quickened, and the nobler aspirations are awakened, these men are no longer content to live without the things that minister to the higher and nobler enjoyments. And so of that highest human experience, through which men become partakers of the gift of God in Jesus Christ and enter into the happiness of those whose transgressions are forgiven, and in whose hearts the love of God is shed abroad by the Holy Spirit, if men knew this gift of God, the joy and power of this divine and holy fellowship, they would never be content to seek to quench their thirst at earthly cisterns.

### The War.

With the two hundred thousand or more troops British and Colonial, now in South Africa, it is to be presumed that Lord Roberts and his subordinate commanders must be effecting something in the direction of bringing the war to a successful issue. But it is to be confessed that little evidence in support of such a conclusion is to be gained from the despatches that have come to hand during the past week. The rumors alluded to in our last week's issue, to the effect that General Buller had again crossed the Tugela and was moving in the direction of Ladysmith, later advices showed to have been premature, but on Monday, the 5th inst., a part of General Buller's forces did effect a successful crossing by a pontoon bridge, at a point to the eastward of Potgieter's Drift, and established a position at a place called Vaal Krantz. At the same time the Boers' entrenchments were subjected to a terrible bombardment, and their attention was attracted by an attack of a strong British force in another quarter, so that the crossing and the occupation of Vaal Krantz was effected without very heavy loss. It was also held against a very determined assault of the enemy. The point thus reached is said to be some twelve miles from Ladysmith by a naturally easy road, but one so effectually commanded by the artillery of the enemy, that an advance to the relief of the beleaguered town, if successful, could be achieved only at the expense of so great a loss of men, that General Buller considered it unwise to pursue his advantage in that direction, and accordingly withdrew his troops to the south side of the Tugela. It is at least questionable whether General Buller expected to do more than keep the attention of the enemy strongly drawn to the Tugela, and prevent the Boers from sending reinforcements to Cape Colony, where, it is believed, General Roberts is preparing for an important forward movement. The latest despatches at hand at time of writing, say, however, that General Buller is preparing to make another determined attack for the relief of Ladysmith, but this too may be a blind to cover other movements. The despatches indicate that in Cape Colony the Boers have been showing unwonted activity during the week. In the vicinity of Sterkstroom and Colesburg, where Generals Gatacre and French are operating, the Boers have taken the offensive, but do not appear to have accomplished any important results. At Modder River there has been no movement

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of General Methuen's main force, but early in the week General McDonald, with the Highland brigade, made a movement to the westward, the object and result of which are not very clear. It appears that General McDonald crossed the Modder river and occupied a position at Koodoosburg, where he was subjected to an artillery attack, that he sent for reinforcements, with a view to surrounding and capturing a body of the enemy, that the reinforcement was sent but did not arrive in time to be effective and that by command of General Methuen, General McDonald's force returned to Magersfontein, having sustained a loss of 50 men. Whether the movement under General McDonald was intended to turn the Boer flank or whether it was intended merely to prevent a movement of the enemy to the southward appears uncertain. Lord Roberts is understood to be now at Modder River, and it is supposed that he is directing affairs with a view to an advance into the Orange Free State. It must be considered, however, that owing to the stringency of the censorship the statements respecting the whole situation are to be taken as rather conjectural than as matters of fact.

### Editorial Notes

—After prolonged and very valuable service in connection with the Old Testament department in Rochester Theological Seminary, Dr. Howard Osgood has retired. Dr. Osgood is a ripe scholar in his department, and his ability as a defender of the conservative position in reference to questions of date and authorship of the Old Testament writings, is justly recognized. The Watchman expresses the hope—which doubtless will be widely shared—that in the leisure which his retirement may bring, Dr. Osgood will devote himself to putting in permanent form, the results of his studies in defence of the authority and authenticity of the Old Testament Scriptures. It is in his power to render a lasting service to the cause of Old Testament criticism.

—The people of South Carolina, are to vote in August next, on an amendment to the constitution of the State, the effect of which if adopted, will be to disfranchise to a great extent, its negro population. The proposed amendment does not indeed, discriminate verbally against the negro, but virtually and by intention it does so, in making the disfranchisement applicable only to non-tax paying illiterates, whose families were not enfranchised before 1867. There is some doubt as to whether the discrimination against the negro, which this provision involves, is constitutional. If it is not, the result of adopting the amendment would be to disfranchise the whole illiterate, non-taxpaying population of the State, and according to the New York Outlook, nearly one-third of the white voters of the State are illiterate. The possibility that the amendment might not after all turn out to be what its authors intend—an utterly unjust discrimination against the negroes—appears to be the only consideration that renders its adoption uncertain.

—The death on Thursday last of the Rev. Henry Pope, D. D., a retired minister of the Methodist church, removes from this community one who for many years had been a familiar figure upon our streets and in our religious assemblies, and who was esteemed and loved, not only within the circle of the church with which he was connected, but by a very large number beyond that circle. Dr. Pope had reached an advanced age, and there are very few now living in these provinces, who were preaching the gospel at the time when he entered upon his public ministry as a probationer in 1844. He was ordained in 1848. Dr. Pope was a preacher of more than ordinary gifts, and in his years of active service occupied a prominent place in his denomination. Infirm health compelled his retirement from pastoral work in 1876, and since that time he had been upon the supernumerary list. His broadly humane and Catholic spirit, enabled him to exercise a Christian charity toward all who are of the household of faith, while his genial and kindly temper won him friends among all classes. By his brother ministers in St. John of all denominations, Dr. Pope was held in the most affectionate esteem.

—The work which the Young Men's Christian Association have undertaken, in sending secretaries to South Africa with the Canadian contingents, is one that deserves the sympathy and support of all Christian people. An earnest Christian man accompanying the regiment as representative of the Y. M. C. A., may often be of great service to our soldier boys as their friend and advisor. The rooms opened by the secretaries at the camps, rude though they may be, provide opportunities for reading and writing—otherwise unavailable—which the soldiers will know how to appreciate, and though the religious influences thus brought to bear upon the lives of the soldiers may not seem to be very strong, yet it is not without value for the men to have something in their midst which represents the active interest of the Christian people at home in their spiritual welfare. We observe that it is stated that, in response to an invitation of the United States War Department, the International Committee of the Y. M. C. Associations, has recently sent eight secretaries to work with the American army in the Philippines. These secretaries take with them Bibles, Testaments, literature of various kinds

musical instruments, games, etc., intended to promote the general welfare of the soldiers. This is a work worthy of praise, and worthy of imitation in South Africa wherever circumstances make it possible.

—The Germain St. church, lately bereaved in the death of Dr. MacFarlane, one of its prominent and most highly valued members, has been again plunged into sorrow by the death of Deacon James J. Bostwick, the news of which came as a sudden and terrible blow to the pastor and the congregation on Sunday last. Deacon Bostwick enjoyed in a very marked degree the confidence and love of his brethren. He loved the church with deep affection, was seldom if ever absent from any of its meetings when it was possible to be present, and though suffering at times under a burden of mental depression which made a cheerful view of things impossible, he struggled against this infirmity and constantly sought to promote the interests of the church. By the pastor, Deacon Bostwick's death is felt to be a very heavy loss, and to the church it is indeed a sad bereavement. The sympathy felt on all sides for Mrs. Bostwick and the family in their crushing sorrow, is one that can find no adequate expression in words. Their help and their refuge are in God. While we deeply mourn the departure of our brother and the sad circumstances connected with the end, when the terrible mental gloom under which he had so long and bravely struggled, settled so thick and black upon his mind as utterly to blot out the light of reason, yet we cannot but be thankful for a life which, in spite of its affliction—so terrible though unseen—was, we believe, humbly and sincerely devoted to the glory of God.

### Wolfville Letter.

THE DEATH OF MRS. SAWYER.

As I wired you on Monday last, Mrs. Sawyer, the wife of our beloved ex-President, passed away on Sunday evening, Feb. 4th. The many friends of Mrs. Sawyer, and the still larger circle who have become familiar with Dr. Sawyer and the other members of the family, will expect some further reference from us to this sad event.

The spirit found its release just as the bell was ringing for evening service, and the announcement later on during the service at the church, came to the people as an unexpected and solemnizing word.

Mrs. Sawyer carried the cross of delicate health for many years, but of late she had had with increasing frequency times of great feebleness. For a few days prior to her death she had suffered a good deal, though not more severely than often before, and then on Saturday had rallied as she often had done previously. It was not till Sunday that the depression occurred which awoke anxiety and fore-told the end. The going was, therefore, to the family, as well as to others, a sudden and unexpected occurrence. The death has awakened wide-spread interest, as it means the going from us of a refined Christian lady, who for half a century has been closely identified with the best life of this community. It is forty-one years since she became the wife of Dr. Sawyer, and during all those years she has had the keenest fellowship with all the interests of his life. Before that she was active in all good things. A post-script to a letter from Dr. Saunders received yesterday, says, "Miss Chase, the late Mrs. Sawyer, the announcement of whose departure for the better land has made so many hearts sad, was very active and useful in the revival of 1855" (at Wolfville.) Owing to her delicate health, Mrs. Sawyer was compelled more and more to withdraw from active life outside her home, but to the end her interest in the life of the schools and the community was unabated, and to her many friends near and far, her attachment was tenacious and devoted. These friends in turn now mourn her loss most sincerely. What the death means to Dr. Sawyer and the family only they themselves can know. The heart of the community, however, is sensible of the deep significance of the event to the home of which she has been the light so long, and is moved by deepest sympathy. Happily, Dr. Sawyer is enjoying a good degree of health, and, familiar as he is with the sources of spiritual strength, we are not surprised to see him meet this great bereavement with characteristic Christian tenderness, dignity, and composure. The fervent prayer of many hearts will be that the consolations of God may abound, and that our honored brother may be borne through his trial and be preserved for a good many years yet to the work for which he has lived to such signal purpose.

The funeral services were deferred until Thursday, the 8th inst, that Miss Sawyer, who was absent in the United States, might be able to reach home. A simple, tender, appropriate service was conducted at the house by the Rev. H. R. Hatch, assisted by the writer. Several beautiful pieces were rendered by a vocal quartette of teachers and students. The students of the several departments were represented at the home by a deputation from each class, and in the procession to the cemetery all the male students joined to pay their regards. Numerous floral tributes told their story of love and sympathy. The four senior professors, Messrs Jones, Keirstead, Tufts, and Wortman acted as pall bearers. Dr. J. A. Higgins who was to have taken part in the services, was, unfortunately, physically indisposed. Many of the people of the church and town and some from other places were also present to pay their respects and show their sympathy. Thus has passed another soul from earth, leaving to others a precious memory, and finding for herself "the joy of the Lord."

T. T.  
Wolfville, Feb. 9th.

### From Halifax.

The Rev. P. S. McGregor's family, endeared to their friends in the city, will, ere long, remove to West Port where Mr. McGregor has settled, having accepted an urgent and unanimous invitation to the pastorate of the church in that place. They leave behind them many kind friends and well wishers.

Rev. A. E. Ingram is passing through severe trials. Mrs. Ingram, by the advice of Dr. Mader, of this city, who attended her professionally, came to the hospital in Halifax for treatment. Her health, after a stay of more than a month, is not restored. Mr. Ingram plans to leave St. Margaret's Bay in April. The sickness of Mrs. Ingram makes this a very difficult undertaking. But the Lord will provide—Jehovah Jireh.

Mrs. I. C. Archibald embraces every opportunity to advocate missions. Denominations other than her own share in her earnest labors. Last Sunday evening she gave a most interesting address of an hour's length to the colored Baptist church, which was listened to from beginning to end with spellbound attention. Mr. Archibald, in consultation with Dr. Cowie, was led to believe that his health would improve better in a dry climate, therefore on Monday, the 5th, he left for Denver, Colorado.

The Rev. J. A. Marple made a short visit to the city. He left this morning for Waterside, Albert Co., N. B., where he is engaged to assist the pastor at that place in a series of evangelistic meetings. He has just finished at Woodstock and adjacent places. Mr. Marple has engagements ahead to keep his time fully occupied till late in the spring. After leaving Waterside he now plans to go to Antigonish, to assist Rev. W. H. Robinson. The indications there are favorable. Mrs. Marple and sister, daughters of Robert Frizzle, Esq., of Brook Village, C. B., have been visiting the Hubley's, a brother-in-law, in this city. Mr. Marple has had a good deal of experience with Mr. Moody in his Northfield meetings. "Some evangelists"—thank God we have some evangelists. I. Wallace, the father of this fraternity among the Baptists in these later years of their history, must be glad to see such men as Marple and Baker raised up to carry on the work which he has laid down.

The First church had its annual meeting on the seventh. The big debt of \$15,000, which rested heavily on the new church building, has diminished to \$6,000. There it may be allowed to stay for a time. It is now regarded as light. The luxury of paying it off may be left in part to posterity. The membership is now over 300. The inertness complained of in former reports is yielding. Life and action take its place. Two are received for baptism. Others are coming. The pastor's face brightens; and the hearts of the members begin to glow with old time devotion.

On Friday evening before the first Sunday in February, the good old conference came back. It had been banished for a few years from its consecrated Friday evening, to find a place as a substitute for a Wednesday evening prayer meeting. But the old prayer meeting had the ground, and proved a formidable opponent. Sometimes the conference went through, but it was a prayer meeting, and nothing more, except in name. The experiment proved a flat failure. At length, by common consent, the resolve was taken at a business meeting to go back to Friday evening. A reunited family could not have been more pleased than was the church when it found itself together again in a genuine conference. The old conference power came back with the restoration of its sacred rights. Hold on to the old conference meetings—the Crandall, Manning, Dimock and Chiman conferences, begotten of "a felt want" in those glorious old days. It met to the full "the felt want," and has supplied it till the present day. Whenever a motion is made to minimize the glorious old institution, or to put it into a corner, draw the sword and cry aloud to heaven for its protection.

But the old church is not, as some might say, bound hand and foot by custom or conservatism. It is a liberal conservative—in a religious sense let me say in self-defence—church. It stands by the old conference. But in the matter of the Lord's Supper it has broken with the past. "The individual cup" has taken the place of the old, time-honored circulating, community cups. Common delicacy, fear of disease and mustaches have banished the old custom from the first church, and it is only a question of time when the change will be universal.

Much sympathy is felt among the friends here for Dr. Sawyer and his family. Miss Sawyer passed through the city on her way from Boston, where she heard the sad news of her mother's death. Mrs. Sawyer was highly esteemed by all who knew her. Her training at Miss Bull's school at Nictaux, and subsequently at Mount Holyoke, prepared her to fill the position of a president's wife with great success. She knew the whole history of the higher education in the denomination. Her father, the late Rev. John Chase, was one of the first agents to go into the field when the College was established. Hereditary and experience made Mrs. Sawyer a helper indeed. The loss is heavy for the bereaved family, and it is loss to the denomination. Many have enjoyed the bountiful hospitality of the president's home, and can never forget the modish, kind, dignified hostess. Dr. Sawyer and his two bereaved children can rest in the assurance that hearts can be counted by the thousands which feel in a degree their loss, and, as far as possible, would assuage their grief with proffered sympathy, full and sincere.

REPORTER.

\* \* The Story Page \* \*

### Little Girls Give a Luncheon.

BY AMY D'ARCY WETMORE.

"Mamma, can we give a little luncheon next Saturday?" asked Bertha Lennex one morning, at breakfast.

"Please, mamma, may we?" echoed Corine, who thought that the wisdom and cleverness of the age were centered in her elder sister.

"Why, I will think it over. It depends a bit on what you would want to have, and your guests. It seems but a short time ago since you children had a large evening party."

"Oh, mamma, not since Corine's birthday, away back two months ago," said Bertha.

"Two whole months, mamma," cried Corine.

"Two whole months!" quoted their mother, smiling. "A very long while in which to show no hospitality. But, girls, tell me whom you would like to invite?"

"Only a few girls, mamma dear,—Lily Lee, the Hough girls, Ethel Brown, Emily Hill, and, of course, May North."

"That's all, mamma, really," explained Corine.

"Not a long list, but would not the other girls be offended if they heard of it? Your cousins, the Carrolls—they would be hurt, I am sure."

"Yes," agreed Bertha, "I fear they would, only I did not want anybody very fine, for the best part of the lunch idea is something we have not told you yet—we want to make everything that we eat ourselves."

"Yes, mamma," entreated Corine. "Bertha and I want to cook, and we will ask you how every minute."

"Pleasant for me and the guests, too," laughed their mother. "But, girls, I believe I will let you try. You must set the table and plan the courses. Then you will know, in future, that entertaining is more bothersome than it appears. But, Bertha, dear, remember that what you undertake in the cooking line you must do well, and, therefore, I would not be too ambitious. Suppose you each contribute one article, and I will see to the rest; and, beside, as it is an experiment, why not ask only two intimate friends, one of yours and one of Corine's? Then, if the affair turns out satisfactorily, you may do it again, and, by degrees, different girls that you know can be invited."

"Oh, lovely," declared Bertha and Corine in a breath, "and I will invite May North," added Bertha. "And may I ask Lily Lee?" said Corine.

Again their mother smiled, for she knew well that Corine only wanted Lily because she was Bertha's friend, but she told them to make their own selection, and then wanted to know what receipts they would try.

"Something good from the old book," exclaimed Bertha.

"You must be careful; remember the snow balls," reminded Mrs. Lennex.

"Oh," cried Bertha, "they would have been all right, only I put in sugar instead of salt and forgot the soda."

"But now," assured Corine, "we will be weal tateful." Mrs. Lennex promised that she would help all she could, and the girls then hurried off to school full of their project.

The day of luncheon came in due time, and proved a success, and as young readers would like to know just how they managed a description shall be given.

The girls decided upon yellow for their color scheme, so Mrs. Lennex allowed them to use her white and gold china, and loaned them her prettiest centerpiece, a white square marked in buttercups. Doilies were used of the same design. In the middle of the table was placed a glass bowl, filled with yellow buttercups, which matched exactly. Yellow candles in old fashioned low candelabras were placed at each side of the bowl, only Mrs. Lennex persuaded the girls that the sunlight streaming in would be prettier than to darken the room just for the pleasure of lighting the candles.

The first course conformed to the color, for it was of sliced oranges, and very refreshing. Then came some delicious chocolate muffins and broiled chops, garnished with lemons. Mrs. Lennex's contribution to the feast. Then some frozen custard, which the cook insisted upon making, and although Bertha and Corine demurred, and thought they had not had hand enough in it, yet they agreed that it made their work, the two famous cakes, all the better.

Bertha's were ginger cakes, taken from an old book of her great, great grandmother's, and was made in this way: One pound of butter was mixed into three pounds of flour, the same of sugar and one pint of molasses were added, and all were melted together; a gill of cream, two ounces of ground ginger, a nutmeg grated, a little lemon peel pounded. The dough was then worked well and smoothly. Then it was cut and cut in cake shapes and baked in a slow oven, so that there was no danger of burning. These cakes were good and crisp, and were much appreciated by the young guests as well as the maker.

Corine decided upon an old fashioned receipt called

"Savory or Lemon Biscuit." The weight of six eggs in sugar was added to three and a half pounds of flour. The whites were separated from the yolks of six eggs and well beaten. The sugar was then stirred into the yolks till the mixture was smooth and the whites were added by degrees. Half of the juice of one large lemon, also the peel, came next, then the flour was added a little at a time. All was well stirred. In fact, the more it is stirred the lighter and better will be the biscuits. The pans were buttered well, and the dough only half filled them. I baking, the oven was not too hot, and they required much watching. Fortunately both attempts proved most appetizing, and to quote Bertha after the luncheon was over:

"I never liked any entertainment more."  
"Nor I," Corine declared with emphasis.—New York Observer.

### Ted's Armor.

"I won't play. You're a mean, selfish, disagreeable boy, and I'm going down stairs to read."  
"Go ahead, then. You're a baby and a spoil-sport, like all girls."

"Shut up, Ted, you're the spoil-sport, not May, always wanting to have your own way."

"Shut up yourself, or I'll—"

"Don't fight, boys, please don't," broke in a frightened little voice, "I'll be a Boer."

That was what Mr. Freeland overheard as he opened the door of the big attic, which ran the whole length of the long house, and was the children's play-room.

"Hello!" he said, "the weather seems squally. May I come in?"

The two boys grew very red and stopped talking abruptly.

"What's the trouble?" asked the young clergyman, who was the children's cousin as well as their pastor, and a constant visitor to the play-room.

No one answered for a minute, and then Ted burst out:

"You never can play with girls without fighting—they are so silly! I wanted May and Dickey to besiege me at Ladysmith. Of course, I had to be the British, and they wouldn't be Boers."

"He always makes us be Boers," said May, plaintively, and its so horrid. He rolls stones down on us from the hill, and they hurt like everything."

"And he won't play the war in the Philippines," complained Dickey, "even though it was my turn to choose. If I'm a Boer for him, he ought to be a Filipino for me."

"It's different," expostulated Ted, "isn't it, Cousin Will? I'm sorry for the Boers, and want them almost to beat, but nobody's sorry for the Filipinos getting beaten by us."

"Yes, they are, the anti-spanions are," retorted Dickey, "and a Filipino's just as good as a Boer, for the enemy. Any way, you ought to take turns and let me have the gun sometimes."

"I'm the biggest, and you're too young to carry fire-arms, Father said so," answered Ted loftily.

"Fire-arms!" with great scorn, "its nothing but an old pop-gun."

"Did you ever see my suit of armor, cousin Will?" Ted asked, ignoring this last retort. "I got it on my birthday. It's fine to play Ivanhoe in. I'll put it on and show you."

"Almighty God gave us grace to cast away the works of darkness and put on the armor of light," repeated Mr. Freeland, as he took the tin pieces in his hand. "Do you remember our little talk one Sunday, Teddy? The armor of light is harder to put on than this," placing the shining helmet on Ted's brown hair. "I once met a man, a hero—"

"George Washington?" asked little Alice' eagerly.

"Arthur Poe?" cried May.

Cousin Will smiled.

"No, this wasn't quite such a big hero; but he was big enough for me. He was a young English officer, and had been in lots of fights in India, and had won a Victoria Cross for bravery. One day, when we were talking, he told me that the hardest battle he had ever fought was at school, when he was a little fellow. He knew that he ought to lend another little boy his sword, and let him be Duke of Wellington, if he wanted to play fair; but it was his sword. He said he struggled with himself for a long time, but at last he won the victory. He lent the sword, and, wasn't it strange, that same boy, years after, saved his life in a skirmish with the Afghans? After that first victory over selfishness, it came easier for him to conquer himself; but another day, when we were speaking of armor, and whether it was a good protection, he said, 'The only kind of armor that really protects a man is—the armor of light.' I have never forgotten his words."

There was a pause, and then Teddy, flushing, held out his shield and breastplate, saying, "Here Dickey, you

can wear my armor if you want to, and be a robber knight."

"Oh!" cried Dickey, in rapture; "may I, really?"

"And I'll be a Boer," said little Alice.

"No, you can't," answered May, "for this will be ancient geography."

"I'll tell you," said cousin Will, "Dickey can be King Richard, the Lion-hearted, and we'll all be crusaders going to fight for the Holy Land."

Just then their mother's voice was heard calling, "Children, children."

Down went helmet and shield, and there was a rush for the door. Only Ted stayed behind.

"I will try and put on the armor of light, truly," he whispered, "and then, maybe, at the last day, God will give me a Victoria Cross—an American one."

"I'm sure he will," answered cousin Will, putting his arm around him.—The Church Standard.

### Filling the Corners.

BY S. JENNIE SMITH.

The church bell was ringing out its sweet tones on the clear evening air. It was giving its wonted invitation to the mid-week prayer meeting. Some, who had not waited for the call, were already gathered in the chapel where the service was to be held. A few were on their way thither, and among these was old Mrs. Grant. She could not walk very fast, she was so feeble, but she went steadily along, meaning to be there on time.

"Don't wait for me; I'm so slow," she said in a cheery voice to a friend who offered to walk beside her; "it's tedious keeping step with me, and I'll be there after a while."

Presently someone behind her exclaimed, "Why, Mrs. Grant! Is that you? And where are you going?"

The old lady paused until the speaker caught up to her. "Yes, yes, it is myself sure enough," she answered with a laugh. "And what are you doing in the village, Mrs. Denning? I'm so glad to see you here once more. It seems such a long time since you moved away."

"I am here visiting old friends."

"And I'm on my way to the meeting at church."

"So you still go to prayer meeting?"

"Yes, I always do. It ain't much that I can accomplish in the way of helping now-a-days, so I try to be always in my corner when there's service in the church. I can't hear very well, and I find it hard to read the hymns, but I want to be there. Being always present is little enough for one to do, it seems to me."

"Well, the faithful attendants are the most helpful, I believe," Mrs. Denning said, emphatically. "If a pastor can feel sure of always seeing some people in their places, it must be a great encouragement to him."

"I'd just hate to think of my corner being vacant so long as I could get there," Mrs. Grant went on. "Seems to me it would be saying to all the congregation, 'Mrs. Grant's neglecting a privilege that the Lord gave.'"

The old lady spoke in a rather loud tone, and her voice reached May Arnold, who happened to be standing in her own doorway just as the two were passing. The young lady was looking down the street in an undecided way, as if not quite sure whether she wanted to go out or not.

"There! I believe I shall, after all," she said to herself the next minute. "I had about half made up my mind to stay at home this evening, but if old Mrs. Grant is particular about being in her corner, why, I should be in mine. I'll get Kate and Sue to go with me. They will, I know. They merely need a little urging."

Meantime Mrs. Grant was saying to her companion, "Were you going to the meeting, too?" for Mrs. Denning kept right on in the same direction with her.

"Well, I can't say that I intended to go at first," was the laughing reply. "I meant to make some calls, but I can do that another time, for it seems to me now that I must have a corner in church that ought to be filled."

Behind these two walked a bright-faced young girl. She, also, had heard Mrs. Grant's remarks, and was being influenced by them. "Well, I'm ashamed of you, Dell Brown," she was saying severely to herself. "The idea of your calmly intending to stay away from the prayer meeting, when poor old Mrs. Grant, who can hardly hear a word that is said there, is so faithful about keeping her corner filled up. I guess I have a corner there, too, but it has been vacant many a night. It won't be tonight, though, and neither will some more that I know of. I was going to get Tillie and Ida to go and spend the evening with me at Lydia's, but they can spend the evening at church just as well, and more profitably. I'll tell them about that corner; that will arouse them. Anyhow, it is a privilege that we have all forgotten and needed to be reminded of. I wonder how many corners I can manage to fill by church time. I'll see. Oh! good evening, Jack. Where are you going?"

"I do not know a failure, a all three. I knowledge could have

At the an ing officers pastor, Hon Steeves, vic Ella M. St urer. Our and interest and 21 asso the Forwar offerings, ar looking for the Lord.

Jan. 30th

"Nowhere in particular," said the young man to whom this question was put, and who was sauntering along in the direction opposite to that in which Dell was bound.

"Do you ever go to prayer meeting?" "Not now—I used to—got out of the habit, I suppose."

"How is that?" "I don't know. Just happened so."

"Go this evening, won't you?" Dell asked, earnestly. "I wish you would. I have a reason for asking, but can't stop to tell you now, or I shall not be there myself."

"Oh!" she added, turning back a moment, for she had started on her way, "take somebody with you, if you can, please."

Jack gazed after the girl, and thought, "What's up, I wonder. She doesn't always go herself, I know. I've met her many a time at other places on prayer meeting nights."

Nevertheless, Dell's earnest, "Go this evening, won't you?" settled the question for him. "Well, I suppose I might as well go as not. Mother would go if I did. She has often said that she wanted to, but the road from our house is such a lonesome one that she doesn't dare to go by herself."

Thus it happened that when the pastor took his seat in front of his people that evening he looked around him in astonishment. How was it that such an unusual number had come? Here and there he saw faces that had not appeared at prayer meeting for months—he almost thought for years. Indeed, only a few had gathered there of late, and he had grown very much discouraged. To be sure he had the promise, "Where two or three are gathered together in my name, there am I in the midst of them." But was it not far better when "the two or three" increased as it had this evening? Surely he had reason to be very glad, and the gladness shone in his face and gave sweetness to his thoughts and to the tones in which they were expressed.

Was it any wonder that the pastor's happiness was echoed in the hearts of his hearers, and that they, too, were ready to make that meeting a blessed one?

"The Lord has surely been with us," Mrs. Grant remarked afterward, and then she went joyfully on her way, little knowing that the success of the meeting was due so much to her faithfulness in keeping her own corner, always occupied.—Western Recorder.

A Country Girl's City Experience.

Being a farmer's daughter, the eldest of a large family, and my father in rather close circumstances, I concluded to go to the city and engage in something, with the hope of bettering home finances. I procured a situation with a private family, and went to work.

But the contrast between my life there and at home was so great that I remained there but three weeks.

At home I was a leader among my friends and associates; there I was not deemed worthy to associate with the family whose roof sheltered me. At home I gathered with father and mother, sisters and brothers, around the family altar morning and evening; there I was denied this precious privilege except on Sunday mornings when I did not attend church. At home I sat with the family at the breakfast table and discussed with them the topics of the day; there I took my meals in the kitchen in loneliness and silence, and they almost choked me.

I often glanced at the family gathered around the tea-table or library lamp of an evening, and it always filled me with a longing desire for home. My work was light, and the people were kind to me, but I could not endure that loneliness and lack of companionship. How I did wish they would invite me into the library with them just one evening anyway.

That room, with its well-filled bookcases, beautiful statuary and rare paintings, had an almost irresistible charm for me; but it was too sacred for my country-bred feet to tread except with a broom and dust-cloth in my hand, and I wondered why it was so.

I do not know whether my experience would be called a failure, a success, or a mistake, but I believe it was all three. I made a failure as a servant girl, but I gained knowledge concerning the "hired girl problem" that I could have gained in no other way.—Practical Farmer.

Hillsboro, Albert Co., N. B.

At the annual meeting of our B. Y. P. U., the following officers were elected: Rev. C. W. Townsend, our pastor, Hon. president; J. Y. Steeves, president; G. P. Steeves, vice-president; Lillie M. Steeves, secretary; Ella M. Steeves, cor. secretary; Hiram Leander, treasurer. Our society has been increasing both in numbers and interest. We have a membership of 87, 66 active and 21 associate. Our pastor has received about \$27 for the Forward Movement, which has been given in free will offerings, and he expects to receive some more. We are looking forward to a prosperous year in the work of the Lord.

H. M. STEEVES, cor. sec'y.

Jan. 30th.

The Young People

EDITOR, R. OSGOOD MORSE.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—The sin of liquor-selling; how end it? Habakkuk 2: 1-17.

Daily Bible Readings.

- Monday, February 19.—Numbers 32: 1-33, (34-42). A conditional gift, (vs. 23). Compare Gen. 44: 16. Tuesday, February 20.—Numbers 33: 1-15, (16-37), 38-56. A conditional promise, (v. 56). Compare Duet. 28-63. Wednesday, February 21.—Numbers 34: 1-15, (16-29). The land of promise. Compare Gen. 15: 18. Thursday, February 22.—Numbers 35. The cities of refuge. Compare Deut. 19: 2-4. Friday, February 23.—Numbers 36. The perpetuity of tribal inheritance. Compare 1 Kings 21: 3. Saturday, February 24.—Deut. 1. A retrospect from Horeb to Kadesh Barnea. Compare Isa. 63: 9.

Prayer Meeting Topic.—February 18.

The Sin of Liquor Selling. How end it. Hab. 2: 1-17. The Prophet is in much distress. Judea is about to be invaded by the Chaldeans, and the people generally are in a state of unrest and contention. All is disorder. Habakkuk lays his cause before the Lord. From the light he receives we may gain timely suggestion in our struggle with the liquor traffic.

THE EVIL.

Strong drink destroyed the Chaldeans as a nation. Learning from their fate the succeeding monarchs of Persia made it a law of their kingdom that "in drinking none should compel, but they should do according to every man's pleasure." So the tide of sentiment against strong drink began to rise, and it has made substantial progress in the civilized world since. Our people generally look upon the drink traffic as our ancestors did not regard it, they being little, or not all, concerned about it. But we are assured that Colonel Robert Ingersol was right when he said: "It is the mother of all crime, the devil's best friend and God's worst enemy." Our eyes are wide open to the distress with which it is flooding our country. We admit that the woe of the Almighty is upon it, and that the only remedy is to destroy it. The puzzling question of the hour is, how to go about it to dislodge a monster so strongly entrenched in our midst.

THE REMEDY.

I have only space to suggest the remedy that comes from the Scripture before us:

First. You must feel your country's distress and need as your own. (vide chap. 1: 1.) This is a condition of right citizenship. Habakkuk was probably the most deeply troubled of any one in Judea, but it was all about his people's welfare. He lost himself for them. I know of no greater obstacle in the way of outlawing the liquor traffic than the degree of indifference concerning it that obtains amongst our people. True patriotism demands that the citizen bear the burden of his country as though it were his own burden.

Second. Look at the question as you are persuaded the Master sees it. (vide chap. 2: ) (verse 1.) Try and get above the customary manner of treating it and deal with it on its merits or demerits only. Too often, considerations that have no logical connection with it, are introduced, until frequently it is made a question of expedience—"will it pay me to do this," etc.—and not a pure question of right or wrong. What is God's opinion? Be clear on this point, then stand, if you stand alone—with God.

Third. (vide chap. 2: 2.) Make the part that you have to do so clear that every one can know where you are. Nobody can do more than this. Are you satisfied that the Almighty's displeasure is on it, then you will be safe to set yourself uncompromisingly against it. When a chronic pessimist tells you it is no use trying, that it will never be stopped, then is your time to inform him that as far as you are concerned it is stopped now. "Let this mind be in you which was also in Christ Jesus," and Habakkuk and Paul. . . . at home, abroad, at the polls, everywhere, and you will have done the most that lieth in you to end the vile traffic. Christian Young People, this question waits for its solution at your hands.

"Look back, how much there has been won, Look round, how much there is to win; The watches of the night are done, The watches of the day begin."

H. G. ESTERBROOK.

The Per Capita Fund.

Writing under date of Feb. 1st, our sec'y-treas. says but one union has yet responded to the recent appeal through our columns for the means to carry on our work. This condition of things ought not to be. It is a flagrant

injustice. The executive ask the unions for nothing that they cannot easily give. You are asked for only three cents per member. Your officers do no receive one cent for their work. Surely their request is just when they ask the unions to supply the oil to run the machinery.

Let the president of each union or society see to it that the amount justly due from his or her union or society is sent at once to the sec'y-treas.

W. C. CROSS.

St. John, N. B.

With the Psalmist in Praise.

The Hebrew poets had what the old religious writers of our own people termed a "lively sense" of the uniform goodness of God. They constantly dwell upon it. With them the New Testament writers join in urging the people of their day to gratitude. They "thanked God and took courage." "In everything," said one of them, "by prayer and supplication let your requests be made known to God with thanksgiving."

When we ask for favors we should not forget past mercies. This is an echo of the older writers: "Forget not all his benefits," which they join with "Bless the Lord O my soul, and all that is within me bless his holy name."

These men lovingly dwelt upon the care, the for-thought, the rich provision for their welfare exercised by their Heavenly Friend. It is not too much to say that praise is the prevailing note of the Psalms. It is interesting and instructive to observe the method of the saints of that remote day. They sometimes wrung thanksgiving out of their downcast hearts. Where is anything more plaintive, nay desponding, than the cry which opens Psalm 13?

"How long, O Lord, wilt thou forget me forever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, Having sorrow in my heart all the day? How long shall mine enemy be exalted over me? Consider and answer me, O Lord my God: Lighten mine eyes lest I sleep the sleep of death."

This is indicative of great trouble. The forces of the soul are low; the repeated "how long," the steady questioning means a discouraged heart. But these old saints never stand long in that mood. They knew God too well. They were never afraid that Providence was on the side of their enemies. They simply said when they saw them flourishing, "The devil helps his own; but it will be only for a moment." And so we have but to go on a line or two further and we see the confidence of the man who has made the Son the repository of his complaining questions:

"But I have trusted in thy mercy;

My heart shall rejoice in thy salvation;"

and closing the effusion which began so dolefully, he breaks out into a note specifically triumphant:

"I will sing unto the Lord, Because he hath dealt bountifully with me!"

And that, we take it, will it be with all the saints, if they will but bring their troubles to the throne of grace. "The peace of God that passeth all understanding shall guard their hearts and minds through Christ Jesus."

"Were half the breath so vainly spent

To heaven in supplication sent;

Our cheerful song would oftener be,

Hear what the Lord has done for me!"

It was with these men of three millenniums ago as it is with us,—just the same blessings, the adverse circumstances the same, the power of bearing good or ill the same, the rankling of animosity the same, only they were more outspoken than we are. Christ has at least made us afraid to say, "I hate So-and-So." They said it—wrote it large upon the enduring parchment of the psalter. Honestly and in the freest way they besought vengeance upon their enemies. When the punishment came they gave vent to their gratitude. (For an example of this read the 18th Psalm). There is a way in which still we may praise God for discomfiting our foes, but we must get the right angle of vision. There are foes without as well as foes within that every one wishes to discomfit—that we must have God's aid to conquer, and when they are subdued, like David, we cry:

"The Lord liveth, and blessed be my rock;

And exalted be the God of my salvation."

As Faber in his beautiful way says: "Graces from God, kindnesses from men,—we seem to have stood all our lives under the constant dripping of these beneficent showers." Paul so thought upon the loving kindness of Jesus Christ, was so saturated with the Christian idea of the forbearance of the All-holy One with transgressors, so enraptured with the thought that He had given Himself for us, that he could but exclaim, "Thanks be unto God for His unspeakable gift"; but the same spiritual aristocrat also said, "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again," the highest favors of God, and the sweet remembrances of his Philippian converts, alike evoked the spirit of gratitude.

With all our advances in language, we have never been able to find a substitute for the Hebrew "hallelujah," indeed, we have no word its equal. It is the halloo to God of the first religious nation, and it will be the vocable expression of the praise of the last and final form of the kingdom of God. Therefore, be thou reverent, O my soul, whensoever thou utterest this all-consecrated word.

D. A. S.

Barewood, Feb. 1, 1900

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

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

The Festival at Chicacole.

"Wasn't it grand! More than three hundred children, did you say? How they sang!"

Thus we talked as we walked home from the festival. For weeks we had been planning to give the children of the sixteen non-Christian schools a treat at Christmas. Registers had been kept but now the children must be examined; those deserving prizes must be noted; the presents must be purchased and arranged; the texts selected and the banners made. The four young men who have nobly assisted in teaching during the year heartily engage in the preparations.

The day dawns—a beautiful day—a day when we feel like singing with the strawberry girl:

"It is summer! it is summer! How beautiful it looks! There is sunshine on the old gray hills, and sunshine on the brooks, A singing bird on every bough, soft perfume in the air, A happy smile on each young lip, and gladness everywhere."

Now Jugganiklu, remember you are to call four schools! Somashakhara, Balaram and Abraham, what schools do you call? All right! Bring them at 2 o'clock, sharp. A knocking at the gate! "Come! Where's your banner?" "Please, Amma, you didn't give us any!" Oh, I see, this is the Mandala School which we gave up a few weeks ago. Don't you remember how the people quarreled one day and how angry they became when we rebuked them. Never mind! Let them come in! A shouting at the gate!! The Rellies! Seventy or more! How proudly their leader waves the magenta colored, gold tipped banner whose letters of black and gold proclaim, "Thou shalt have no other gods before me!" Still they come—the Lime School and the Shepherds' School, the Basket School and the Merchant School, the Police School and the Mohammedan School, &c., &c. "Attention! Just wait on the steps, please! Don't be in a hurry! Now this way! Pack close!"

At last they are all seated on the straw matting. Visitors fill the benches which line either side. Helpers are stationed here and there. The church is brilliant with its paper chain decorations, its large colored lesson pictures and date and palm-leaf adornments. The banners, how they glitter—the purple and magenta, the violet and gold, the canary and rose! "God is Light," shines out on this one and "God is Love," gleams out on that one. But the children—the 300 children of high caste, low caste and no caste,—big size, medium size and no size—well clad, half clad, and non clad. Can they sing? Listen! "Yade Papum Tesunu," ere we have finished the sentence a hundred voices are vociferously singing, "What can wash away my sins." Now see children, this won't do. "All together sing!" The word is passed along—Now sing! Very good! The Hindus, with their ash-marked faces, bead-encircled wrists and necks, with their dangling juttus (locks of hair) and sacred threads, hasten across the street to learn the cause of the commotion. Attention! Subriadu will now lead in prayer. We will pray to the living God, our Creator. In an instant every head is bowed; every eye is closed. "The Rellies will rise and sing!" Lo! a dozen schools take the floor! "Sit down! sit down! The Rellies only will rise!" How they sing! They are the outcasts yet excel all in the musical line. Verses are heard, questions are asked; then Narayana plays the violin while his school sweetly chants the hymn entitled, "Praise to the Son of God."

What is that Mr. Higgins is saying? "Now for a clap, a clap—all clap!" and they did clap. A motion of the hand and all is still except for the ripple of laughter which echoes away. The Police School will now come to the platform. What manly looking fellows and they have excelled all the others having mastered the ten N. T. Stories, the Ten Commandments and the three hymns. An orange and a candy ball is given to each. To the prize winners is given a book or a cloth, a little money bag or some marbles. Each school is dealt with in the same way. There is little or no confusion as every detail re rewards and guards, entrance and exit has been pre-arranged.

Some of the Rellie young men who have only attended now and again say, "we want a present!" Because they are refused they refuse to accept the fruit or candy and

walk away with threatenings. "Gifts for merit"—we must be true to the motto.

One of the Mohammedan teachers presents a group of boys. "No," we say, "we can't give to these boys, they never came to our schools." "They did, they did, you forget!" is the reply. All right, we'll see. "Can God hear us when we pray?" "No," is the emphatic response. Notwithstanding this proof of their non-attendance, the teacher still pleads for presents. We afterwards learned that he was intoxicated.

The festival is over. The next day the helpers gather together. Yes, we have every reason to offer prayers of thanksgiving, to give testimony to the power of God. The discouragements were many. "No, no," said many, "we won't come to your church, you'll make us Christians!" "No, no," said others, "we won't come because you will put poison in the candy." Some one asks, "Do you hold the schools out doors?" Yes, all except three are held under a big tree, or near a great rock or wall, in the cleanest place available. "Sunday Schools," we say, but these children's meetings are held on week days as well. Each school is visited once a week at a stated time. Next year we hope to have 20 schools and we will plan to visit them oftener. "Are there any encouragements," do you ask? Yes, many. I am just coming in the gate. Two boys eagerly meet and greet me—"Here, Missamagaru, is some money. Please put it on the collection plate next Sunday. We passed our examinations; now instead of offering this money to the idol as we used to do we want to give it to the true God, the living God, our Creator." How much money? Only nine little pie pieces (pie=1/6 of a cent).

Friends, dear friends, the work for the evangelization of the Telugu children, do you believe in it? Just think! There are so many boys and girls in India, that if they all stood in a line, shoulder to shoulder, they would make a ring 25,000 miles long. Yes, they would reach right round the world! Through the Indian Sunday School Union, and other agencies, 260,000 of India's children have been gathered into the Sunday Schools. The outlook was never brighter. Never before did India, "the most prolific human nursery in the world," present to the Christian teacher such millions of available children and youth; never before did teachers seek so earnestly to equip themselves by prayer and effort for their divine work. AWAKE! Mission Bands superintendents and Sunday School teachers!! AWAKE, fathers and mothers, awake!! Now is the time, just now, to work lovingly, consistently and persistently, for the salvation of our Canadian and Telugu boys and girls! Does not the work sparkle before us? Are we not drawn to it? Do we not see jewels in the unpolished stones from nature's quarry which shall forever shine like the "stars of the morning" in the better land!

Yours, with cordial greetings,

Chicacole, Jan. 1st. MABEL ARCHIBALD.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Much has been written during the past few years as to the desirability of churches and individuals assuming the support of a missionary in the foreign field for themselves. Exception is taken to this on the part of some good people, but the writer of these notes is in the fullest sympathy with such an endeavor. It would do more than any other one thing to awaken and foster and deepen an interest in this great work of the church of Jesus Christ. It would operate as a continued benediction to the church that would undertake to do such a work. And if we did not have churches that could support a missionary in the foreign field in addition to the support of a pastor, there are many that could undertake to support a missionary in part, or could unite with a sister church in having a joint representative in the mission field. Our young people could do something along this line. It would give them a definite aim and purpose for their existence as a separate organization, under the direction of the church always and ever, for they would only be doing what the churches are trying to do through the different Boards of the denomination. It would be unwise to attempt to do what the churches as such through their messengers have undertaken to do.

The writer has been led to make these comments after reading the Missionary Magazine for February which contains an article by the District Secretary of the Missionary Union, for New England, in which he says that there are about 24 missionaries supported by individual churches and groups of churches, resulting in an uplift in other directions, especially in a quickened spiritual life and an increasing interest in other branches of denominational work. He says further, fully 250 of the 530 Congregationalist missionaries are supported by funds contributed specifically for themselves, and of the 700 Presbyterian missionaries 550, including 100 men are thus supported. During the last fiscal year the Church Missionary Society of England has secured more than

400 salaries from different sources, chiefly churches and individuals.

Reports from all the Presbyterian churches which have pursued this plan indicate that their missionary offerings during the years when they were supporting their own missionaries were more than twice as large as during the same number of years when they simply contributed to the general fund, while the contributions to the Woman's Societies for those same years were also larger after the congregations had assumed a larger obligation, so that experience contradicts the fear that the Woman's Boards will suffer any diminution of receipts from the churches which adopt this system.

The testimony of the Church Missionary Society of England is that this method has not only provided 400 salaries over and above the general offerings, but that the general offerings themselves have increased.

In my own visits among the churches I have found that nowhere the missionary interest was so intense and practical and every department of the church work is so flourishing a condition as in the churches where they are supporting two pastors, one at home and the other abroad.

At a recent roll-call one of our churches was able to report only two baptisms at home during the year just closed, but could rejoice in an addition to its fellowship of 163 souls in the regions beyond who had been baptized into six self-supporting missions of this church by its missionary in Assam. These facts and inferences are well worth considering by every lover of our Zion in these provinces. Work done for Foreign Missions reacts upon work at home often in a threefold ratio. The fact is that the surest way to bless our home work is to magnify work abroad. The gospel there is a commodity, of which the more you export the more there is to export. There are some figures that I wish to place before my brethren in the ministry, but I shall have to leave this for some future article.

Annuity

A brother minister writes me thus:—"I have been ill and the thought came to me, 'Suppose the Lord should call me home what will be the condition of my little family financially?' My salary is only \$400, but I send \$5 to be put to my credit in the Annuity fund." This makes \$35 for this brother in the fund.

Another brother writes that he and his wife have decided to send in all they get for marriage fees. The remittances are frequent. I hope all the young people will get married in that neighborhood, and pay their pastor large fees.

Will the church please take the collections and send to the treasurer the result.

Halifax, N. S. H. M. SAUNDERS, Sec'y.-Treas.

Forward Movement Cash.

W C Healy, \$12.50; L M Sleep, \$12.50; Mrs Mary Cobb, \$5; Rev J H Bars, \$10; N Margeson, \$5; Mrs I Palmer, \$1.25; Mrs Ollie Palmer, \$1; J C McDonald, \$1 D, \$2; Rev C W Jackson, \$2.50; Fred Kempton, \$3; Hardy Freeman, \$1.50; Reuben Cushing, \$1.50; A J Broome, \$5; C C H Raton, \$25; M G Hunt, \$5; Miss Dickey, \$5; Edwin Oram, \$2; H Horton, \$2; Mrs Sarah T Crosby, \$2.50; S P Saunders, \$2.50; R E Durkee, \$1.25; Mrs R Hibbard, \$2; T D Parker, \$1; H S Crosby, \$5; G M Crosby, \$3; E A Doty, \$2; Frank L Patton, \$3; Frank J Patton, \$1.50; Mrs Emma Butler, \$5; Stephen Patton, \$1; Robt Bentley, \$2; Mrs W H T Sumner, \$50; Cleveland Harlow, \$5; Mrs J M Walton, \$6.25; Mrs Mary Bowman, \$2; Geo B Hall, \$1; Jas G Wilber, \$2; R J Vance, \$1; Elbert Vance, 50c.

In remitting by Post Office Order will friends kindly make them payable at the head office in Halifax. February 7. Wm. E. Hall. (ADDITIONAL RECEIPTS PAGE NINE).

"Wilful Waste Makes Woeful Want."

It is as wasteful not to secure what you need and might have as it is to squander what you already possess. You can secure health and keep it by taking Hood's Sarsaparilla.

Backache—"My mother had severe pains in her side and back. She was obliged to give up work. Was persuaded to take Hood's Sarsaparilla, and soon she was able to do her work and was free from pain." Maggie Morgan, Nasonworth, N. B.



HOOD'S PILLS cure liver ills; the non-irritating cathartic.

Benj \$10; M Boomer Emma Corey; \$1; \$1.25; 1 Downing Church Jones, \$25; Fr \$250; \$10 50; Frank, 1; Crowell Brown, Dickson lie H M by's es Higgins Geddas lilton, 1 Elderker Gouche Patters Inglis J F Al Spry, \$2; ens, \$2; John G A Whit \$2; A Fr L W \$5; Rev C N Wh he paid of Acad name. good fr who ple 28 gave \$5. A and ask Another given n friends v glad to h 93 Nor

# ON GUARD



The warning cough is the faithful sentinel. It tells of the approach of consumption, which has killed more people than war and pestilence combined. It tells of painful chests, sore lungs, weak throats, bronchitis, and pneumonia. Do not suffer another day. It's useless, for there's a prompt and safe cure. It is

# Ayer's Cherry Pectoral

which cures fresh colds and coughs in a single night and masters chronic coughs and bronchitis in a short time. Consumption is surely and certainly prevented, and cured, too, if taken in time.

A 25c. bottle for a fresh cold; 50c. size for older colds; \$1 size for chronic coughs and consumption.

"I always keep a bottle of Ayer's Cherry Pectoral on hand. When every time I get cold I take a little of it and I am better at once."

JAMES O. BURGON,  
El Paso, Texas.  
Oct. 19, 1898.

Write the Doctor. If you have any complaint whatever and desire the best medical advice, write the Doctor freely. Address  
Dr. J. C. AYER, Lowell, Mass.

### Acadia Forward Movement.

Benj M Hubley, \$10; Howard Smith, \$10; Miss Emmie Stuart, \$5; Mrs Wm Boomer, \$1; Miss Amelia Spencer, \$1; Mrs Emma Weatherbee, \$1.25; Wilford L Corey, \$1; T D Wilson, \$2; Mrs I D Wilcox, \$1; J G Wilson, \$1; Mrs J P McKay, \$1.25; Henry Burnett, \$1.25; Mrs Adam Downing, \$0; S P Chute, \$2.50; Louis P Churchill, \$2; Miss Nan Churchill, \$1; Jas Jones, \$3; Howard Spidle, \$5; B J Lawson, \$2.50; Fred Thomas, \$5; Mrs Tho Egan, \$2.50; John Bowser, \$1; Rev E B Daley, \$1.25; Dr J M Sangster, \$12.50; Mrs E Frank, \$2; Geo P Phinney, \$5; Waymouth Crowell, \$3; Wm S Lent, \$1; Mrs M W Brown, \$5; John Dickson, \$5; Mrs C M Dickson, \$2; W M Peppard, \$2; Miss Millie H Munro, \$1; Mrs Dorothy Weatherby's estate, \$5; J A Davidson, \$1; Thos Higgins, \$5; John Smith, \$1.25; Lizzie Geddas, \$1.50; J J King, \$2.50; W A Hamilton, \$1; Rev Geo Churchill, \$15; A C Riderkin, \$20; Jas Martin, \$1; Henry Goucher, \$6.25; E F McNeill, \$2.50; Jas Patterson, \$1; Havelock Jacques, \$1.25; Ingles Banks, \$2; Harding Weaver, \$2; J F Allen, \$2.50; M E Baker \$5; Thos Spry, \$5; Mrs Peter Stevens, \$1; A L Stevens, \$1; Chas Marshall, \$1.25; Mr and Mrs John G Clark, \$12.50; A S Bentley, \$6.25; A Whitman, \$12.50; Archie McKinnon, \$2; A Friend of A C, \$5; C W Healy, \$12.50; L W Sleep, \$12.50; Mrs Mary Cobb, \$5; Rev J H Bars, \$10; N Margeson \$5; C N Whitman was omitted in last report, he paid \$10. As is seen above one friend of Acadia college sent \$5 and withheld the name. It is well to know Acadia has such good friends. A brother in Weymouth, who pledged \$10, paid in full, and on Dec. 28 gave \$10 more and on Jan 17 another \$5. A brother in Colchester Co sent \$20 and asked to be reported as a Baptist. Another at Advocate sent \$20 and who had given no pledge. Has not Acadia other friends who will do likewise? We will be glad to hear from them.

Wm E. HALL.

93 North St., Halifax, Jan. 31.

### Notices.

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th, 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting. Address all communications as to transportation rates, etc., to Henry E. Sharp, Esq., Winnipeg, and other communications to Rev. Charles A. Eaton, 34 Roxborough St., W. Toronto.

The Baptist Book and Tract Society will hold its annual meeting at the Book Room, No. 120 Granville street, on Tuesday, February 20th, 1900, at 4 o'clock p. m., to receive the annual report, appoint officers, directors, etc., and for the transaction of other business.

The Board of Directors will meet at the same place and on the same day at 3 o'clock p. m.

B. H. EATON, President.  
J. PARSONS, Secretary.

The Middleton Baptist church have extended a cordial invitation to the N. S. Western Association for 90th annual meeting to be held in June, 1900. The invitation has been accepted. This meeting will also be the Centennial of the founding of the Nova Scotia Association. A good programme is promised and a large gathering anticipated.

M. W. BROWN, Moderator.  
W. L. ARCHIBALD, Clerk.

The Cumberland Co. Quarterly meeting convenes with the Wallace church, Feb. 20th and 21st. A large attendance is requested.

A. F. BAKER, Sec'y.

### Personal.

Rev. C. N. Barton, of Meductic, York Co., gave us a call last week. He was just returning to his field after a short vacation, and is looking forward hopefully and with renewed vigor to his work.

Rev. S. H. Cornwall, of St. Martins, called at the MESSENGER AND VISITOR office last week. Bro. Cornwall is enjoying his usual vigorous health, and reports encouraging conditions in the spiritual and financial interests of his church.

Rev. P. S. McGregor, it will be seen, reports a very encouraging work of grace at Westport, where he has just settled as pastor. We are glad to know that pastor and people are being mutually blessed.

Mr. B. A. Stammers, of the Marine School St. John, and also connected with the business department of the MESSENGER AND VISITOR, met with an accident on Friday evening of last week, which resulted in a compound fracture of the right leg just above the ankle. Mr. Stammers has the sympathy of many friends in his affliction, which will necessarily confine him to the house for several weeks.

Rev. I. C. Archibald was in St. John for a day of two last week. Though his health is considerably stronger than when he came from India, Mr. Archibald's physicians have advised him to seek a less trying climate for the present, and accordingly he left on Thursday afternoon for Denver. He expected to spend Sunday with missionary friends in Woodstock, Ont.

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J. S. JOHNSON, Esq.—Fifty years ago this month, your father, Dr. Johnson, left me some Johnson's Anodyne Liniment. I have sold it ever since. I can most truly say that it has maintained its high standard and popularity from that time to the present.

JOHN B. E. AND, North Waterford, Maine, January, 1891.

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### "Nobody."

Ask any one of your chronic-coughing friends if he has consumption. He will reply, "No, Sir!" so quickly you will feel abashed. Nobody has consumption or is ever going to have it, if you trust to their own opinion. But if any member of your family has a constant cough, is restless at night and is losing flesh and strength, take the advice of nearly all the best physicians in the Dominion, and get him a bottle of

## PARK'S Perfect Emulsion

of Cod Liver Oil, Guaiacol and the Hypophosphites of Lime and Soda. It relieves cough, aids digestion, increases the appetite, stimulates the natural secretions of the digestive organs and promotes assimilation. It is the great general tonic, enriches the blood-supply and puts on good healthy flesh. Give it a fair trial. It will not fail you in a single case.

50c. per bottle. All Druggists.

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HALIFAX, N. S.



These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swelling of feet and ankles, nervousness, sleeplessness, anæmia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

NOV. 25th WE PUBLISHED THE NAMES AND addresses of thirty of our students who had recently obtained good situations. Since then eleven more names have been added to the list.

Ten of our students are under one roof in the C. P. R. offices, St. John—two of them chief clerks.

THE ST. JOHN BUSINESS AND SHORTHAND (PITMAN) Catalogues to any address.

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Constipation, Headache, Billousness, Heartburn, Indigestion, Dizziness,

Indicate that your liver is out of order. The best medicine to rouse the liver and cure all these ills, is found in

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ERYSIPELAS.

This dangerous Blood Disease always cured by Burdock Blood Bitters.

Most people are aware how serious a disease Erysipelas is. Can't rout it out of the system with ordinary remedies.

Like other dangerous blood diseases, though, B.B.B. can cure it every time.

Read what Rachel Patton, Cape Chin, Bruce Co., Ont., says:

"I wish to state that I used Burdock Blood Bitters for Erysipelas in my face and general run down state of my health. I tried many remedies but all failed to cure. I then tried B.B.B. Two bottles nearly cured me and four bottles completely cured me."

INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

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

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

Invigorating Syrup.

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

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

Sold Every where at 50 Cents per Bottle.

ONLY A COUGH!

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

Puttner's Emulsion

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

Always get PUTTNER'S it is THE BEST.

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume." For the Handkerchief Toilet and Bath. Refuse all substitutes.

The Home

A Custom Worth While.

"Last March," says Mary E. Fletcher, writing to The Youth's Companion, "I landed in England and remained there until late in July. I visited several pleasant English homes and, of course, noticed many things to which I was unaccustomed. I do not know that anything struck me more pleasantly than the absence of the 'nervous,' 'all tired to death,' 'all out of sorts' person. At first I accepted it merely as a welcome fact. Later, I began to cast about for a reason.

"My English friends certainly sat down to one more meal a day than I had been accustomed to; they sat longer at the table, and I think the average Englishman consumed more food than the average American does. Still I hesitated, as this did not seem an altogether satisfactory explanation.

"Then, one sudden, what seemed to me to be the true solution of the 'nervous' problem flashed upon me. There was a large blister on my heel at the time, and I was literally footsore, but in nowise exhausted.

"It is the walking," I murmured. The more I thought of it the more I became convinced that it must be the universal English habit of 'taking a walk' which contributes so much to the health and well-being of the people.

"They seemed to regard the daily walk as much a matter of course as the breakfast. Not a listless, dawdling stroll, but a brisk, business-like, and to the heroic stranger who forebore, from patriotic reasons, to complain, often all too long, tramp.

"Bits of time, which no definite occupation filled, were eagerly utilized; 'Let's go for a walk before dinner!' 'We've time to go to the spinney and see the hyacinths before tea,' and so on.

"My companions made friendly calls at numerous birds' nests—just to see how the families are getting along," they said. They turned aside to a little pond to show me an immense frog, an ancient acquaintance. They knew every wild flower, and just where to look for new-comers. They recognized by name every bird.

"Young England," then, grows up thoroughly imbued with the principle that walking is a duty, a necessity, and a pleasure. I believe that this is largely the secret of the national sturdiness and strength, and it might be well for us to take a leaf from the lesson-book of the mother country."

Wife or Mother—Which?

"The truth is that some women are mothers, and some wives; very few are both." The listeners to this declaration sat still looking at the speaker and at each other.

There was assent in the faces, though there was no sound of the voices.

"Is it not true," continued the first speaker, "that a baby when it comes, makes almost every woman all mother? She lives, moves, and has her being for the baby. The house is run for the baby; she dresses for the baby. Baby rules her every movement. She too often ceases to be even a housekeeper."

"Well," asked a soft voice, "should she not be a mother before everything else?" "No," was the emphatic response. "She should be a wife first and a mother second."

"Now, we cannot settle this question, or rather you two can only settle your own opinions more firmly, and that's not necessary," laughed the third member of the party. "The important point is, is it true?"

Is it true? Are there not homes where the husband finds that his place is filled by the first baby, and each following pushes him more and more into the background? He is expected to submit to the usurpation without comment. He finds that the every thought of his wife is for the baby, whose small wants, it would seem, might be supplied, and his health and happiness maintained, without absorbing so large a part of the wife's care and attention.

Is it true, as is sometimes asserted, that husbands are often jealous of their own children? If it is true, does it not follow that there is cause?—that the husband, in whom, perhaps, there is more of the lover

than the father, need always the companionship of the woman he loves—that because he loves her, he is not willing that she should become simply the mother of his children?

A man commenting on a wife and mother who had a remarkable husband and remarkable children, but of whom you always thought first as the wife of her husband, said: "That woman has the art of being a wife. Her children never drove her husband out of her mind for a moment; he has always been first. How many women ever stand in their own home as she does? She is first in their hearts, their thoughts. She is the centre from which all draw their inspiration, or think they do. Why? Because she has kept her place first as the wife of her husband. Those children saw their father first in their mother's thought, their mother first in their father's thought. They learned always that this love was the first, and the love for the children the second love. The house was run for the family; but if one person must take precedence, it was the father, because his place and work were of first importance to the home and the world. The children are well mannered because they never for a moment suppose themselves of the first importance. They were allowed to choose, collectively or individually, where choice effected them only. Their education was of great importance to the parents, and the children understood this. Never, in that home, was any important decision affecting the life of a child the decision of one parent. Nor was discipline the law of one. The parents consulted when the act of the child demanded it." It is this unity of thought and common interest that makes family life perfect.

The greatest blunder a woman can make is to thrust her husband in the background of her thought, or give him a second place in the home, or permit him to take the attitude that the children are hers. The wise woman, without contention, compels recognition of the fact that the children are theirs, and that the children's best interest can be served only when the moral intelligence of father and mother is directing their training.

The woman who has the art of being a wife has usually the fine art of motherhood. The wife who is first, last and always a mother is neither wife nor mother to perfection.—The Outlook.

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BI Abridge

JESUS, RE Lesson VIII. Read Matthe

He came received him

Galilee was ing, according millions of pe over 15,000 in It was a v watered from on the north.

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A SABBATH V. 16. NAZARE BROUGHT UP among those youth. As he long, HE WEI building that church. Usua platform and end, and beh the rolls or within a latt UP FOR TO RE ing from the

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INTRODUCTI HIND THE SER THE LORD Jeh God. Jesus w guided by the John 3:34). T perversion, n Jesus which w power of the Sp

I. GOOD NEV FINITE SUPPLI PRACE THE G spell, 2, 6, 2 short for "good POOR." In Scri represent all w necessary to t ness, especially and are disconso

II. GOSPEL HEARTED: COM LIFE.—TO HEAL overwhelmed w their losses and came to heal many miracles. pathized with t and at the same things. His be tion of the Fath life, and the lead in God and salva is doing the same

III. GOSPEL P RANCE.—TO PREA "preach" in th to herald, to pr LIVERANCE TO captives, whether captivity. Witne ing for prison rel slavery and the sl races. According "Uses of Life," for \$500,000,000 for But especially to Satan, the slaves perance, of fashi Jesus sound the

IV. THE GOSPE ING OF SIGHT TO three kinds of bl 1. Blindness of 2. Mental Blind 3. Moral blindn of righteousness, abilities of the so joys of true life.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

JESUS, REJECTED AT NAZARETH. Lesson VIII, February 25. Luke 4: 16-30.

Read Matthew 4: 13-16; Mark 1: 14, 15; John 4: 46-54.

Commit Verses 17-19.

GOLDEN TEXT.

He came unto his own, and his own received him not.—John 1: 11.

EXPLANATORY.

Galilee was very "populous," containing, according to Josephus, at least three millions of people, including 204 towns of over 15,000 inhabitants.

It was a very "fertile country," well watered from the mountains of Lebanon on the north.

It was a "business" country, full of varied activities, manufactures, fisheries, exports of oil and fruits.

The "lake of Galilee" was the very centre of population and industry. There were nine cities, of over 15,000 inhabitants each, upon its shores.

A SABBATH SERVICE AT NAZARETH.—V. 16. NAZARETH, WHERE HE HAD BEEN BROUGHT UP. He came to preach now among those who had known him from his youth.

AS HIS CUSTOM WAS, all his life long, HE WENT INTO THE SYNAGOGUE, a building that took the place of our modern church. Usually a square room, with a platform and pulpit for preaching at one end, and behind was the ark containing the rolls or books. The women were within a latticed partition. AND STOOD UP FOR TO READ, as was usual when reading from the law.

THE TEXT.—Vs. 17-19 (Isa. 61: 1, 2) 17. AND THERE WAS DELIVERED UNTO HIM THE BOOK. In the form of a roll, or double roll, taken from the sacred chest behind the pulpit. Rolls like this were found in the ruins of Pompeii, and hundreds of them are in the museum at Naples. They are charred, but show the form of the rolls used in the time of Christ. For Pompeii was destroyed A. D. 79, only forty-one years after the time of this lesson. OF THE PROPHET ISAIAH THE GREEK FORM FOR "ISAIAH" AND . . . FOUND THE PLACE NOT necessarily any appointed lesson, but the passage he wanted. WHERE IT WAS WRITTEN In Isa. 61: 1, 2. The quotation follows somewhat closely the G.reek translation.

THE SUBJECT: THE GOOD NEWS JESUS BROUGHT.

INTRODUCTION: THE AUTHORITY BEHIND THE SERMON.—18. THE SPIRIT OF THE LORD Jehovah, the eternal, almighty God. Jesus was wholly dominated and guided by the Holy Spirit (Luke 4: 14; John 3: 34). There was no resistance, no perversion, no prejudice in the nature of Jesus which would mar in any way the power of the Spirit working through him.

I. GOOD NEWS FOR THE POOR: INFINITE SUPPLIES FOR EVERY NEED.—PREACH THE GOSPEL. Good news, Good spell, i. e., story; or "God," which is short for "good" and "spell." TO THE POOR. "In Scriptural language 'the poor' represent all who are destitute of good necessary to their perfection and happiness, especially those who feel their want and are disconsolate.

II. GOSPEL FOR THE BROKEN-HEARTED: COMFORT, RELIEF, A NOBLER LIFE.—TO HEAL THE BROKEN-HEARTED, overwhelmed with sorrow for their sins, or their losses and sufferings. These Christ came to heal. For them he wrought many miracles. He cared for and sympathized with them in bodily sufferings, and at the same time led them to higher things. His best healing was the revelation of the Father's love, and of immortal life, and the leading of the sufferer to faith in God and salvation from sin. And Jesus is doing the same today.

III. GOSPEL FOR CAPTIVES: DELIVERANCE.—TO PREACH (a different word from "preach" in the first part of the verse), to herald, to proclaim aloud to all. DELIVERANCE TO THE CAPTIVES. To all captives, whether in material or in spiritual captivity. Witness what the gospel is doing for prison reform, for the abolition of slavery and the slave trade, for the Indian races. According to Sir John Lubbock in "Uses of Life," England spent more than \$500,000,000 for the liberation of slaves. But especially to the captives of sin and Satan, the slaves of evil habits, of intemperance, of fashion, of worldliness, does Jesus sound the trumpet of deliverance.

IV. THE GOSPEL OF LIGHT.—RECOVERING OF SIGHT TO THE BLIND. There are three kinds of blindness: 1. Blindness of the body. 2. Mental blindness—ignorance, low ideals. 3. Moral blindness—ignorance of God, of righteousness, of heaven, of the possibilities of the soul, of highest hopes and joys of true life. Jesus came to cure them all.

V. THE GOSPEL OF LIBERTY.—TO SET AT LIBERTY THEM THAT ARE BRUISED. The wounds and bruises caused by sin, wounds of the conscience, wounds of the heart, crushed by heavy and hopeless burdens, the victims of outrage and oppression.

VI. THE YEAR OF JUBILEE HAS COME.—V. 19. TO PREACH (herald, the same as the second "preach" in v. 18) THE ACCEPTABLE YEAR OF THE LORD. The year of era in which God has been pleased, for the best of reasons, to bring these blessings to the people. God's chosen opportunity had come. The allusion is, no doubt, to the great year of jubilee, every fiftieth year (Lev. 25: 8-17). This was the great year of the Jews, full of unnumbered blessings. The Jewish captives were all set free.

APPLICATION.—Vs. 20, 21. 20. AND HE CLOSED THE BOOK. By rolling up the roll. AND . . . GAVE IT . . . TO THE MINISTER. The attendant. AND SAT DOWN "The habitual position of a Jewish teacher." So that his sitting down was the signal that he was about to speak.

21. THIS DAY IS THIS SCRIPTURE FULFILLED. This prophecy was originally spoken to the exiles in Babylon. They were poor, oppressed, broken-hearted, away from home, blind to the goodness and promises of God. Then the prophets came with glorious promises and invitations.

Now Jesus says, Those prophecies, fulfilled in a measure to your fathers, are now to have their fuller, larger, and more glorious fulfilment. I myself am the Messiah, through whom these promises shall be realized.

ONE EFFECT OF THE ADDRESS.—V. 22. AND ALL BARE HIM WITNESS. Both friends and enemies. Of the facts there could be no doubt. AND WONDERED AT THE GRACIOUS WORDS. They were indeed marvelous, beyond any event in the history of the world, "full of grace and truth."

THE DISCUSSION.—Vs. 22-27. IS NOT THIS JOSEPH'S SON? The question with some might be one of wonder and admiration that their fellow-citizen could attain such a high position. With others it would contain a sneer at the stupendous pretensions of a common village carpenter.

23. YE WILL SURELY SAY. Jesus shows that he knows their thoughts. THE PROVERB. Greek, parabola, "parable," "denoting any kind of figurative discourse." PHYSICIAN, HEAL THYSELF. Prove by healing your own sickness that you can heal the diseases of others. If the physician cannot heal himself, his claims are false. WHATSOEVER WE HAVE HEARD DONE IN CAPERNAUM. Jesus had only the December before healed a nobleman's son at Capernaum (John 4: 46-54); and this was doubtless one example of many cases. DO ALSO HERE IN THY COUNTRY. Let us see some of your miracles. If you cannot do them here and now, then the stories we have heard are doubtless exaggerations or delusions.

24. NO PROPHET IS ACCEPTED IN HIS OWN COUNTRY. A general truth, the statement of a common experience. No matter what Jesus should do there, they would not accept him. The principle expressed in the proverb would be too strong for them.

25. BUT I TELL YOU OF A TRUTH. Jesus now brings two examples, from their own history, of great prophets whom they all revered, acting in precisely the way they had blamed him for doing. They wrought miracles for others in these cases, and not for their own countrymen. MANY WIDOWS WERE IN ISRAEL IN THE DAYS OF ELIAS. Greek form of "Elijah." (See 1 Kings 17: 1-24 for this story).

26. ZAREPHTA. Greek form of "Zarephath." On the shore of the Mediterranean, near Sidon.

27. AND MANY LEPERS (For this story, 2 Kings 5: 1-14.)

THE REJECTION OF JESUS.—Vs. 28-30. 28. AND ALL . . . WERE FILLED WITH WRATH. The tense (aorist) implies a sudden outburst. "Truth embitters those whom it does not enlighten."

29. AND ROSE UP. Broke up the service irreverently and rushed forth. AND THIRST HIM. With violence. They were a furious mob. UNTO THE BROW OF THE HILL. As the Roman mob led unpopular persons to the top of the Tarpeian Rock and thrust them down.

30. BUT HE PASSING THROUGH THE MIDST. It is not said that this was miraculous. "It seems at times that the divinity within Jesus shone forth with awe-producing power" (John 18: 6; 10: 39; 8: 59). WENT HIS WAY. He returned once more several months later (Matt. 13: 54-58) to give them one more opportunity to repent. But they then, as now, madly threw away their blessings, and, like swine, trampled the divine pearls under their feet.

NORMAL LESSON.

No 12.

PIVOTAL WORDS

1. Repentance may be resolved into

three elements, each one containing the preceding elements.

1. Rational or Intellectual element, if not accompanied by the following elements, may manifest itself in fear of punishment, while as yet there is no hatred against sin, and although acknowledging guilt yet do not turn from the evil way. Rom. 3: 20. Compare Rom. 1: 32. Appears to consist in simple recognition of what we are.

2. Emotional element.—Sorrow for sin as committed against goodness and justice, consequently hateful to God, this in itself might be termed remorse or despair, when not accompanied by the third element. See Matt. 27: 3; Luke 18: 23; 2 Cor. 7: 8-11, also case of Saul and Pharaoh in O. T., 1 Sam. 15: 24; Ex. 9: 27. A man may repeat "Heavenward" and "Hellward" without repenting "Godward." The first produced from selfishness, the second the same accompanied with fear of punishment, the last must be accompanied with faith in Jesus Christ. A man may be angry with himself and may despise himself without any humble prostration before God, or confession of his guilt.—Shedd.

3. Voluntary element.—Inward turning from sin and inclination to ask pardon. This contains and includes the two preceding elements, hence the most important. All these elements are to be found in Ps. 51, see also Jer. 25: 5; Rom. 2: 4; 7: 24; 2 Cor. 7: 10.

Note further, (a) That repentance in all its aspects is wholly an inward act, not to be confounded with its fruits. True repentance is manifested by confession of sin before God, and reparation of wrongs done to men. See Luke 18: 13; and 19: 8; See distinction between repentance and fruits, Matt. 3: 8; Luke 3: 8-14.

(b) That repentance is only a negative condition and not a positive means of salvation. Seen from the fact that repentance is no more than the sinner's present duty, and can furnish no offset to the claims of God's law on account of past transgression. The truly penitent man feels that his repentance has no merit apart from the positive element, namely, faith in Christ, it would be only sorrow for guilt unremoved. This sorrow is not the mere product of the human will, but is the gift of God. Acts 5: 31; 11: 18; also 2 Tim. 2: 25. Whitfield says, "Our repentance needeth to be repented of, and our very tears to be washed in the blood of Christ."

(c) True repentance never exists without faith. It is the cross which first makes us truly penitent. John 12: 32, 33. John the Baptist's preaching of repentance was also a preaching of faith, Matt. 3: 1-12, Acts 19: 4. Repentance involves faith, Acts 20: 21; Luke 15: 10, 24; and 19: (8-9.) Compare Gal. 3: 6 and 7.

(d) Conversely. Wherever there is true faith there is true repentance. Faith unreal where there is no repentance. Repentance unreal where no faith exists. Yet one aspect may be more prominent than the other.

II. Faith.—We would resolve faith into three elements, each of which implies and includes the preceding.

1. Intellectual element.—Which accepts the historical facts and doctrines of the Bible as taught by Christ and his apostles. See John 2: 23, 24; c. f. 3: 2. Nicodemus had this external faith; see also James 2: 19. Much of our modern progress in civilization is due to this sort of faith.

2. Emotional element.—In which the person assents to the revelation of God's power and grace in Jesus Christ. The sensibilities being aroused but the affections and will not fully surrendered to Christ. These sometimes think themselves Christians and may appear to others to be, but are not. See Matt. 13: 20, 21; Psalms 106: 12, 13; Ezek. 33: 31, 32; c. f. John 5: 35.

3. Saving faith, however, includes also Voluntary element.—(a) Surrender of the soul as guilty and defiled to Christ's government, Matt. 11: 28, 29; John 8: 12; 14: 1; Acts 16: 31.

(b) Reception of Christ, as the source of pardon and spiritual life, John 1: 12; 4: 14; 6: 53; 20: 31; Eph. 3: 17; Heb. 11: 1. Note (1) That faith is an act of the affections and will, as well as an act of the intellect. John 3: 18-20; 5: 40; 16: 8, 9.

(2) That faith is the accompaniment of regeneration, John 1: 12, 13; Gal. 3: 26.

(3) The object of saving faith is in general the whole truth of God; but in particular the person and work of Jesus Christ. Acts 17: 18; 1 Cor. 1: 23; Col. 1: 27.

(4) That faith necessarily leads to good works. Gal. 5: 6; James 2: 14-26.

(5) Faith may be increased. Luke 17: 5; 1 Cor. 12: 8, 9.

III. Justification.—"Justification is the reversal of God's attitude toward the sinner, because of the sinner's new relation to Christ." The Scriptures teach justification through faith in Christ. See Rom. 1: 17; 3: 24-30; Gal. 3: 11; Eph. 1: 7. And in this is included as looked at from different standpoints.

1. Remission of Sin. Matt. 26: 28; Luke 24: 47; Acts 2: 38; 10: 43; Rom. 3: 25.

2. Remission of punishment.—This speaking of God as judge may be called

pardon. Of God as father may be termed forgiveness. See (a) Rom. 4: 5; John 3: 16; Rom. 5: 1, 2.

(b) Pardon or forgiveness, Micah 7: 18; Psalms 130: 4; Isa. 55: 7; Jer. 33: 8; Isa. 40: 2.

3. Restoration to favor.—(a) Justification is more than remission or acquittal. These would leave the sinner simply in the position of a discharged criminal. The justified person receives not only remission of penalty, but the reward promised to obedience, John 3: 1-6, "eternal life," Rom. 5: 1, 2. This grace being a permanent state of divine favor. 1 Cor. 1: 29, 30; 2 Cor. 5: 21; Gal. 3: 6; Eph. 2: 7; Phil. 3: 8, 9.

(b) It includes "adoption." See John 1: 12; Rom. 8: 15, 16; Gal. 4: 5, 6; Eph. 1: 5. In conclusion see Rom. 8: 30-39.

For arrangement and part of the wording in the above, I am indebted to Dr. Stroug's Theology, especially that on repentance.

S. H. CORNWALL.

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OXFORD, N. S.—Three were baptized last Lord's day into the fellowship of this church. The spirit of the Master is with us. Others are awaiting the administration of the ordinance. To Him be all the glory.  
A. F. BAKER.

WESTPORT, N. S.—I have been holding meetings at Westport, N. S., for the last few weeks. There is a wonderful work of grace in progress. Men, women and children have turned to God. There has come to my own soul a vision of God such as I never had before.  
Feb. 6. P. S. MACGREGOR.

RICHMOND, CARLTON CO.—Seven years and five months have passed by since we came to these churches, and as far as we know no one appears to be tired of us yet. The people seem just as kind as they were the first month, which is a source of much encouragement to us. Religious interests are fairly good. Sabbath congregations average well, by considerable effort Sabbath School kept evergreen. Social meetings are held as regularly as the weather permits. Hope to send more cheering news next time.  
CALVIN CURRIE.  
Green Road, Jan. 30th.

MONTAGUE, P. E. I.—The second year of our stay in Montague is fast ebbing away. The kindness of the people has not diminished. Early in the new year quite a large number of the members of the church and congregation gathered at our home and gave very tangible expression to their interest in the welfare of the pastor and his wife. A very pleasant evening was spent in a social way. After partaking of an excellent lunch prepared by the ladies, the company was called to order by our esteemed brother, Dea. Forbes, who in a few well chosen words presented the pastor with a purse of money together with the assurance of the confidence and esteem of all present. In addition to the money many other contributions served to make us very happy and truly thankful.  
C. W. TURNER.

TANCOOK, N. S.—We are very thankful to be able to report progress in this part of our Lord's vineyard. We began special services with the new year, and a deep and quiet work of grace has manifested itself during those weeks. Our conference meeting on Feb. 3rd was one of great interest and power. Some voices were heard in the meeting which had not been heard in conference for years and some whose voices have never before been heard in conference. On Sunday morning, Feb. 4th, I baptized three happy believers. Others have been saved and will follow soon. In these special services I have been ably assisted by Bro. Enos Kempton, teacher of the advanced department of our school. Our dear brother is much beloved by all and we thank God for his life and influence among us. We desire also to make grateful mention of the kindness of our people on both Islands who remembered us with many expressions of their love during the Christmas season.  
Tancook, Feb. 5th. HARRY S. EBB.

AYLESFORD AND KINGSTON.—Kindly permit me, Bro. Editor, through your columns to make acknowledgement of a number of kindnesses received during the past few weeks from the people to whom it is my good fortune to minister. On the evening of Nov. 21st the friends of the Aylesford congregation crowded our large parsonage to overflowing, and after a social evening and sumptuous tea, provided by the ladies, departed leaving behind generous tokens of their good will. With the addition of amounts since received the donation has attained the handsome limit of \$93.55, of which \$68.75 is cash. On Dec. 19th the Morristown section presented the pastor with a cash donation of \$21.56, at the home of Dea. J. H. Barteaux. And on Jan. 15th the parsonage was visited by a large representation of the Kingston congregation, and our resources further increased to the amount of \$25.05, of which \$18 was in cash. The total amount of these donations (\$140.16) is much in excess of former years, and indeed is the largest in the history of the field. We naturally expected things to stop here, but last Monday night we were again besieged by a basket-laden multitude, with merry voices and faces beaming with good-will, representative of Aylesford and Morristown; and now the pastor, panoplied in a handsome raccoon coat, one of the best on the market, bids defiance to frost and gale. May God reward the bestowers of these multiplied kindnesses, and render the recipient more worthy of their confidence and esteem, and more faithful in service to them and to the great Giver.  
Jan. 24th. JOHN BURT MORGAN.

FITCHBURG, MASS.—We are in the midst of a blessed revival again this winter. Last Sunday evening, Jan. 28, at the close of the service, eleven people, in response to the invitation, how many would like to become Christians, arose. Three more came out on Wednesday evening. The work is deepening. It is doing the church good to hear so many say, "What must I do to be saved."  
H. T. KEMPTON.  
Feb. 3rd.

NEW MARYLAND, QUEENS CO.—On the evening of Dec. 23rd the Baptist congregation of Maryland had a Christmas tree in the school house, and among the many presents that were found thereon, were kid gloves for myself, hose for the children, and a fat goose for Christmas dinner, something that made us all happy. These special tokens of good will, with other remembrances from time to time, cannot do otherwise than create gratitude in our hearts towards those who are frequently thinking of our necessities. Cardigan, the other section of the field, has not been behind in remembering us with many things that are exceedingly helpful for the sustenance of life in this tempest of clay. May these kind friends accept our heartfelt thanks, and at the same time, we hope our labors with them will result in good both for them and ourselves.  
F. B. SHELVE.

LAWRENCE TOWN, ANNAPOLIS COUNTY.—Early in '99 our people determined to be free from debt. When people get that way, something is brought to pass. Our hopes were realized Jan. 1, 1900, and we had the pleasure of entering the new year knowing that the debt that had long been impeding our progress had been removed. For the blessing we thank God and take courage. Special services were held in the Village during Jan. and much good was done. My father assisted me a part of the time, his bow still abides in strength. Recently one of our members, Dr. Saunders of Kentville, presented the church with a handsome communion service. I am enjoying very much indeed, the fur coat presented by members of the church. May the presence of the Master cause the hearts of the givers to be as warm as this coat makes me. LEWIS F. WALLACE.

WEST JEDDORE.—On Jan. 20th, Bro. J. A. Spidell came to this place, preached on the evening of the following day, visiting the people the week following, preached again on Sunday evening, Jan. 28th, to quite a large and attentive congregation, gaining favor with the people, the result of which was the calling of a business meeting and the unanimously standing vote of the church, that we engage Bro. J. A. Spidell as pastor of this church and that the East Jeddore church may join in the service as far as their finances allow, which Bro. Spidell accepted. As pastor he enters into labor with the church with every prospect of success. May the Lord abundantly bless pastor and people is the prayer no doubt of all. Will the ministering brethren who kindly corresponded with the church with a view to settlement, accept this as replying to their several inquiries.  
P. N. MASKELL.  
P. S.—I learn from reliable sources that the East Jeddore church has joined in the engagement.  
P. N. M.

ADVOCATE, N. S.—The Advocate Baptist church celebrated its sixtieth anniversary on Sunday, the 4th inst, the church having been organized on the 2nd of Feb., 1840. Rev. J. M. Parker came down from River Hebert and assisted us, and preached the anniversary sermon in the afternoon. Rev. D. T. Porter, (Free Baptist), accepted an invitation and was with us all day and preached in the morning. In the evening we had a short and concise history of the church, written and read by the church clerk, which brought out some stirring reminiscences from Mr. Parker in reference to some of the men who had ministered to this church in its early days, and with whom Mr. Parker had been acquainted. Pastor Cooney gave a short history of our denomination covering the last sixty years, and Rev. Mr. Daniel, (Methodist), gave an interesting address along the line of church history and work. All the services were brightened by appropriate music furnished by our efficient choir, and in closing when Bro. Parker called for the National Anthem the whole congregation heartily responded. Pastor Cooney has just completed his fourth year with this and the Apple River church, and tendered his resignation some months ago to take effect not later than May 1st, and according to present indications we will then be without a pastor.  
A. W. ATKINSON.

NORTH BAPTIST CHURCH, TOPKA, KANSAS.—This church has recently been enjoying a gracious revival. During the fall a deepening interest was manifested in our services, and about Christmas five young ladies from our Sunday school were converted. Special services were commenced with the week of prayer, the pastor preaching every evening during the week. On Jan. 14th, Rev. Sanford M.

Brown, editor of "The Word and Way," our Baptist paper, published in Kansas City, Mo., came to our assistance and remained two weeks, preaching each afternoon and evening. Under his earnest and eloquent preaching, the church was greatly revived and the entire community deeply stirred. The following week the meetings were conducted by the pastor until they closed with a baptismal service, Thursday, Feb. 1st. Since Christmas, there have been added to the church, by baptism, 17; by experience, 4; by letter 1; 22 in all. We expect others to follow. The converts included several heads of families, among others three husbands and wives. We rejoice over several families united in Christ. The writer will complete his tenth year as pastor of this church the first of next August.  
W. B. HUTCHINSON  
Feb. 2nd.

CANTON, ILL.—A remarkable work of grace is progressing in our Sunday school. Early in the Fall our superintendent said, "Pastor, I would like to have a Decision Day in our school." "Very well," said I "what are your plans." To hold a prayer meeting at 9 o'clock, Sunday morning, in your study for the school for a few Sundays then on the last day of the year we will hand the school over to the pastor." So we did. The teachers were all praying for great blessing. I took the school, made a short address, had a few teachers testify, and called for decisions for Christ. There was a little hesitation, then, to our surprise the whole school arose, except one class of young ladies. There are about two hundred children in the school who had made no start before. The other scholars are now members. About one hundred of these new ones are over ten years of age, the rest younger. Of course, children are more or less influenced by one another, and we must watch this movement prayerfully. But after making all allowance, this is without doubt a wonderful work of grace. Perhaps now that it is so hard to get older people to attend the means of grace, the Holy Spirit would have the church pay special attention to child conversion. We have been holding special meetings since the week of prayer, and have had a number of adult conversions.  
W. J. STEWART.  
Jan. 30.

DIGBY, N. S.—A number of weeks have elapsed since we sent a line to the paper we call our paper. The new year opened with sorrow and anxiety for the church and pastor. As already announced in the obituary column, a mighty one with us has fallen. But we must fall to rise. It is indeed a hard task to find the duplicate of a man like the late Deacon J. F. Saunders. The church at a special conference elected Brethren J. Chaloner and A. Nicholls as deacons and David Sproul treasurer. These are good men and true, with years of successful business experiences, this executive ability will enable them to wisely administer the business concerns of Zion. Brethren Geo. M. White and Wm. Watt, with the newly elected men gives the church a board of deacons that could serve any church with credit and satisfaction. Bro. Sproul is the member of the firm of D. & O. Sproul. We are planning for a series of special services at the outstations. We are about completing our third year of service. The people have been uniformly kind, many expressions of love and good will found their way to our parsonage at Christmas tide. A notable instance of cordial regard was the presentation of a beautiful axminster rug for our parlor from the B. Y. P. U. We also received from Deacon J. F. Saunders, as a final expression of unswerving love, a beautiful bust of the late Rev. C. H. Spurgeon. We prize it as above price. We shall endeavor to serve, with God's help, this important church with doubled diligence; will the friends of our Lord's cause pray that we may succeed. In connection with my recent visit to Queens County, I was impressed with the rare devotion of Pastor Blackadar to the claim of his extensive field. This brother covers great stretches of country and preaches the grand old story with great love and energy. With such a father I do not wonder that we have such a daughter, who is just now commencing the chosen work of life among the far away Telegus. By the way, the MESSENGER AND VISITOR has not yet announced the safe arrival of this young sister at Vizianagram; it was the writer's privilege to hear the letter to the dear ones at home announcing this fact. May the Lord speedily unlock the mysteries of the new language

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to this youngest missionary that she may tell the story of life to her dying sisters.  
Jan. 27th. E. H. THOMAS

CHARLOTTETOWN.—On Wednesday evening, Jan. 24, we held our annual business meeting and turned our faces to review the past and in doing so we found many things for which to be thankful. We cannot report large additions to our membership but our work has been carried on regularly and persistently and all the results are not now visible but we believe that in the time to come the fruits will appear. Pastor Raymond gave an extended report of the year's work, embracing the different organizations of the church which showed a healthy state of affairs. For all purposes the church has raised about \$2500 of which some more than \$500 was used for denominational and benevolent purposes. The Sunday School under the efficient leadership of Supt. J. F. Gordon, is in a flourishing condition, and the year's report shows a larger enrolled membership, a larger average attendance and a larger amount of money raised than in any previous year. The number of members on roll is 235; average attendance 133; teachers and officers, 18; amount collected, \$117. The B. Y. P. U., with Bro. R. H. Jenkins as president for 1899, has kept well to the front and the Juniors, led by Miss F. McLeod, have well sustained the meetings and interest. The W. M. A. Society with Mrs. DesBrisay, the honored president, has been active during the year and has contributed to missions \$116. We begin the new year with the following as leaders of the different departments: J. R. Gordon, superintendent of Sunday School (re-elected); Deacon J. K. Ross, president B. Y. P. U.; Isa J. Yeo, leader of Juniors; Mrs. DesBrisay, president W. M. A. Society. We have also just organized a Home Department in connection with the Sunday School, with Deacon A. W. Sterns Supt. and Miss F. McLeod, Miss L. Sueston, Miss B. Ross and Mrs. E. D. Sterns as assistants in their respective sections. We might mention the fact that a normal class has been recently formed in our city in connection with Sunday School work and our pastor has been chosen leader. The class is largely attended and full of interest. We look forward hopefully and ought to expect that with Divine blessing on a united church and the combined efforts of our different organizations coupled with the faithful preaching and earnest labors of our beloved pastor, that the reaping time will come.  
CLERK.

SAWYER.—At E. C. wife of R. aged 68.  
CUTTLE.—At N. S., on the 4th of Mr. and M. months.  
MILLER.—At on 28th inst., of Erick, son of Andrew two months and  
ELSON.—At Janie L., wife of Henry St. early age of 21 years causes great sadness. The funeral service, Kays Settlement, brought the body found a surcease Lord.  
JONAH.—On beloved wife of Wm. Albert Co. N. B. sick a short time great shock to her Master had come was prepared for professed faith in having been baptized on Camp on April esteem in which wide-spread sympathy husband and their by the unusually funeral.  
CLARK.—Mrs. C. the late Wm. Clark asleep in Jesus, 7 months. Sister C. was baptized into Paradise and the late Rev. N. fifty years ago. public, yet her quick-wittedness to the Saviour. She was her death and suffer of complaint escaped waited the working and her call to the many waiting friends entered into rest.  
EATON.—At Eunice, beloved wife 83. Our sister had years, and after muchness has gone to be a daughter, and in memory of her devoted to the soul she found herself failing but sinking into God will sanctify th

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BIRTHS.

HUNT.—At Milton, N. S., Jan. 27, to Jas. A. and Alice Hunt, a daughter.

MARRIAGES

WENTZEL-FALKENHAM.—At Milton, Queens Co., N. S., Jan. 20th, by Rev. W. L. Archibald, Enoch Wentzel to Letitia Falkenham, both of Milton.

JOLLIAMORE-Venot.—At Milton, Queens Co., N. S., Jan. 20th, by Rev. W. L. Archibald, John B. Jollimore, of Liverpool, to Margaret Venot, of Milton.

GORDON-SHARAM.—At the parsonage, Murray River, P. E. I., on Jan. 31st, by Pastor H. Carter, Robert A. Gordon to Annabella Sharam, both of Lot 64.

JOHNSON-GREY.—At the Baptist parsonage, Windsor, Jan. 20th, by the pastor, A. A. Shaw, Reuben Johnson and Annie Grey, both of Five Mile Plains.

CROSBY-PORTER.—At the home of the bride's parents, Jan. 29th, by N. B. Dunn, pastor of the 3rd Yarmouth church, Alvin A. Crosby formerly of Princeton, Mass., to Mary E. youngest daughter of Deacon H. W. and Mary Porter, all of Deerfield, Yarmouth Co.

DEATHS.

SAWYER.—At Wolfville, N. S., Maria E. C. wife of Rev. A. W. Sawyer, D. D., aged 68.

CUTTLE.—At Belmont, Colchester Co., N. S., on the 4th inst, Jessie, infant child of Mr. and Mrs. Ezra Cuttle, aged 7 months.

MILLER.—At Northfield, Sunbury Co., on 28th inst., of convulsions, James Frederick, son of Andrew and Dora Miller, aged two months and ten days.

ELSON.—At Rochester, N. H., Jan. 29th, Janie L., wife of George Elson and daughter of Henry Steeves, Middlesex, at the early age of 21 years. Our sister's death causes great sadness to those she has left. The funeral services were conducted at Kaye Settlement, whether her loved ones brought the body. The soul we trust has found a surcease from sorrow with her Lord.

JONAH.—On January 11th Bessie, the beloved wife of Ward Jonah, of Weldon, Albert Co., N. B. This dear sister was only sick a short time, and her death was a great shock to her many friends. But the Master had come and called for, and she was prepared for the summons. She had professed faith in Christ for several years, having been baptized by the Rev. Wellington Camp on April 10th, 1887. The great esteem in which she was held, and the wide-spread sympathy felt for the bereaved husband and their relatives, was evidenced by the unusually large concourse at her funeral.

CLARK.—Mrs. Ceretha Clark, widow of the late Wm Clark, of Prince Albert, fell asleep in Jesus, Jan. 4th, aged 78 years 11 months. Sister Clark was converted and was baptized into the fellowship of the Paradise and Clarence Baptist church, by the late Rev. Nathaniel Vidtote, about fifty years ago. Not as active as some in public, yet her quiet, consistent life ever witnessed to the reality of her faith in her Saviour. She was sick for sometime before her death and suffered much, but no word of complaint escaped her. She patiently waited the working out of God's purpose and her call to the heavenly home and the many waiting friends who before her had entered into rest.

EATON.—At Canning, N. S., Jan. 27th, Eunice, beloved wife of Guy Eaton, aged 83. Our sister had been ill for several years, and after much weariness and weakness has gone to be at rest. A husband and daughter, and two sons, cherish the memory of her devoted life. What Christ is to the soul she knew, and when she found herself falling, she felt that he was but sinking into His everlasting arms God will sanctify this sorrow

BOWLBY.—At Black Rock, Kings Co., N. S., after a lingering illness, Feb. 2nd, Ada M., beloved wife of Mr. Solomon Bowlby, aged 45 years. Sister Bowlby was much esteemed as a true friend and a devoted Christian. Her sufferings were borne with patience and in cheerful hope of heaven. Here she will be greatly missed, but another redeemed spirit has gone to join the innumerable multitude before the throne.

HAYES.—At Milton, Queens Co., N. S., Jan. 28th, Benjamin Hayes, aged 80 years. While in young manhood, Bro. Hayes professed conversion and united with another denomination. In the year 1897 he became a member of the Milton Baptist church. He manifested great patience in suffering, and died with a good hope of an immortal life in glory.

SAUNDERS.—Mrs. Josiah C. Saunders of the Hebron Baptist church, died on Monday, Jan. 22nd, at her home in this village, after a painful and lingering illness. Her husband, Capt. J. C. Saunders, commanding the barkentine, F. B. Lovitt, of Yarmouth, is about to sail for Buenos Ayres. Our sister, who was much beloved by all who knew her, was a consistent Christian, and died triumphantly trusting in her Saviour. She leaves five children, of ages from twelve to two and a half years. She was in her 36th year. The deep and earnest sympathy of the entire community is extended to the bereaved family and friends.

BEAMAN.—At Prosser Brook, Albert Co., N. B., on Dec. 16th, after a long, painful illness, of cancer, Jane, beloved wife of Wilfred Beaman, aged 55 years, fell asleep in Christ, to wait the resurrection morn. leaving a husband, three sons, (one in U. S. A.) two daughters, and a large circle of relatives and friends to mourn, besides an aged mother of 90. Their loss is her gain. By her death 2nd Elgin Baptist church sustains a great loss of a faithful member of 29 years. Her home was one where the servants of God always found a welcome. The funeral services were conducted by the pastor.

RAND.—At Canning, N. S., Jan. 2nd, Clarence Rand, aged 37. In frail health for some time, our brother's last illness commenced last summer. Some months before his death and when the thought of life and health was still strong, our brother accepted Christ and as far as opportunity since was given, witnessed a good confession. Life was dear to him and to leave his loved ones was very hard but he learned a Christian submission from Christ, and when his Master called was ready to go. An aged mother, a wife and five young children, a sister and two brothers mourn their loss. For the sorrowing widow the heart of the community goes out in sympathy, a sympathy which will remind her of Him who is the fountain of all tenderness and consolation.

STEEVES.—On January 25th, at Nine-Mile river, Hants Co., N. S., Walter W. Steeves, aged 38 years, the youngest son of Stephen Steeves, Stevescote, Albert Co., N. B. The death of this dear brother was a heavy blow to his relatives and friends. He had left home some weeks ago, and in partnership with three of his brothers was operating a large lumber claim in Nova Scotia. While there he was seized with inflammation of the lungs, and though removed to a comfortable dwelling, treated with the best medical skill, and nursed with the most assiduous care, he succumbed to that deadly disease. For fifteen years he had been a member of the First Hillsborough Baptist Church, and was much beloved by his fellow-members and numerous other friends. His remains were brought home and interred in the family burying ground at Stevescote. Much sympathy is felt for his widow, who is left with four small children, and also for his father, who is over 80 years old and is greatly afflicted.

LEWIS.—On January 18th, at Hillsboro, N. B., Bertha, the beloved wife of Dr. John Lewis, aged 31 years. Though not a member of the Hillsboro church, our sister had been baptized when quite young. Her death was almost sudden, for she had been out, and in her usual health less than a week before the end. But she was never very strong, and notwithstanding all that

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loving skill and care could do, an attack of pneumonia speedily proved fatal. She was quite resigned and ever longed to depart and be with Christ, which is far better. It was the writer's privilege to be with her in the closing hours of life. While at first troubled on account of short comings, she cast herself with sweet and simple faith upon the finished work of Christ: Only a short time before she passed away she looked up into her pastor's face, and said in tones of assurance, "I am trusting." Her loss is deeply felt by a husband, four small children, an aged father, and a large circle of friends.

DIMOCK.—At the homestead, Newport, Hants Co., on Monday, Jan. 15th, at the ripe age of 85 years, Jane, last surviving member of the family of the late Dea Oliver Dimock. Just nine months ago, her brother, Dea. Noah A. Dimock passed away, so they together are now entered into the eternal rest. In early life our sister yielded to the claims of Christ. Baptized by Rev. G. Dimock, and uniting with the Newport Baptist church, she proved the faithfulness of a covenant keeping God, and the end was calm and peaceful. Possessing a quiet disposition, yet kind and ever true, Aunt Jane was a favorite with all. Her home was always open to her many friends, and her talk ever seasoned with grace. She allowed nothing to deter her from filling her accustomed place in the house of God, and her tall, graceful form will be much missed. As a member of the W. M. A. S. she took great interest in its welfare. The funeral services were conducted by her pastor, Rev. Wm W. Rees. A memorial service was held on Sabbath, at the village church, conducted by the pastor, basing his remarks on the words, "The memory of the just is blessed." Prov. 10: 7.

MCKEEN.—At her son's residence, Aspen, Guysboro, Co., N. S., Jan. 23rd, Margaret Pringle, a native of Perth Head, Scotland, relict of the late John Logan McKeen, on the morning of the 23rd ult., peacefully entered upon her eternal rest. Her death was almost entirely unaccompanied by suffering, and being sustained by an unaltering trust in her Saviour her departure was singularly happy for herself, and death's gloom for the loved ones watching was brightened as they thought of the peace she was soon so fully to enjoy. Our sister and her husband were the pioneer members of the Baptist church at Aspen. They were baptized by Rev. John Whidden, of Antigonish, who frequently in early days visited Aspen, his native home, and preached in those houses that were opened to welcome him. John L. McKeen was a native of Truro, N. S., but was brought up in St. Mary's, where he died two years ago at the age of 91 years. Our sister and her husband during their years of active life, were pillars indeed of the Baptist church, having early given themselves up to the service of our blessed Master, this service adorned with sincere, consistent, godly lives. Mrs. McKeen was the mother of nine children, most of those are living in the immediate vicinity and were present at the funeral. All that loving hands could do to minister to her in her declining hours was done by her daughter, Miss Kirk, and her daughter-

in-law, Mrs. A. McKeen. Her path had been the path of the just, which shineth more and more unto the perfect day. So she had the joy of seeing many of her children and grandchildren walking in it, and for herself of having reached its goal of perfect peace

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**NEURALGIA.**  
 25 and 50 cent Bottles.  
 BEWARE OF IMITATIONS.  
 BUY ONLY THE GENUINE.  
**PERRY DAVIS'**

The three great vital factors of this body of ours are the heart, the nerves and the blood. It is because of the triple power possessed by Milburn's Heart and Nerve Pills of making weak, irregular beating hearts strong and steady, toning up run down, shattered, nervous systems and supplying those elements necessary to make thin, watery blood, rich and red, that so many wonderful cures have been accredited to this remedy.

Here is the case of Mrs. E. J. Arnold, Woodstock, N.B., who says:

"I was troubled for some time with nervous prostration and general weakness, feeling irritable, debilitated and sleepless nearly all the time. My entire system became run down. As soon as I began taking Milburn's Heart and Nerve Pills, I realized that they had a calming, soothing influence upon the nerves. Every dose seemed to help the cure. They restored my sleep, strengthened my nerves and gave tone to my entire system. I think them wonderful."

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**Heart**  
 and  
**Nerve**  
**Pills**

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 the grandest and fastest-selling book ever published,  
**Pulpit Echoes**

**OR LIVING TRUTHS FOR HEAD AND HEART.**  
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 Thrilling Stories, Incidents, Personal Experiences etc., as told  
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**35 CENTS** The best fountain pen ever sold for the  
 money. Writes 500 words with one filling.  
 Guaranteed to give entire satisfaction. Your money back if  
 you want it. Agents can make money selling this pen. Sample,  
 10 cents; one dozen, \$2.50, sent postpaid, with our catalogue,  
**Johnson & McFarlane, 77 Yonge St., Toronto, Ont.**

Denominational Funds N. S., From Jan. 11th to 31st.

New Ross church, \$5; Mrs. Alex Meister, New Ross, 50c.; Bridgewater church, \$11; West Onslow, \$9.68; Wolfville, \$45.30; Annapolis and Granville Ferry, \$12; Arcadia church, (per P. R. F.), \$5; Arcadia S. S., \$4.43; Christian Workers, Little River, \$3.20; Bay View church, \$9.90; Lake George, \$12.60; do, special, \$2.50; North Sydney, \$25; Antigonish, \$18; Lower Aylesford church, \$20.62; Lower Aylesford, special, \$25.38; Tabernacle church, Halifax, \$45.92; Tabernacle B. Y. P. U., \$50; do, S. S., \$7.12; New Tusket church, \$3; John G. Nowlan, New Tusket, \$2; "a friend," Sable River, \$5; Goldboro church, \$17.13; 2nd St. Mary's, (Quarterly Meeting,) \$2.32; Mahone, 9.50; North West, \$2.80; Hampton, \$5; Elisha Cooney, Margareville, \$1; Cambridge church, \$5.50; Wilmot Mountain church, \$5; "a friend," West Pubnico, \$2; West End church, Halifax, \$10.55; Barrington, \$5.10; Port Clyde, \$2; Dalhousie, East, \$4; Greenfield, \$12.25; do, special, \$2.75; 1st church, Yarmouth, \$31.72; Milton, Queens, \$18. Total \$462.77. Before reported, \$2563.62. Total for six months \$3026.39

A. CORNOON,  
 Treas. D. F., N. S.  
 Wolfville, N. S., Feb. 1st.

Denominational Funds N. B. and P. E. I., from December 1st 1899.

Leinster St. church S. S., per Mission Band, F. M., \$10; German St. church S. S., H and F. M., \$20; Havelock church S. S., H and F. M., \$5.21; (Springfield 2nd church Steeves Mt., F. M., \$4; Carleton, Victoria and Madawaska Counties Q. M., F. M., \$5.50; Mrs Isaac Fairweather, F. M., \$1; G. W. Titus, F. M., \$10; Oak Bay church, S. S., F. M., \$1.60; Upper Newcastle church, F. M., \$5; Moncton church B. Y. P. U., D. W., \$25; Rev Chas Henderson, H and F. M., \$4; Gertrude Henderson, F. M., \$5; Hillsboro 1st church, Salem section Quarterly meeting, H and F. M., \$7.77; Alice M Robinson, F. M., special, \$25; Carleton, Victoria and Madawaska Co's Q. M., H and F. M., \$11; Sackville, Bethel section, B. Y. P. U., N. W. M., \$10; Germain St. D. W., \$30.49; F. M., \$5.80; Ac. coll., 25c., N. W. M., \$5.50; Grande Ligne, 25c., \$42.11; Sackville church, D. W., \$23.39; F. M., \$25.69; H and F. M., \$13.77-\$62.85; Brussels St. church, F. M., \$3.95; Leinster St. church Mission Band, F. M., \$4; Carleton church H and F. M., \$4.54; B. Y. P. U., \$3.56; Junior Union, \$4; church special, F. M., \$15-\$27.50; Forest Glen church and Mrs T Whit Colpitts, F. M., \$5, S. S., \$3.25-\$8.25; Harvey church, F. M., \$20; J. M. Stephens, F. M., \$1-\$21; Sussex church, D. W., \$18.05; Gibson church, D. W., \$13.70; N. W. M., \$9; Grande Ligne, 50c., S. S., F. M., \$4.16; N. W. M., 42c.; Primary class, Grande Ligne, \$5-\$32.78; Lyttleton church, D. W., \$1.75; Newcastle church, D. W., \$2.50; Derby section, \$3.30-\$5.80; Main St. church, D. W., \$33.54; Leinster St. church, H and F. M., \$11; Shediac church, F. M., \$2; Moncton 1st church, High St. S. S., Grande Ligne, \$12.05. Total \$442.72. Before reported, \$820.93. Total to February 1st, \$1263.65

PRINCE EDWARD ISLAND.  
 Summerside church, D. W., \$10.28, S. S., \$1.44; Island Conference, \$5.62-\$17.34; A Friend, D. W., \$20; Murray River church, D. W., \$8; Cavendish, F. M., \$4, D. W., \$1-\$5; Mrs M A Bradshaw, H and F. M., \$4; Bonshaw church, D. W., \$2; Charlottetown church, D. W., \$30.49; North River church, \$10; Samuel Simpson, D. W., \$3; Tryon B. Y. P. U., special, F. M., \$1.50. Total \$101.33. Before reported \$139.61. Total to Feb. 1st, \$240.94. Total N. B. and P. E. I. to Feb. 1st, \$1504.59

J. W. MANNING,  
 Treas. N. B. and P. E. I.  
 St John, Feb. 1

An Honest Cough Remedy.

Adamson's Botanic Cough Balsam has been curing coughs and colds for more than a generation, and it has grown steadily into popular favor. Whenever its use is begun in a family, it is always relied upon as a safe resource for all coughs and colds and troubles of the breathing passages. This remedy, unlike nearly all cough preparations, contains no narcotic poisons. It is made of the purest extracts of roots, barks and gums of trees, and its effect is to heal whenever it touches an inflamed surface. Not only this, it protects the irritated parts from further irritation.

Adamson's Balsam does not deceive you into thinking you are being helped only to find that you are worse. It is an honest, simple remedy, and it is the most efficient preparation for coughs and all throat troubles ever compounded. It would never have lived and thrived all these years if this were not so. No cough is too obstinate for the Balsam where the irritation is anywhere in the breathing passages. For bronchitis it is a certain help. It relieves pneumonia and cures asthma and hoarseness. Every kind of cough yields to it. Regular size, 25 cents. The genuine "F. W. Kinsman & Co." blown in the bottle. -Adv.



"I wouldn't do without Pearline; I wouldn't if I could. I couldn't do without Pearline; I couldn't if I would."  
 (Contributed by a Pearlina admirer.)  
 She means to say that should a washing medium be invented that would equal Pearlina in labor-saving and harmlessness, she would still stick to Pearlina. She feels it isn't worth while to consider that possibility further. As things are now, washing with Pearlina is so easy and so economical, she really couldn't afford to risk anything else.

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A hundred pages of instruction in art embroidery, knitting, crocheting, drawn work, lace making.

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 Box 550 ST. JOHNS, P. E.

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BE SURE and get the aforesaid before buying elsewhere.

WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

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Put this out and send it to us, with the name of your nearest express office, and we will ship you this magnificent Flat or Marine Glass for examination. Call at your express office and test and examine thoroughly, then, if you find the glass exactly as represented, and worth double our price, pay the express agent \$4.85 and express charges and secure this great bargain. The glass we offer is beautiful in finish, practical in shape, and of high quality, real porcelaine body, achromatic lenses, black japan draw tubes, cross bar and top, packed in a handsome morocco case with carrying straps. Farmers, hunters, prospectors, travellers, tourists, and in fact everybody, will find this instrument invaluable. The tourist can bring distant mountains, valleys and cities almost to his feet; while anyone with this powerful glass will soon become familiar with objects that, before from their great distance he knew nothing of. They are substantially made, cannot get out of order and will last a lifetime. Many of our customers write us that they have never had so much pleasure and enjoyment from a small investment as this Flat or Marine Glass has afforded them. We might charge you double the price that we ask for them, and you would be perfectly satisfied, but we believe in giving our customers the benefit of our ability to buy goods in large quantities at low prices. We can furnish this glass in two sizes - the smaller for open, camp, and indoor use, the larger for out of door use. In selecting clearly state whether you want large or small size. **Johnson & McFarlane, Box 5, Toronto, Ont.**

**SEND NO MONEY**

February 14 1900.

Passing rough sle bearing th From this sto some la flock whi yard. E should be burial. in spring rence tha ceive so led to m it was s it down fo When t went with grandfath a lamb w was an un his father one his g his, and should be father, in care and the sheep. of the year nice big la under the grief was a little grave I could quite out of a boy w farm flock. the prog The result the story to "I have the calves to the boy and the mo I have see fade away determined such injust son's flock do as he th money was your heart boy for hi cared for t could have the proceed ey thus rec and the boy and paid for more than p ly put it aw "As he do work on money wou lars from tin for his wor was a memb on the farm up to think thing he do "Followi any trouble in the farm. for the old p enough to h him to drive of work he teamster th not know wh who would than he is. him. He is might well b Now, it se for the rest o solutely true is this: It w Trusting a p Showing hi partnership the beat he c do all he doe I happen to home so wel there always on the tabl found the bes a good supply In no way c by the farmer posted in wh and takes a cause he see t so. I am not de He is a real f him every day. I ought not to boy and his Tribune.

The Farm.

The Farmer Boy. EDGAR L. VINCENT.

Passing along the road one day I saw a rough slab of stone just over the fence, bearing the inscription: "Nan's Lamb." From the boyish characters I knew that this stone was the outward expression of some lad's grief over the loss of one of the flock which I noticed in the father's barnyard.

When this family went on the farm there went with it a boy of seven. The lad's grandfather at that time gave the boy a lamb which was to be his own. There was an understanding between the boy and his father that all lambs raised from the one his grandfather gave him should be his, and that the proceeds of the wool should be divided between the boy and his father, in part payment for the father's care and the feed used in the support of the sheep.

I could not help thinking that something quite out of the ordinary would grow out of a boy who had such an interest in the farm flock, and I watched for some years the progress of the lad and his sheep. The result may be summed up briefly in the story told by the boy's father.

"I have seen some farms on which the calves or the lambs said to belong to the boys were sold when old enough and the money put into the father's pocket I have seen the boy's interest suddenly fade away under such treatment, and I determined that I never would be guilty of such injustice. When a lamb from my son's flock was sold, he had the money to do as he thought best. Half of the wool money was also his. It would have done your heart good to note the interest of the boy for his sheep. He loved them and cared for them as faithfully as any man could have done. His own purse received the proceeds of every sale. With the money thus received he used to buy his own clothes. Every year we went to the city and the boy picked out the suit he wanted and paid for it. When the money received more than paid for the clothes, he carefully put it away.

"As he grew older and was able to do work on the farm, his little fund of money would be increased by a few dollars from time to time, not as a payment for his work, but in recognition that he was a member of the firm doing business on the farm. I never would bring a boy up to think he must be paid for everything he does for his parents.

"Following this plan, I never had any trouble in keeping the boy interested in the farm. He has grown up with a love for the old place and its stock. When old enough to handle the team, I have trusted him to drive it until now there is no kind of work he cannot do. He is a better teamster than I am, and I am sure I do not know where I would go to find a man who would be more trustworthy everywhere than he is. I admit that I am proud of him. He is a good boy, and any father might well be proud of him."

Now, it seems to me there is something for the rest of us in this story, which is absolutely true. And that something I think is this: It will pay to be fair with the boys. Trusting a boy makes him more trustworthy. Showing him that he is a part of the farm partnership creates in him a desire to do the best he can to increase its value and to do all he does so well.

I happen to know that this boy loves his home so well that his nights are spent there always. One secret of that is that on the table in that farmhouse are to be found the best farm papers, one daily and a good supply of other papers and books. In no way can money be better invested by the farmer than this. The boy is well posted in what is going on in the world, and takes a deep interest in politics, because he sees that it is for his welfare to do so.

I am not describing an imaginary boy. He is a real flesh and blood lad, and I see him every day. I wonder whether you and I ought not to get a good pointer from this boy and his father and mother?—N. Y. Tribune.

Distribution of Samples of Seed grain

Under instruction of the Hon. Minister of Agriculture another distribution of sample packages of the best and most productive sorts of cereals, &c., is now being made from the Central Experimental Farm, Ottawa. The distribution will consist, as heretofore, of samples of oats, spring wheat, barley, field peas, Indian corn and potatoes. Each sample will weigh three pounds. The quality of the seed will be of the best, the varieties true to name and the packages will be sent free to applicants, through the mail. The object in view is the improvement of the character and quality of the grain, &c., grown in Canada, an effort widely appreciated, and the choice of varieties to be sent out will be confined to those which have been found to succeed well at the Experimental Farms. These samples will be sent only to those who apply personally, lists of names from societies or individuals cannot be considered. Only one sample of one sort can be sent to each applicant, hence if an individual receives a sample of oats he cannot also receive one of wheat or barley. Applications should be addressed to the Director of Experimental Farms, Ottawa, and may be sent any time before the 15th of March, after which date the lists will be closed, so that the samples asked for may all be sent out in good time for sowing. Parties writing will please mention the sort of grain they would prefer and should the available stock of the variety named be exhausted, some other good sort will be sent in its place. Letters may be sent to the Experimental Farm free of postage.

WM. SAUNDERS, Director Experimental Farms. Ottawa, Jan. 22, 1906.

I was cured of lame back, after suffering 15 years by MINARD'S LINIMENT. Two Rivers, N. S. ROBERT ROSS.

I was cured of Diphtheria, after doctors failed, by MINARD'S LINIMENT. Antigonish. JOHN A. FOREY.

I was cured of contraction of muscles by MINARD'S LINIMENT. MRS. RACHEL SAUNDERS. D. Ithousie.

A DOCTOR TALKS.

Explains Why Dodd's Kidney Pills Cure More Than Local Kidney Diseases.

Kidneys are the Filters of the System and Must be Kept Clean—Dodd's Kidney Pills as a Corrector of Kidney Disorders—A Straightforward Explanation.

HALIFAX, N. S., FEB. 12.—One of the most up-to-date and advanced physicians of this city, in a conversation with a press representative the other day, explained some interesting points in relation to the marvellous cures Dodd's Kidney Pills are making in this province.

"The great point is," said he, "that Dodd's Kidney Pills are an unapproachable medicine for the kidneys. They act directly on those organs and correct whatever is wrong with them."

"Yes, but Dodd's Kidney Pills are making cures of diseases like Rheumatism. How does Rheumatism have any connection with the Kidneys?"

"Well, that is easily explained," said the doctor. "Rheumatism is uric acid in the blood. Uric acid is left in the blood by reason of poor filtering on the part of the kidneys. They should strain all impurities like uric acid out of the system. If they don't something is wrong. Dodd's Kidney Pills proceed right to the spot and right that wrong."

"And the uric acid is then strained out of the system?"

"Exactly. You see how naturally the cure is effected. The kidneys are the seat of the trouble, and it is no use treating the part where the uric acid happens to lodge. Take the case of William A. Brown, Bois-town, reported a short while ago. He had Sciatica and Lumbago. Both of these complaints are but local forms of Rheumatism. Sciatica is situated in the thigh; Lumbago in the back. But as in all Rheumatism the cause lies in the kidneys, Brown felt relief, as he asserts, on the first box. And on the third box of Dodd's Kidney Pills he was cured. Now, how long would it have taken Mr. William Brown to have driven the uric acid out of his system by means of oils or other such remedies applied externally? Not in a thousand years," said the doctor, answering his own question.

Now Published Memorial Edition "Life and Labors of D. L. MOODY."

By REV. DR. NORTROP, author of Spurgeon's Life, and we are prepared to ship orders for any quantity without delay. We want active Agents everywhere to engage in the sale of this popular work. Special terms guaranteed to those who act NOW. This Book is a large, handsome volume of over 500 pages, charmingly written. It is profusely illustrated with portraits and other engravings, and retails at the low price of \$1.75 in cloth, and only \$2.75 in genuine, full morocco. By comparison with any of the other "Moody's Life" books on the market it will be found far superior to any of them.

Circulars with full particulars, and large, handsome prospectus outfit mailed, post-paid, on receipt of 25c. in postage stamps. Write at once for outfit and terms and commence taking orders without delay.

R. A. H. MORROW, 59 Garden Street, St. John, N. B. P.S.—If a copy of the Complete Book is desired for sample or inspection, one of the best style will be mailed with the outfit for \$1.50 extra. R. A. H. M.

MENTHOL 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. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of imitations.

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\$4.95. Out this one and send it to us with the name of your nearest express office and we will ship you a Violin with Double by express, subject to examination at your express office, and if you find it exactly as we represent it and entirely satisfactory, pay the express agent our special price, \$4.95, and we will send you the Violin, together with our special price, \$4.95, and we will send you the Violin, together with our special price, \$4.95, and we will send you the Violin, together with our special price, \$4.95.

CANADIAN PACIFIC RY. Travel in Comfort PACIFIC EXPRESS

Lv. Halifax - 7.00 a. m. MoTuWThFr Sa Lv. St. John - 4.10 p. m. MoTuWThFr Sa Lv. Montreal - 8.35 a. m. TuWThFr Sa Lv. Montreal - 8.45 a. m. TuWThFr Sa Lv. Vancouver 12.30 p. m. Su Mo TuWTh Sa

A TOURIST SLEEPER. On above train every Thursday, from MONTREAL, and runs to SEATTLE, without change. Double berth rates from Montreal to Winnipeg, \$4.00; to Medicine Hat, \$6.50; Calgary, \$8.50; Vancouver and Seattle, \$8.00. For passage rates to all points in Canada, Western United States and to Japan, China, India, Hawaiian Islands, Australia and Manila, and also for descriptive advertising matter and maps, write to A. J. HEATH, D. P. A. C. P. R., St. John, N. B.

Equity Sale.

There will be sold at public auction at Chubb's Corner (so called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on Saturday, the Twenty-fourth Day of March next, at the hour of twelve o'clock noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Friday, the Twenty-second day of December, A. D. 1899, in a certain cause therein pending wherein Lizzie B. Homer is Plaintiff and Jane Clark is Defendant, with the approval of the undersigned Referee in Equity, the mortgaged premises described in said decretal order as "All the right, title and interest of the defendant in and to a certain Indenture of Lease bearing date the First day of November, in the year of our Lord One Thousand Eight Hundred and Ninety-three, and made between Mary A. Duncan, of Grand Pre, in the Province of Nova Scotia, of the first part, and the said Jane Clark, of the City of Saint John, widow, of the second part, and in and to the leasehold lands and premises therein described as all that certain lot, piece or parcel of land situate, lying and being in the said City of Saint John, beginning at the South-westerly corner of the said lot of land hereby leased, thence northerly along the eastern line of Sheriff Street forty feet (40), more or less, thence easterly at right angles to said street one hundred feet or until it meets the line of property of the late Honorable William Hasen, thence southerly along said Hasen's line (40) forty feet, more or less, thence westerly one hundred feet to the place of beginning, being the lot formerly leased by one James White to James Clark, and being the lot of land and premises next adjoining the lot of one Ezekiel Hilton on the northerly side thereof, and on the easterly side of said Sheriff Street, together with the buildings, erections and improvements thereon, standing and being or which might thereafter be erected or built thereon, and the privileges and appurtenances thereto belonging or in any wise appertaining, and also all the estate, right, title, interest, term of years therein yet to come, and unexpired possession, benefit of renewal, claim and demand at law or in equity of the said Jane Clark of, in, to or upon the same and every part thereof by virtue of said Indenture of Lease or otherwise howsoever."

For terms of sale apply to the Plaintiff's Solicitor. Dated this fifteenth day of January, A.D. 1900. AMON A. WILSON, DANIEL MULLIN, Plaintiff's Solicitor. Referees in Equity.

MERIT

Has secured the high reputation held by

Woodill's German

And placed it in the forefront of Baking Powders.

It is classed by the Government among the few Pure Cream of Tartar Baking Powders now made in the Dominion.

FREE! This beautiful little Lady's Watch for selling 2500 of our full-sized Ladies' Watches at 10 cents each. Fine Boy's Watch for selling 2 doz. Ladies' and prettiest designs sell at slight express charge. This is a lovely Watch, regular \$2.00 standard model, visible, richly colored, highly polished, powerful and sweet in tone. Complete with fine bow, set out of strings and ready. A genuine bargain at the price. Buy direct from us and save the dealer's profit. JOHNSTON & McFARLANE, Box V Toronto Ont.

Image of a watch.

In deference to the desire of the British cabinet the Newfoundland legislature will meet in special session on Feb. 15th to renew the Anglo-French *modus vivendi* respecting the treaty shore. The session will probably occupy only one day as the country is unanimous in supporting such a proposal. The regular session of the legislature for general business will be convened about the middle of April.

**News Summary**

The U. S. Senate in executive session on Monday ratified the Hague treaty, also the extradition treaty with Argentine Republic.

The recent in the Dominion by-election at Winnipeg has been finished. Puttee, the labor candidate, has been declared elected by a majority of ten over Martiu.

Fifty-seven paintings, the property of Mr. Austin H. King, of Providence, was sold at auction at New York on Monday night. They brought a total of \$77,375.

Country ahead of the city for residence. But, alas, neither place is proof against coughs or colds, and so Adams' Botanic Cough Balsam is welcome in both localities. 25c. all Druggists.

Allan line agents have received advice that the transport Pomeranian has passed St. Vincent, Cape Verde Islands. All members of the contingent on board are reported well.

General Wingate, Sirdar of the Egyptian army, who recently hurriedly proceeded to Omduram on account of the insubordination among the Sudanese troops there, reports that affairs there were serious, but are now improved.

Wm. F. Miller, the head of the notorious "Franklin syndicate" in Brooklyn, which promised to pay and did pay to many persons 50 per cent on investments, and who has been eluding the police since November, has been captured in Canada and taken to New York.

Representative Fitzgerald, of Massachusetts, introduced a bill Wednesday in the House of Representatives at Washington appropriating \$1,000,000 for the erection of a government building in the city of Boston to be used as a custom house and appraisers store.

The influenza, which has spread throughout Germany, now numbers 60,000 victims in Munich. In Berlin Wednesday every bed in every hospital was occupied, and the hospital physicians, hundreds of whom have been stricken with the malady are scarcely able to care for the patients.

The six burglars who had got away with over \$5,000 of the funds of the Danville branch of the People's Bank of Halifax were captured near Windsor Mills, Que., Thursday. Two of them were quite seriously injured before being taken. Most of the money was recovered.

Major General Otis, is to be ordered from the Philippines as soon as the Philippine commission arrives at Manila, according to a Herald's Washington despatch. It is said this is of the general's own volition, as he wants a rest. His successor as military commander in the islands will probably be General MacArthur.

Sir Henry M. Stanley, the African explorer, was taken suddenly ill with gastritis in the House of Commons Wednesday night and is in a somewhat serious condition. Gerald Balfour, chief secretary for Ireland, is critically ill. He has been suffering from a clot of blood on the heart, and Thursday had a serious relapse.

The consecration on Sunday last, at the Roman Catholic Cathedral, St. John, of two Coadjutor bishops—Bishop Casey for the diocese of St. John, and Bishop Barry for the diocese of Chatham—was a remarkably imposing ceremony. Such a gathering of eminent ecclesiastics has not often taken place in these provinces. Among the prelates who were present and took part in the ceremonies were, Archbishop O'Brien, of Halifax, who was celebrant of the Mass and also Consecrator; Archbishop Begin, of Quebec, who was assistant to the Consecrator; Mgr. Racicot who was present as the representative of the Archbishop of Montreal; Bishop Cameron of Antigonish, Bishop Blais of Rimouski, Bishop McDonald of Charlottetown, and Bishop McEvoy of London, Ont., who was the preacher of the sermon.

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