

Messenger and Visitor.

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VOLUME LX.

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A Theory. The latest discovery, or rather the latest theory, in science, says a recent London despatch, "is that of brain waves." The correspondent uses commendable discretion in making this distinction between discovery and theory—a virtue hardly to be expected in a gatherer of trans-atlantic news. It is just this failure to make the distinction between discovery and theory—in other words between things known and things guessed at, which has led to people "knowing so many things that ain't so." The theory alluded to, as to brain waves, was presented in the presidential address delivered a few days ago before the British Society of Psychical Research, by Professor William Crookes. The theory is put forth as an attempt to account for thought transference—that is the influence of one mind upon another at a distance and without any of the ordinary means of communication. That there is such transference will seem to people generally, we suppose, as a proposition which has itself scarcely yet advanced beyond the region of theory, and to them Professor Crookes' attempt will appear as a theory to account for a theory, and they will hardly breathe comfortably in so tenuous an atmosphere. But evidently the Society for Psychical Research has settled it to its own satisfaction at least, that thought transference is an established fact. Now Professor Crookes' theory, as we apprehend it, is in brief, that, just as they are, or are supposed to be, vibrations of the air or ether causing in the mind the sensations of light and of sound, so the action of the brain in thought creates waves in the ether, or other theoretical medium, which may reach other sympathetic brains at a distance and induce in them similar waves, and so excite in the persons thus reached, similar trains of thought. Such speculation, the professor admitted, was new and strange to science. It was at present strictly provisional, but he was bold enough to make it, and the time might come when it could be submitted to experimental tests.

The Treaty Signed. The Anglo-Venezuelan Arbitration treaty was signed provisionally by Sir Julian Pauncefote, the British Ambassador, and Senor Jose Andrade, the Venezuelan Minister, at Washington, on February 2nd. The treaty requires still to be confirmed by the Venezuelan Parliament, but though there appears to have been some popular feeling in Venezuela against the terms of the treaty, there is probably no good grounds for supposing that it will not be confirmed, since, for Venezuela to refuse arbitration on the basis now arranged, would be to set herself in opposition, not only to Great Britain, but to the United States, which has championed the cause of her sister republic. The signing of the treaty may therefore be regarded as marking the settlement of a controversy which has lasted for nearly a century and the resumption of diplomatic relations between the two countries, which for some time had been suspended.

An Effort for Freer Trade. Two members of the Dominion Government, Sir Richard Cartwright, Minister of Trade and Commerce, and Hon. L. H. Davies, Minister of Marine and Fisheries, went to Washington last week. The mission of the honorable gentlemen is understood to be, among other things, to promote the interest of reciprocal trade between the two countries. According to a statement given out by them for publication, they are in Washington, in the first place, to confer with Sir Julian Pauncefote on several important matters affecting Canada and the United States. And, while at the United States capital, they will see as many of the public men as possible and discuss with them the existing trade relations between the two countries, and the possibility of making those relations broader and freer than they now are. They desire on behalf of the Dominion Government to ascertain the views of American public men on the question of reciprocal trade, before framing the tariff bill which is to be introduced at the approaching session of Parliament. This is a laudable purpose and Messrs. Cartwright and Davies are to be wished success in their mission. The strong sentiment evident among the public men of the United States against reciprocal trade makes it, however, rather improbable that any basis for freer trade that would be of large benefit to Canada can be arranged. All that our ministers can do, we suppose, at present is to sound public sentiment in the United States through leading public men. In Canada the Government could give a guarantee of value as to what Parliament would do in the way of tariff reform. In the United States the relations of the Executive and Congress make any such guarantee obviously impossible. No one can with much assurance predict what Congress will do in reference to any new subject with which it may have to deal and especially in reference to matters in which local interests are so much concerned as in this subject of reciprocal trade.

France Concerned. While the fecundity of the French race in North America is remarkable, quite the contrary has come to be true in France, and the failure of the nation to increase in population causes much concern to its public men. The National Alliance for the increase of the population of France has lately presented a petition urging on the Government the adoption of certain measures, which it is hoped may have the effect of encouraging marriage and the rearing of larger families. Something in that direction had already been attempted. For example a law was passed some years ago by which every seventh child in a family may be educated and boarded while at school at the expense of the nation. It is now proposed that government scholarships in schools, lycees and academies be given only to families having at least three children living. All favors of government, such as tobaccoists' licenses, concessions in colonies, &c., also to be given to such families. When the claims of Government officials for promotion are considered, their number of children to be taken into account and other regulations of a similar character are recommended. It remains to be seen whether such encouragement as it is proposed to give will have any appreciable effect in increasing population.

—President Eliot, of Harvard University, has offered Secretary Olney the international law professorship of that institution. Mr. Olney has taken the matter under consideration with the hope of accepting it provided it does not interfere too much with his regular practice.

The Arbitration Treaty. The fate of the Arbitration Treaty in the United States Senate is still undecided. It is evident that jealousy and distrust of England prevails to so great a degree among United States legislators as to make it extremely doubtful whether the treaty can pass the Senate unless it shall be first so mutilated by amendments as to render it practically valueless. The opposition to the treaty arises from different quarters and for different reasons. The Silver men seem disposed to use their influence against anything providing for cordial relations with Great Britain, because of her attitude on the currency question, and those senators—not a few—who are afflicted with chronic anglophobia can unite with the silver men in this, if in nothing else. Others, out of ill-will toward President Cleveland, will be very willing to see action in the matter postponed during the life time of the present administration. Some influential senators profess to be alarmed lest the treaty cover some deep, dark plot of the British Government to get the better of the United States. They fear that the Monroe doctrine will be invalidated, that England will manage to get the advantage in cases of arbitration, that the King of Sweden would not be an impartial umpire, and so forth. The plan of these senators appears to be to defeat the purpose of the treaty by amendments. To the first clause, which provides for the arbitration, under provisions and limitations laid down in the treaty, of all questions which the two nations have failed to adjust by diplomatic negotiations, an amendment has been proposed, excepting from the scope of arbitration all questions which affect the foreign or domestic policy of either of the high contracting parties or the relation of either to any other state or power, by treaty or otherwise. Such an amendment would of course make the treaty, as a means of averting war between the two nations, quite valueless. There seems to be no doubt that public opinion, and especially the better part of it, is strongly in favor of the treaty. Some of the senators have expressed great annoyance at the pressure which is being brought to bear upon that body, through public and private channels. It is quite evident that the people have little faith in the disposition of the Senate to do the right thing in the matter except under the pressure of public opinion.

—By a communication, which appears elsewhere, from the Secretary of the Board of Governors at Acadia University, it will be seen that at the special meeting of the Board, held at Wolfville last week, a favorable reply was received from Rev. Mr. Trotter, and his appointment as president of Acadia was confirmed. This result was anticipated. We are pleased to know that Mr. Trotter has seen his way clear to accept the appointment, and we believe that the announcement of his having done so will be received with very general satisfaction by the Baptist people of these provinces. A good many of them are already quite well acquainted with Mr. Trotter, but, for the benefit of those who are not, we shall endeavor next week to give our readers such information as many will wish to have respecting the man who has been chosen to fill the very honorable and responsible position of president of Acadia. It will be a pleasant duty for the MESSENGER AND VISITOR to introduce to its readers a gentleman of so high character, who has already done much important work, and who, we trust, is destined, under divine guidance, to render most important service to the denomination and the world at large in connection with our educational work.

Acadia Seminary.

An address by Miss True, principal of the seminary, presented at a meeting held in College Hall on the day of prayer for colleges:

It is natural in this retired quiet world of ours, shut out as we are from the rush and whirl of the busy world outside, and with our aims so much in common, that every part of these institutions shall wish to know something very definite about the workings and purposes of the other parts. Indeed, it is necessary that we, as students and teachers, cultivate a very active interest in what concerns the highest good of one another, an interest much too broad to admit of petty rivalries, prejudices or personal considerations, if life here, beyond all immediate uses, is to mean the liberal culture it should, the culture which lifts us out of self into harmony with the Infinite. If, therefore, any one comes to understand better the religious condition and life of Acadia Seminary, to have greater confidence in her ideals, to pray more earnestly for her spiritual and intellectual growth through these words of mine, the service will not be regretted, though we could wish that it might be rendered through a more perfect medium.

Every day there meet in our dining room sixty-five people, eight of whom are college ladies whom we claim as ours in sympathy, while they seem not unhappy in their life with us, nine instructors, forty-eight students in regular class work. Of these sixty-five, forty-three are members of Baptist churches, one of the Free Baptist, one of the Church of England, one of the Presbyterian. Of the nineteen non-church members two are from Episcopalian homes, the others from Baptist. A few are *professing* Christians, several, we feel sure, are among the silent, secret disciples known to the One who searches the heart of man.

This record gives no account of our non-resident teachers and students whose uniform courtesy, kindness and fellowship have made them as dear to us as though they were sheltered under the same roof. Many of them are active Christians, well known to you in church and home life.

The seminary aims to be truly Christian in every detail of its life. Its special religious services are—morning prayers in Alumnae Hall, a brief, hearty, responsive service in which every student joins, bringing her Bible; evening prayers in the dining room, directly after tea, conducted by the teachers in turn; a half hour prayer meeting on Sunday evening, led by teachers or by students, every active member of the society looking upon the matter of leading as a question of principle rather than inclination, and a special students' service held in the students' room on Tuesday evening from 9 to 9.30, a meeting which we, as instructors, seldom intrude upon, though we watch with interest from without, its result in developing a deeper Christian womanhood, and that sense of personal responsibility which is sure to come to the true-hearted disciple when thrown upon himself.

The Sunday evening service is simple, prayerful, sincere, consequently an inspiration. One meeting a month is devoted to missions. We have been fortunate this year in having several interesting addresses by foreign workers. We regret that we have not yet made the *systematic study* of missions, which an intelligent Christian institution should pursue, and hope to improve in this respect soon.

For several years a definite sum for the education of two children in Miss Gray's school in Bimlipatam, India, has been sent by our Y. W. C. A. Other contributions find their way from time to time to Armenia, India, the Grande Ligne mission and other fields. Still our giving is far short of any just proportion to our abundance and we confess the fact only with shame.

Twice during the week the students meet for Bible study. Under the inspiration of Dr. Sawyer the mid-week study of the Life of Christ and Old Testament History is pursued with zest and profit while the Sunday morning hours spent by principal and students together, on the Growth of the Apostolic church and the Epistles have been a benefit to the instructor if to no one else.

We need not speak of services at college and church, so generously opened to us. We hope you know that these are potent in giving us wider sympathies, deeper longings, more consecrated purposes.

It has been asked, for what particular needs, shall prayers be offered for the seminary? The answer is, for much, for all, indeed, that is essential to any consecrated institution which would stand the test of time.

For instructors—that they may have thorough consecration of heart and head; the high souled purpose which scorps any personal gain or favor purchased at the expense of truth and right; the broad mindedness which makes weariness, routine, drudgery, sink out of sight in contemplation of the great issues to which all education tends.

For students—the genuine quickening by the Spirit, of

every one that she may have life and have it abundantly; a practical, every day righteousness; the earnestness of purpose which allows no idle cant, no weak, religious sentimentalism, no morbid fancies; the conscientious devotion to study which shall make the intellectual life of the school, if neither brilliant nor extensive, at least, independent, honest and of ultimate worth; the *silent times with Christ*, which neither absorption in work nor companions shall crowd out, that quiet, immeasurable force which daily lifts the life to higher levels.

For us all, instructors and students—harmony of heart and aim; the perfect frankness born of inward truth, mutual understanding, forbearance, good fellowship; the inspiration by the *Holy Spirit* which shall lift us over dull, prosaic days, when enthusiasm wanes.

"When thought is weary
And hands upraise their burdens feebly,
Since they must."

May I give you a quotation once given a body of students by their president, and one which has proved an inspiration to many of them.

"Forenoon and afternoon and night!
Forenoon and afternoon and night!
The empty song repeats itself. No more!
Yea! that is life. Make this forenoon sublime,
This afternoon a song, this night a prayer,
And time is conquered and thy crown is won."

May we have, too, faith in a living God who judges his struggling children not by what they accomplished, but by how hard they fight, and will one day restore the "broken arc" of their aspirations and strivings a "perfect round."

"All I could never be,
All men ignored in me,
This I was worth to God."

I am glad of this opportunity of expressing to students and friends gratitude for courtesies shown us in many ways. Be sure that every expression of good will and co-operation has helped us on our course. If, at any time we have seemed unappreciative or unfriendly, we crave pardon for an apparent ungraciousness which has never been felt. You have our deepest sympathy, our warmest interest. For you all we can voice no higher wish than Paul's prayer for the Ephesians, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." Then, and only then, life will be for every one of us, "no blot! no blank!" It will "mean intensely and mean good."

Teacher or Waiter.

BY REV. H. F. ADAMS.

The new dress of our able-bodied religious weekly has led me to study its mission, its governing principle, and its power. The unique Horace Greely used to divide newspapers into two classes, viz., *Waiters* and *Teachers*. Thoughtful readers of secular and religious newspapers will perceive that this distinction is a fitting characterization of the functions they assume and fulfill. Proprietors and editors of dailies will not deem this distinction either unjust or untrue, for consciously or unconsciously they have repeatedly furnished ground for its existence.

Like a waiter in a restaurant, the secular papers serve the people with what they call for, namely news. News of the sayings and doings of people in general. More frequently the waiter brings the products of men of low ideals, than of men of high ideals. The lengthy and minute details of murders, suicides, prize fights, races, etc., besides odds and ends of a catchy but gossipy nature, illustrate this statement. I will not enter into a discussion of either the unwisdom or deteriorating influences of such a continuous service to the public mind; but refer to it that readers may see the need of another paper that assumes and fulfils a higher function than that of a waiter.

The mission of a religious newspaper is one, though the tributary forces towards its accomplishment be many. Its governing principle is one, though it works through a diversity of channels. Its power makes for righteousness, the end thereof the glory of God. It aims to bring all its constituency into a closer fellowship though it includes men whose views of political, social and scientific questions differ as widely as the poles. It offers a medium for the interchange of views on both fundamental and superstructural subjects, that the best and freshest conclusions may be obtained.

But its main purpose, its grand distinguishing feature is to deal with all questions like a teacher, with the Sermon on the Mount before him. To set before men and women the holy principles of a pure Christianity, and apply them to their hearts and consciences. These blended so harmoniously in the Lord Jesus that they stand for all time as fundamental in the making of good characters, and for the guidance of human conduct. This teaching force emanates mainly from the editor, and what he does not furnish he carefully superintends, that all may reach the same end. Living in an atmosphere so different from that in which the editors of dailies move, he works for ends that are reached, only as his endeavors make men think more clearly, speak more wisely, and act more Christ-like in relation to God and man. Bringing to his high mission, a trained mind, a spiritual nature, and a heart aglow with the love of God, he teaches men to reach forth unto noble ideals, to press toward the possession of all that is holy, pure and lovely; avoiding all that is sinful, impure and deformed. Freed from the bondage of political partisanship, he denounces all wrong and approves all right in the conduct of statesmen

of all parties. The cultured and rich, or illiterate and poor, receive no favor in the unfolding of divine principles, for the application of them, to the solution of the problems of the hour. He is even free to reprove secular papers when they do violence to justice and humanity; because the religious press has been sanctioned by all right thinking men, as the safest interpreters of Divine laws in their application to the body politic; and as voicing the soundest opinions of the best men in the nation. The strongest and purest of the electorate today are those who read a religious weekly; and when they unite in any greater reform, they put into action the principles emphasized and enforced by the Teacher, which their religious paper is. The great power of the religious press cannot be discerned except we trace effects to causes; ever-broadening currents of pure good to their sources. The initial step of many a philanthropic movement, that has girdled the human family with its arms, has been taken by an unassuming editorial in a religious paper. Which furnishing an inspiration to its constituency, has grown far beyond the expectations of the teacher. Missions inaugurated; movements sustained; reforms suggested; changes caused; evils checked; minorities strengthened; majorities weakened; and even governments overthrown through its unsparring criticism of evil legislation, and its insistence of adherence to higher national ideals, have marked the righteous life-work of the humble religious weekly.

Whatever secular paper Maritime Baptists read, they cannot, they dare not, be without the MESSENGER AND VISITOR in their homes, except at the peril of losing a teaching force invaluable to them and others. I have found that readers of our honored paper are sounder in the faith, broader in charity, and interested in all agencies for the world's evangelization, because it brings them in touch with a brotherhood of good men that is world-wide. Such an environment is necessary for the culture and development of the highest type of Christian manhood. This surely is the desire of every man, both for himself and his children; and no Christian is true to himself and his who aims lower.

Day of Prayer for Colleges at Newton.

The day of prayer for Colleges must have been peculiarly impressive this year to the friends of Acadia throughout the land. For all must feel that at such a time in the history of a university, there is especial need for the guidance of a higher power than that of man, and that all concerned draw near to the mind and heart of God, to learn what are His true purposes for the future.

To us, at Newton, there was great encouragement for prayer in the favorable report read at the morning service. From this we learned that out of 168 students in College and Academy, 124 were Christians, and that out of 37 men preparing for the Christian ministry 7 at least were pledged to go to the foreign field. These statistics and the evident ring of hope which prevailed the whole report was in so marked a contrast to the report of four years ago, that it was made the object of remark by Dr. Hovey whose interest in Acadia's welfare never fails. Later in the day a band of ten or twelve Canadians—Alumni and friends of Acadia, gathered in one of the rooms of Farwell Hall to pray especially for our loved institutions. Particularly earnest and sincere were the prayers for our reverend and esteemed Dr. Sawyer in his illness, and declining years, and for Mr. Trotter and the board of governors in the important decisions, devolving upon them in the coming week. Other members of the faculty and student body were by no means forgotten in these petitions. There will be another meeting of this little band on the day of the special meeting of the governors to bear them in prayer before a throne of grace that they may be endowed with wisdom for their work. We cannot doubt, that these prayers will be answered, and their subjective influence upon our own lives has been to deepen our interest and enlarge our hope for the future.

C. W. J.
Newton Centre, January 29.

Being Thankful.

There are a great many children who have not enough to eat. In India a great famine is prevailing at this time, and there is much suffering among the poor. In Turkey, where so many people have been killed by the cruel Turks, there are now a great many orphan children, who have no one to take care of them. Some of them are left to suffer and starve.

How sad we feel for such poor children, who have no homes or parents, and who have to go hungry!

Are we thankful for the good things we have? Some of us may not have very much, but if we have enough to eat and have homes and friends, we have great reason to be glad and thankful. We always feel sorry for any little girl or boy who has fallen in the habit of complaining about everything. Such a child cannot be happy. We have read a story about a little boy, whose name was Charlie, who thought he had a very hard time of it because he had to get up early in the morning and go to work. One day, as he sat with his bowl of porridge before him, he muttered, "I think it is very hard to have nothing to eat but oatmeal."

Then one time this boy said: "It's very hard to have to get up so early these cold mornings, when other people lie in bed as long as they please. It is very hard to have to work all day, when other people can live without working."

"It's a great blessing," said grandma, "to have plenty of good bread and porridge, when many others have nothing to eat. It's a great blessing to be well and strong enough to get up and go to work, when many others are sick and weak."

"Grandmother, it seems to me there is nothing that you think is hard."

"Yes, Charlie, there is one thing I think is very hard; that is the heart which receives good things from God every day, and has not yet learned to be thankful."

What do you think of a boy like that?—Sel.

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Our Arrival In India.

Thinking that those whom it is our honor to represent in India, will be pleased to hear from their representative. I pause in the midst of the confusion of unpacking to write a line in time for the evening mail.

We are safely landed, well and happy. From the time our friends at home bade us a loving farewell, till our friends in India greeted us with a most hearty welcome, we have been richly blessed. We recognize some of these many mercies, and thank God. Nothing that we have seen or heard on the way pleased us so much as the sight of our co-laborers in the field and the sound of their voices. Before the steamer Henzada had come to anchor off Bimlipatam we saw Bros. Morse and Sanford with some native Christian helpers, making their way towards us. Soon we clasped hands and in a little while, were all seated in the mission house. We, the welcomed, were happy, because we were at last, in the new field of our life's labor. We had heard much about the Telugus and their country. Now we have looked into their faces, spoken to some of them, heard them pray to our God, and testify to the love of Christ, our Saviour. But, oh how many all about us, who have no acquaintance with Jesus!

The missionaries who welcomed us were happy. They have labored long and faithfully here, against many and trying discouragements. They have realized, as we cannot, the horror of the great darkness of heathenism into which the millions of India are plunged. They have agonized with God, in prayer that he might send forth more laborers into this dark part of the vineyard, with the Light of Life. They have been compelled, of late, to see their small numbers made smaller, as sickness has driven some from the field. But now that we, in answer to many prayers, have come to their help, to endeavor to fill up the gap, in so far as it is possible, their sorrow is turned into joy.

Our hearts burned within us while we communed one with the other. But when together we bowed in communion with God, we were filled to overflowing with the blessing of the Almighty. There and then I realized as never before, the greatness and goodness of our God, who always has enough and to spare. And while He makes Himself real and blessed to us in this dark land, we pray that He will do likewise to the many in the home-land who send us. And we also pray that the time may not be far distant, when multitudes of the Telugus will know Him, for such knowledge is life eternal.

J. E. GULLISON.

Vizianagram, Dec. 29th 1896.

The Easter Vigil; or, "The Friends of God."

It was Easter Eve as to time, and the heart of London as to place. The air was sharp and bracing; the streets were bright and clean; the shops were gay with their exhibitions of spring clothing, and others were full of the good things of this life—nothing seemed wanting to a people's happiness and prosperity. Everything was touched with the spirit of newness; it was the resurrection of Nature.

A young man stepped out of an office into the fast-crowding streets, locking the door behind him.

"Ah, no more business for three days! Good-bye to ledger, cash-book, journal, foreign correspondence. Grind, grind! I wish—"

The soliloquy was abruptly cut short by his coming in contact with a pedestrian as preoccupied as himself. He looked up.

"Ah!" cried a cheery voice. "You live in the clouds. What a fellow you are! A penny for your thoughts."

"Siegfried—thou! Yes, I was among the fjords of our dear land, though my body is in Cheapside," replied Olaf.

Olaf Hartvigsen had just opened a navigation office, and Siegfried Jansen dealt in medical oils. They had been students at the same university, and were kindly-hearted, simple-living, men, enjoying life thoroughly in the best sense, and both were sincere Christians.

"I wonder," said Olaf, who had a vivid imagination, "if there are many as happy as we to-day, my friend! How many miss the true joy of the season through not knowing, as we know Him, the Lord of all!" "Ah," said Siegfried, "I should have known as little as others had not our Lord sent you to me as His messenger. My laundress has a little son who is very ill—dying—and she asked me to go and see him, for she was disturbed about him. But he was asleep when I went, so I promised to go again this evening. Will you accompany me?" "Certainly! But how did the woman think you could benefit her child?" asked Olaf.

"Ah, now do not laugh at me, but I sometimes slip in with my collars a little book, or a line of promise, something to help her, perhaps; and she is always very pleased, and tells me they comfort her."

"Gentlemen," said the poor laundress, as she met them later, "I doubt if you can do any good. The doctor gives but little hope, and I have all my work to take home—how can I sit with my child? He needs watching, yet I have no friend to leave here."

"Look upon us as friends, Mrs. Ward," said both young men; "the clear air and a little walk will do you good. We will take every care of the boy, as you shall

see. We cannot spend Easter Eve better than in doing as our Master would do. He will be glad to be remembered in this way."

The woman looked incredulous, as if she rather doubted the mental balance of her visitor. She said, "I knew as Mr. Jansen were one of the good sort—he so often puts little comforty bits in for me. Not as I can always understand them, making no pretence of being religious myself, for I'm noways perfect, as I know." So saying, she left the two benefactors, while she arranged her parcels of work for her several customers.

When Johnny Ward opened his eyes after a troubled, feverish sleep, they rested upon the two friends. In a bewildered way he spoke. "Ah, you're the new doctors; 'taint no use, I'm goin', and I'm goin' home!"—there was such rapture in the voice—"but I do want to know 'bout Jesus, Him as I read about in Mr. Jansen's little books; and mother, she can't tell me nuffin'." He rambled on, and as the friends tried to calm him by gentle words, soothing remonstrances, and loving reminders from the words of Jesus, he suddenly said, in a low voice, "You know my Jesus! You knows all about Him, and I knows such a little bit! Tell me more."

"How much do you know, dear boy?" asked Olaf. "Jesus loves me, that I know": "I am the Good Shepherd"; "Jesus called a little child unto Him," and a little story what I read, as said as how He did love boys, and wanted 'em to come to Him to be made like Himself. But I want to know why?"

"Johnny, you know a great deal about Jesus. He wants you to know Himself; and the reason He loves you and me is because we are sinners, and He is the Saviour who longs to save us." Siegfried's voice was very tender as he spoke.

"Then I want Him to save me," gasped the poor child, "I stole Ned White's marbles, and I cheated a sum, and I've done lots of things I shouldn't if I'd 'a' knowed as He cared. Won't you ask Him to save me as well?"

They feared excitement would prove fatal, but they could not hush his cries, or silence his pleading voice. At last, the mother, returning, found both young men kneeling by the bedside in prayer. They spoke to God as to a well-loved friend, and they asked, not for the life of the child, but that he and his mother might know the power of God's love to save sinners. They remained kneeling as the clock struck the hour of midnight, for they hoped that a solemn silence might quiet the boy. They were startled at his crying out, "Mother, these is the friends of God; they knows all about Him! Oh, mother, they've told me everything, and I shall get well, and we'll all be God's friends, and you, too."

The poor laundress was overwhelmed—to see her child already, as she fancied, better; to hear herself prayed for as she had been; to listen to her child's words, were all too much for her after a very hard day's work and a long evening's walking; she sat down by her child's bedside and wept.

"Oh, gentlemen," she said, through her sobs, "you are indeed the friends of God, as my Johnny says! And you prayed for me so that I can see myself a sinner."

It was the hour past midnight, and Johnny grew worse. His mother could do nothing for weariness, sorrow and dread. She let Olaf and Siegfried have their way in everything, and as the latter had very good medical skill, she felt her child was in good hands.

They read passages of Holy Writ to the tired mother, and then she, too, slept. When she awoke, at six o'clock, to a newly-found happiness, they felt that their Easter vigil was indeed accepted of God.

"I know now what salvation is," cried the joyful woman; "for I know Christ as my Saviour from sin."

As they were leaving, the child awoke, and, calmly speaking, said, "Friends of God, I shall get well. I heard you praying for me, but I could not speak. Mother, I'm so happy. I shall never cheat or lie again."

He recovered, and ran about early in the summer. When the two friends again visited the widow and her son, they found she had called in a lonely neighbor—one hitherto despised—to rejoice with her.

"Ah, sirs," she said, "if two gentlemen like you could spend hours in watching your poor washerwoman's child, only God's love could cause you to do it.—M. B. Gerds, in London Christian.

A Penny Saved is Two-pence Earned.

"A penny saved is worth two earned," my mother used to say, and I wondered how it could be, and if she didn't mean "A penny saved is worth one earned?" But, no; I have since learned that it is just as she said, "A penny saved is worth two earned," just as "A bird in the hand is worth two in the bush." For instance, here are just a few cold potatoes, slices of bread or meat, perhaps not more than a cent's worth of each, and apparently in the way. Why not throw them out? Because I shall all the

sooner need more, and, in addition to earning the penny to buy more, I have got to take the time to go for more, thus exhausting a penny earned and a penny of time as well.

I try to remember this every time I am going to throw something away, but it comes so natural for the human race to throw right and left that it is hard to always think of it. And to no one does it come more natural to waste than to the farmer. Every day enough is thrown out of an ordinary farmer's home to supply the wants of several needy ones if thus applied. And for that aim every farmer and his wife should save—not alone for the sake of increasing his own riches, but to help feed the hungry, clothe the naked, etc. "Wilful waste makes woful want," but it is not wasting to give to the worthy poor, for, as the Good Book says, "There is that scattereth and yet increaseth, and there is that withholdeth more than meet, but it tendeth to poverty." So please don't think I am advocating stinginess, but God gives us every good gift and I know it is wrong to let it waste or spoil when there are so many we could give it to, in His name.

I once asked a middle aged couple, who began life on a rented farm with barely enough to stock it, how it was they became so rich farming. "I don't know," replied the farmer, "unless it was because we ate bread and fried tomatoes for breakfast, boiled pork and potatoes for dinner, and mush and milk for supper."

"Nonsense," I replied, "I have eaten no such fare at your table."

"Do you suppose we would ask our friends to help us to get rich?" laughed the farmer. "We wanted the credit of that ourselves, didn't we, wife?" with an affectionate glance over to a rosy woman that sat by the window sewing.

"Indeed, we did," she laughed. "It was real fun making out with the odds and ends we couldn't sell, for, who knew whether the potatoes were large or small after it had been put through the sausage-cutter, and who knew whether our clothes was old or new when it had been cleaned, turned and remodelled? Of course we are very thankful that we now have everything we wish, and so much more to give the needy, yet, after all that, we were never so happy as when we knew how every cent came, and had the pleasure of getting it. I don't think there was ever a day that we did not save something, and we always counted every penny saved equal to two earned."—(Mrs. A. E. C. Maskell.

Life Insurance.

We are anxious to know what form of Life Insurance will give us the best security. I wish to recommend one which I have found superior to any other which I have seen advertised. It is clearly described in Romans 8: 28.—All things work together for good to those who love God. In ordinary life insurance the payment of premiums must continue through life, and at death a return is made to those for whose interest the life was insured. An endowment policy gives return after a certain number of years, if the insured is then living; but this form is expensive, and can be borne but by a few. The insurance which I wish to recommend, begins to give returns as soon as one begins to pay. It is a Self-participating Endowment Fund giving at once possession of enduring riches, of which we can never be dispossessed, and which can never be exhausted in supplying any present or future needs.

To pay the premiums, we are not called upon to part with anything that will in any way lessen our wealth, but will be to us a blessing even while we give. It is in fact not paying, but giving back that which has been bestowed upon us for the purpose. "All things work together for good to those who love God." This is the highest and best form of life insurance, and is placed within the reach of all. Better insure and then take an agency.

J. W. BROWN.

Nictaux Falls, Jan. 28.

Mr. Pierpont Morgan's gift of \$1,000,000 to the New York Lying-in-Hospital, taken together with the numerous gifts to other charities in recent years, amounting all together to about a million dollars more, entitles him to rank among the most generous of modern philanthropists. The only other gifts of equal or greater proportions made in recent years by Americans, otherwise than by bequests in their wills, are those of Seth Low, who gave a million to Columbia University, Marshall Field's gift of a million to the Columbian Museum at Chicago, Mr. Rockefeller's endowment of the College University, and Senator Stanford's endowment of a university as a memorial to his son. They were all magnificent examples of princely generosity for noble purposes.

Is not this lovely, attractive Christian grace enjoined too little from the pulpit, and very meagerly exemplified in the lives of the saints? Are not our methods of training from the school up conducive to a vain show, to a demoralizing ostentation?

Messenger and Visitor

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How Shall the Church be Purified?

How to deal with evil men within the church is a problem of great difficulty, and one which is constantly presenting itself to those who love the church and seek its well-being. There are not many, we suppose, who enter the church with the definite and conscious purpose of appearing to be what they are not and of making their profession of religion a cloak for sin. But, sad to say, there are many who, having entered the church with some purpose more or less real to live for Christ, have fallen into sin and so become a grief to their brethren and stumbling-blocks to those who are without. Their lives dishonor their own profession and disgrace the church, yet, in some cases, they wish to retain their membership in the church as a badge of respectability, and the church, because of the feebleness of its own spiritual life, retains them in its fellowship.

Nowhere, we think, is there to be found so much light on this problem as in the early chapters of the Acts of the Apostles, where is recorded the beginning of the church's history and where we see it in its first contact with an evil world. The Christian community is filled and energized with that Spirit which came upon it at Pentecost. It is a pure church, a holy fellowship, a religious community full of unselfish, generous life. Hypocrisy cannot breathe its atmosphere. The man who attempts to enter into its assembly with a lie in his heart falls dead on its threshold. That power of the Holy Spirit in the church, attracting, energizing and purifying every honest soul, revealed and repelled that which was false and iniquitous. There was there a judgment in which the wicked could not stand, a congregation in which sinners could have no place. That same divine presence the church needs for its cleansing still. Church discipline may be, and too often, it is to be feared, it has been, little better than an attempt of satan to cast out satan. When men of disreputable life are excluded from the church by the action of men whose own lives are better only in the sense of being less disreputable, there is small gain in it to the cause of pure religion. Purity in the church's life must result from the presence of the Holy Spirit. Where the Spirit is there is purity; sin is rebuked, the evil man is made ashamed. Where the Spirit is there will be discipline. It may not always be formal, but it will be always real and effective. Wickedness will flee away, as the darkness vanishes from the presence of the light. The wicked will either be convicted and renounce their wickedness or they will depart to their own company. The occasional intrusion of unholy men into the fellowship of the church is to be expected. There was a Judas among the twelve, as Ananias and Sapphira in the Jerusalem church, but the fate which befell these indicates a divine power in the church, which works for purity and which is not to be overcome of evil.

—The New York Examiner published last week what appears to be an excellent portrait of Rev. F. B. Meyer, pastor of Christ church, London. Mr. Meyer has come to America at the solicitation of Mr. Moody, to lead a ten days' series of meetings in Boston and New York on "The deepening of the Spiritual life." The series began in Boston on February 3. After speaking twice a day for three days in Tremont Temple, Mr. Meyer goes to New York and speaks in Carnegie hall, Feb. 8 to 12. An effort is being made to raise \$25,000 for a chapel for Northfield Seminary, in honor of Mr. Moody's sixtieth birthday. It is expected that one-half the amount will be raised in England. The chapel is said to be much needed.

The Nay of the Sadducees and the Yea of Christ.

In the Bible lesson for next Sunday we find the apostles again in prison, and this time it appears to be not Peter and John only, but the whole body of the apostles, or at least as many of them as the Jewish authorities were able to apprehend. The first attempt of the Sanhedrin to silence Peter and John having come to naught, the High Priest and his party, the Sadducees, are resolved on sterner measures. How hateful to their hearts, how antagonistic to all their beliefs and their prejudices was the preaching of Jesus and the resurrection, one can well conceive. Their poor, narrow, earth-bound creed, with its negation of immortality or any high spiritual destiny for mankind, had no room for the gospel of Jesus and its glorious doctrines of the divine Fatherhood and eternal life for God's children. Between the two there could be no fellowship, but must be perpetual conflict. And just as little fellowship can there be between the Christianity which the apostles preached and that modern Sadduceeism—whether it utters itself in the name of religion or the name of science—which denies the Divinity of Jesus Christ and the reality of His resurrection.

We find the apostles in prison, but not for long. The jealous rulers, filled with bigotry and anxious chiefly to make their own position and authority secure, have been forced to take note of the marvelous results of the preaching of these despised Galileans and have resolved on a determined effort to stamp out this blaze of heresy before it should become a conflagration, filling the land. Having succeeded in putting the apostles into prison, they doubtless congratulate themselves that much has been accomplished toward the desired end. They have silenced the voice of those who were bearing witness to the resurrection. "But," says Luke, "but an angel of the Lord by night opened the prison doors and brought them out and said, Go ye and stand and speak in the temple all the words of this life." This is one of the cardinal "BUTS" in the history of Christ's people; and there are many of them. "L'homme propose" but power belongeth unto God. Man proposes, but God interposes on behalf of His people and disposes all things according to the counsels of His will. This coming of God's angel to open the prison doors and bid the apostles go on with the work which their Lord had appointed them was not to them an intimation that they should never suffer at the hands of their enemies, but it was an assurance to them that God was with them and that the cause which they served must triumph. It gave them the divine courage they needed for a day that seemed fraught with tremendous peril to the church, and nerved them to speak with all boldness the words of "Life," against the death-bound creed of the Sadducees and in the presence of the powerful Sanhedrin. From this instance of Divine interposition and from similar instances both in the apostolic days and in the latter history of Christ's people, the assurance should come to every Christian worker that the cause in which he is engaged is God's and that, however securely the enemies of Christ may seem to have barred doors against truth and whatever barriers they have erected against the onward march of the Redeemer's Kingdom, doors will be unlocked and every barrier broken down until all hostile powers shall submit to Christ and every word of promise be fulfilled.

Once more there is a meeting of the Sanhedrin, and the apostles are set before the council. The high priest speaks and charges them with filling Jerusalem with their teaching and intending "to bring this man's blood upon us." It is a trying moment for those men of Galilee. They need now the courage which the coming of the angel had ministered. The issue must be squarely faced; and they are not afraid. Like Abraham and all men of overcoming faith, they were going forth, not knowing whither, except that God was guiding. They were Jews, loving their people, fondly attached to the traditions of the nation, and to the worship of the temple. They wished to do nothing against the counsel of the Sanhedrin. But God was God to them, and truth was truth. When God said "yea,"

they would preach that word though all the power and prestige of Sadduceeism united in crying "nay." "We must obey God," they said, "rather than men." God had shown them that the nay of Sadduceeism was a lie. The Sadducees had denied that Christ was the Son of God, that He had risen from the dead, that He had ascended to the right hand of God and that it was His power now manifest in Jerusalem to heal the bodies and the souls of men. All this the apostles had affirmed to be the truth of God. Here was the YEA of Christ opposed to the NAY of the Sadducees, and Peter and his brethren were in no doubt as to which they should believe and preach. Peter declared to them that "this man" whom they had slain, hanging him on a tree, this man whom the high priest had scorned to mention by name, even Jesus, God had raised up and exalted to be a Prince and a Saviour, to give repentance to Israel and remission of sins. These were hard words for Sadducee ears to listen to. No wonder these rulers of Israel were cut to the heart and desired to slay these bold ministers of the truth.

The same conflict with Sadduceeism, under other names and forms, is in the world today. There are those who preach Jesus as the risen Christ, "A Prince and a Saviour," and there are those who evil and deny. The denials of skepticism and the affirmations of faith, the "nay" of the Sadducees, the "yea" of Christ are forever opposed to each other. The grand question for each individual soul is—on which side of that conflict am I?

Editorial Notes.

—Hon. Edward Blake, who was counsel for the Catholic minority in the last Manitoba School Case argued before the Imperial Privy Council is reported to have expressed to Mr. Charles Fitzpatrick, Solicitor-General of Canada, the opinion that it is a complete misapprehension to think that the Privy Council ordered the discontinued schools to be restored and is further of the opinion that the Federal Government have no power whatever to deal with the taxes of Manitoba or to allocate any money to Catholic or separate schools. An amicable arrangement on the lines of the proposal of the Manitoba government, he thinks, would be much more advantageous from every point of view to the Catholic minority than any remedial bill could possibly be.

—The State of Nevada has won the distinction of having become the one piece of territory in North America in which a prize fight can be legally held. It looks like a very "bad eminence" that Nevada has attained. Still it does not seem as if the rest of the continent can consistently glory over much in its superior morality, since to judge from the space allotted to the subject in the average newspaper, prize-fighting must be everywhere regarded as a matter of most lively interest to the reading public. One would think that the settling of the pugilistic superiority of two ruffians was of more moment than the fate of a kingdom. This large demand for the literature of the prize-ring is a significant commentary upon our modern civilization and culture, and it is not a pleasant thing to consider the influence which this kind of daily mental pabulum is having upon the boys in our homes, as well as their brothers of larger growth.

—In addition to the congratulatory words from our friends, published in these columns a few weeks ago, we have received a great number of a similar character from others all over the country. We desire very heartily to thank these friends for their kind words. Their expressions of appreciation and of kindly, hearty sympathy for us in our work are highly valued. They help us greatly, and so help on the causes which the MESSENGER AND VISITOR is endeavoring to serve. Perhaps we shall not work any more industriously or conscientiously, but we shall at least work more cheerfully and hopefully for the kind and appreciative expressions of our friends. Brother Hinson was right: a good hearty cheer for a man who is trying honestly and with more or less success to do his duty in the face of difficulties, heartens the man and sometimes helps on a brave endeavor to success. And this truth is capable of

wide application. A cheer will help the pastor, the superintendent of the Sunday school, the teachers and anyone who is honestly endeavoring to do any good work. For no one does anything that is greatly worth doing, without meeting with difficulties and discouragements. Very often the faltering worker gets a kick or a criticism. Well, perhaps he deserves what he gets—but a cheer would have surprised him and put new energy into his heart and hand. If we can't go up on high ladders to rescue people from burning houses, let us not, at all events, pull the ladder from under those who are assaying to go, or vex and weaken their hearts by crying out that they are sure to fall and break their necks. Give them a cheer when they falter, and they will surprise themselves and us.

—A sermon entitled "A plea for total abstinence in colleges," by Rev. A. J. Kempton of Madison, Wis., formerly of St. John, has been recently published in the Madison Northwestern Mail. The sermon, which in part we shall be glad to republish if space will permit, deals plainly and with much ability with drunkenness and the evils of moderate, as well as immoderate, drinking in colleges. Madison is the seat of a State University, and a great deal of what Mr. Kempton says has special reference to that institution and the drinking habits of a very considerable number of its students. Mr. Kempton believes that what is found at Madison has its counterpart in most other American Universities. He holds that the drinking customs of Europe are having large influence in America. There is a tendency in a backward direction. President Adams, of Madison, is the preacher's authority for the statement that college presidents in the East—of whom a half dozen were named to him—have wine upon their tables. At the great Princeton celebration, held a few weeks ago, "the only bad feature of it was that the whole thing wound up with a champagne supper." The influence of college presidents on the students as Mr. Kempton shows, is very great. If the man whom they most admire drinks wine, why should not they? The presence of a drinking class of students at a university forms a constant and powerful temptation to every young man coming within the circle of their influence, and as a matter of fact leads to the ruin of many. Though Mr. Kempton was not directly pleading the cause of education under positive Christian influence, it is plain to see that his facts and his argument bears strongly in that direction.

The New President of Acadia University.

The Board of Governors held a special meeting in the library of the College on Wednesday, February 3rd. Seventeen of the twenty-four who constitute the Board were present. Several of those who were absent sent communications accounting for their absence. The meeting was for the purpose of giving Rev. Thos. Trotter, the president elect of the University, an opportunity of a conference with the Board on certain matters, concerning which he desired a clear understanding over he could accept the presidency. These pertained especially to the financial condition of the University in its several departments, to its establishment of a chair or chairs in Theology, and to the general policy the Board would be inclined to follow in dealing with these matters. He wished also to lay before the Board in a very general way his own views as to the relations that should exist between the president and the Board in regard to all the interests, financial and otherwise, of the Institution.

After being deliberative, Mr. Trotter expressed entire satisfaction with the results of the interview, and having been informed that the Board was unanimous in offering to him the presidency, stated that he was willing to accept the appointment. He will therefore enter upon the duties of the office on the 1st of August next.

It is a pleasure to report a satisfactory and healthy conditions of things in each of the departments of the Institution. The attendance in the Seminary has increased considerably. In all the classes, evidently, good work is being done. There is quite a quickening of religious interest in the church in Wolfville, in which the young people of the institution are sharing. A number have professed conversion.

It is a matter of much regret that Dr. Sawyer is not enjoying his usual robust health. We have been so long accustomed to see him in his place at Board and commit-

tee meetings, as well as elsewhere, that his absence seems almost painful. Though unable to meet his classes so regularly as before, he has not relinquished work, except for a few days, and the hopes is that he will now continue to improve. The Board recommended the Executive Committee make provision for relieving him of some portion of his duties.

S. B. KEMPTON, Sec'y of Board.

Uncle Tom's Cabin.

A handsome and superbly illustrated edition of Mrs. Stowe's work is being brought out by the Earle Publishing Company, of St. John. Uncle Tom's Cabin was given to the world in 1851, when its author was about forty years of age. Few books ever received so generous a welcome. One generation of its readers has now passed away. The author, to whom the book brought world-wide fame, is now also gone at a very advanced age. But the book still lives and will live, for certainly it realizes that noble desire expressed by Milton "to leave something to after ages so written that the world will not willingly let it die." The volume here noticed gives Mrs. Stowe's immortal work a fitting dress. The story is full of situations which lend themselves aptly to illustration. Apparently the best have been chosen and a large number of them. There are in all 100 half-tone illustrations. The book certainly does not need illustrating to make it interesting, but the illustrations are so striking and so finely executed that the reader is almost as much attracted by the pictured as by the printed page. The book will make a large octavo volume of 700 pages. It is to be sold by subscriptions at \$2.50, \$3.50 and \$4.00, according to binding. The volume will form a most handsome and valuable addition to any family library.

Letter From Rev. Isa. Wallach.

The suggestion published some months ago in the MESSENGER AND VISITOR by Rev. P. H. Beals of Canis, N. S., and seconded by Rev. W. Camp of Hillsboro, N. B., that my 72nd birthday might be made a memorable one by kind words and tangible expressions of esteem from those who had been directly or indirectly benefited by my lengthened ministry, has been responded to by a large number of friends from various parts of the Maritime Provinces and elsewhere. During almost the entire month of January kind letters came flowing in, bringing much cheer to my heart. To every letter containing an offering for my "Birthday memorial fund," I have replied, expressing my heartfelt gratitude. These letters have been placed on file, and will be preserved as precious mementos and will be a source of pleasure and encouragement in subsequent years. I mention this fact that any who may have written me and received no reply may know that their letters have miscarried. For the information of those who have contributed toward this movement, I state that the entire amount received thus far is \$274. This sum has enabled me to lift the mortgage that rested like a depressing incubus over my home in Wolfville, and to reach a position where I have not been for thirty years, viz., one of entire freedom from debt. While I feel exceedingly grateful to the many friends who have thus shown their appreciation of my labors, and especially to my Heavenly Father for sparing me so long in His service and vouchsafing such large blessing upon my imperfect ministry, I am hopeful that further useful work for the Master awaits me.

During my resting in January last I gave some help in special services to the Baptist pastors of Hantsport and Wolfville. At both places considerable blessing was bestowed, and I enjoyed much my co-operation with my esteemed brethren Hatt and Trotter. I am now visiting, by request, this beautiful town of Westport, where 13 years ago I witnessed a marvellous display of God's power to save, and I trust my present visit may be helpful to the good cause here.

ISA. WALLACH.

Westport, N. S., Feb. 4th.

Cumberland Co. Quarterly Meeting.

The Cumberland Co. Baptist Quarterly meeting convened with the church at Parrsboro on Jan. 26th and 27th. First meeting at 4.30 p. m. Rev. Dr. Steele, our County chairman, presided. Rev. J. W. Bancroft offered prayer. The evening meeting was a very helpful service. Rev. J. W. Bancroft preached a very earnest and inspiring sermon, text Eph. 5:18, "Be filled with the Spirit," Bro-

B. emphasized the need of more fervor and spiritual power in our churches. The church should stand by the pastor and labor diligently for souls. We would not then have to call in the evangelist occasionally to lift the Christians to a higher experience. This sermon was enjoyed by all. Dr. Steele spoke along the same line. Rev. L. A. Cooney offered prayer. Collection taken for county work, after which a very profitable session closed.

Morning meeting.—Reports from churches, Bro. Rush-ton reported that Rev. F. N. Atkinson had left Greenville and gone to N. B. Church pastorless. Bro. H. Mills told us the Maccan church is without a pastor, and hoped the friends would not remain so long. Springhill church in perfect unity, young people doing good work. Strike a great financial hindrance. Bro. Cooney's field is in good condition. Rev. W. H. McLeod's work at West Brook and Southampton has been wondrously blessed. Several have been baptized. Friends at Southampton have built a new church which was dedicated Jan. 24th. Bro. McLeod is much appreciated by his people. The Parrsboro church has built a neat parsonage. Bro. Howe is very energetic and doing a good work. Rev. J. L. Miner reported matters very favorable at Amherst. Evangelist Gale is being blessed in his efforts. Rev. A. Cohoon's letter in regard to county work was read and best plans possible made under circumstances.

Afternoon service.—Sermon by Rev. J. L. Miner. Subject, "Christian Progress." Phil. 3:12,13,14. Special prayer was made for Acadia College, and many kind words spoke concerning Dr. Sawyer and professors.

In the evening Dr. Steele gave us a paper, subject—"Baptists, who we are." This paper covered considerable ground. Dr. Steele is not ashamed of the Baptists. The paper was able and had a good effect.

Conference accepted the invitation to meet with Springhill church in March. Programme for next session will be printed later. All speakers will be notified soon. The Parrsboro church and pastor treated us very kindly, and the excellent choir helped us much with music. More pastors ought to attend these meetings. Hope we will all meet at Springhill in March.

J. L. MINER, Sec'y.,
Amherst, N. S., Feb. 5th.

District Meeting of Kings Co., N. S.

The last two have not been reported. The former of these was held at Woodville, a section of Billtown church, Nov. 17th. Pastor Raymond, of New Glasgow, preached an excellent sermon the evening preceding. Reports from the churches were generally encouraging. Bro. Simpson, of Berwick, spoke on the desirability of the pastors, within the county organizing for mutual help. It was felt that the suggestions in this address were too important to be overlooked. A committee was appointed to consider these suggestions and report at the next meeting. An interesting discussion followed on the work of the evangelist, opened by Pastor E. O. Read. It was found that on this subject even good-men differ. A paper by Pastor Trotter on the sonship of believers was heard with pleasure and profit. Secretary Cohoon followed with an instructive address on Christian service.

In the evening Bro. Trotter discoursed on the parable of the rich man and Lazarus. The teachings of the parable were impressively enforced. All felt at the close of these services that they had enjoyed a feast of good things.

The next meeting was held at Port Williams, a part of Bro. Mariell's field, Dec. 15. The meeting was favored with a paper on the place and power of the Holy Spirit, prepared by our honored brother, Rev. J. Denovan. Time did not permit a further discussion of the important subject, but the paper is promised for the next meeting, when space will be given for fuller discussion. Prof. E. W. Sawyer gave some valuable thoughts on Bible study. His teaching ability is recognized by the students who come under his instructions, and, although unobtrusive in manner, our brother is always heard with pleasure. A violent storm prevented the service arranged for the evening. M. P. FREEMAN, Sec'y.

The Indian famine fund, of which Mr. Courtney, deputy minister of finance, is treasurer, amounts to \$25,000.

R. G. Dun & Co. report 63 failures for the past week in Canada, against 67 last year.

The Story Page.

A Highwayman.

Zona Sheldon was making the European tour; her education was finished, and she and her mother had spent the last two years in travel.

Zona's mother was a wealthy widow, and Zona was her only child. Her reading and culture had given zest to her travels, and she had understood as well as seen.

The important subject under discussion on the October morning which brings them to our notice is an invitation to be present at a wedding in the north of England. But here was a dilemma. Mrs. Sheldon was so indisposed as to be unfit for the journey, yet she did not wish Zona to stay at home.

Unhappily, among other ideas perhaps a little erroneous, Mrs. Sheldon had a firm belief that it was a perilous undertaking to travel in a compartment car, unless there was so many passengers that there was no possible danger of assault.

"I don't want you to consider me at all, Zona," said her mother. "I am not ill, only just indisposed enough not to feel able to take such a journey. You know Mrs. Gannet will take good care of me. If you will only promise not to go into an empty compartment, I think I can rest easy."

"Very well, mother, I will promise you that," said Zona.

Morning saw our heroine at the King's Cross station anxiously scanning the carriages to make sure of one well filled, and at least one or two ladies in it. At last she saw one that met her requirements, and slipping a coin into the hand of the guard, she entered.

The train steamed out of the station and Zona took a survey of her fellow-travellers. There was a family—father, mother and three children, an elderly lady, two business men, and in one corner a man whom she did not particularly notice.

She took out her fountain pen and a sheet of paper, and wrote: "All safe; compartment full." At the first stopping place she gave it to the guard and the busy wires carried it to her mother, setting at rest her fears.

And now Zona, who was a good traveller, settled down to enjoy herself. For a while she looked out of the window, admiring the flying landscape. Then she produced a book and began to read.

Anon a new sensation stirred within her; she drew out her dainty little watch and looked at it. Twelve o'clock and twenty minutes. Two hours since she had started. She laid down the book and opened the little lunch basket; then she drew off her gloves, tucked them in the pocket of her jacket, and began to eat. The man in the corner took the opportunity to read the title of her book. "Bigelow Papers." "I know she's an American," he thought. "I can see it from the tip of her nose to the toe of her little boot. I didn't know before that eating was one of the fine arts."

Zona, all unconscious of his scrutiny, finished her dinner, returned to her book, and, I must admit fell asleep for a while. She did not know when some of the other occupants of the compartment got out, and about 4 o'clock she was aroused by hearing the mother of the family say: "Wake up now, Tilley! Wake up! We get out at the next station."

Zona looked about with a start to see the October day darkening down and realize that when the family party should leave the train she and the man in the corner would be the only occupants of the compartment.

Hereupon occurred a strange thing. Zona, who had never before felt a fear in travelling, began to recall all her mother's stories with which she was wont to fortify her theories of the dangers of travelling in compartment cars.

For a moment Zona was possessed with an insane desire to scream, and only by a strong effort controlled herself. The man in the corner, who up to this time had not moved from his seat all day, now rose and walked to the other end of the car. Zona trembled with fear. He reached under the seat and took out a small satchel, which he opened. Was he going to get a revolver? No, it would be a knife, a revolver would make too much noise. She watched him with fascinated eyes. He took out something small and slipped it into the pocket of his coat. Soon he rose again and sauntered to the far end of the car. He lit a taper, bent down and was engaged in something—what was it? Zona put her hand to the window and made a desperate effort to open it, that she might be ready to call the guard. The man heard and turned; he came quickly forward: "Allow me," he said.

"Oh, no, thank you," said Zona hastily. She felt sure he had divined her purpose and that there was a covert menace in his tone.

He settled down in his corner again, and Zona cast fur-

tive glances at him, and always when she looked he withdrew his gaze from her.

"What a powerfully built fellow he is," went her thoughts. "What a villainous countenance. One can see he is a desperate fellow. How foolish I was to let my watch and ring be seen! I am sure he is looking at my ring."

Now, the ring was a beautiful diamond, given to Zona by her mother, and Zona, with a disregard of conventionality, wore it on the finger which is usually set apart to carry the signal of engagement. Therefore, his thoughts were, "Engaged! Well, I don't wonder, she surely is the loveliest girl I ever saw. I wonder who the happy fellow is. What can be the matter with her, though? She doesn't look a bit like she did the first part of the day. I've a notion to speak to her; an American girl isn't likely to be so squeamish as a native—here goes."

"I beg your pardon," he said aloud. "You look wearied. Do you go much further?"

"An Englishman wouldn't speak without an introduction," thought Zona, "if he hadn't some design."

It was some little time before the question was answered, for she was making a calculation whether if she should tell him that her journey's end was near he would be likely to make the best of his time, and attack her immediately, or whether he might perhaps abandon his purpose altogether. So that, as I said, some time had elapsed in the uncertainty when she said:

"I don't know, sir."

"You have never been in this part of the country before," he said tentatively.

She answered in brief monosyllables to this and several other remarks, and he, perforce, relapsed into silence.

"He wants to make me talk and throw me off my guard," thought Zona, again attempting to open the window, and this time with success. Soon the darkness increased, and the hollow rumbling told that the train had entered a tunnel. With the echoes thundering in her ears, Zona's nerves were strained to catch any sound or motion made by her companion. All at once she felt a sharp sting, and a shriek from her mingled with the yell of the engine, as it gave vent to its joy at emerging into the daylight again. The man was at her side.

"I beg your pardon for intruding; are you hurt?" he asked anxiously.

Zona thought his anxiety was caused by fear lest the guard might have heard her scream. At the same time she became conscious that the pain was in her right eye. A cinder from the open window had lodged in it. "If you would let me," said the stranger, producing from his pocket a handkerchief.

"Chloroform!" flashed through Zona's brain, and she shrieked out, "No! don't come near me."

"Poor thing!" thought the would-be Samaritan, "She must suffer dreadfully."

Then aloud, "I am sure if you would only—"

"No, I tell you," said Zona, vehemently, with a stamp of her foot.

The man subsided into his corner and Zona, with her eye fast swelling, bitterly repented her temerity in taking the journey.

"I'll never travel alone again! Oh, dear! I don't suppose I'll ever travel at all again. I have laughed at dear mamma, and thought her fussy. I ought to have considered that she knew the world better than I."

And then came a long whistle. The man in the corner rose, snatched up his satchel, the guard unlocked the door—"Newcastle, ma'am; you're at your journey's end," and he picked up her valise.

Will Zona Sheldon ever again know such a sense of relief, or will any other face ever be so welcome to her as was that of the burly guard, as he made his announcement to her? She was safely on the platform, and a coachman narrowly watching the passengers stepped up to her, saying, "Mr. Mowbray's carriage for Miss Sheldon."

"I am she," she said, in a voice which her mother would not have recognized.

"Let me have your valise then," said the coachman extending his hand.

He opened the door, and Zona, stepping into the carriage, sank back on the cushions and burst into hysterical tears.

The man who had been in the corner, standing with his satchel in his hand, gave a low whistle as the sight met his gaze through the window. Walking forward to the coachman he said, "Give me a lift, Riley; I guess I'll ride with you."

"All right, Mr. John," said the coachman, lifting up the satchel. "Come down from Edinburgh, sir?"

"Not directly, Riley. Let me down at the gate, and don't tell them I've come. I want to have a bit of joke with them."

"Hall right, sir."

"So that is the travelled young lady who is to be bridesmaid to-morrow, and stand up with me! If I'm not much mistaken, she will be in no condition to stand up."

He swung himself lightly down at the gate. The carriage was driven up to the hall. Zona was helped out and warmly greeted by her friend Louise, while Riley, to avoid answering questions, drove away.

The first greeting over, Louise looked about her. "Where is Riley? Didn't Cousin John come? I thought maybe he would come with you; he went down to London a few days ago."

"No, there was no one with me; only a horrid"—and here hysterics again threatened her.

"My dear Zona," said Louise, noticing her agitation, "let me take you in; you are positively trembling with cold."

"Oh, yes; do let me get upstairs a while! I had a dreadful time! I'll tell you all about it."

And in Louise's snug room the prospective bridesmaid recounted her woes, and was pitied and comforted and assured that she should not be allowed to go alone.

"Cousin John Pierpont, who is going to be best man, is going down and he will see you safely back. You know he is an American, a graduate in medicine, and has been studying in Edinburgh. He is going to spend this winter in London hospitals, and I know you will like him. I hear a bustle now. I believe he has come. Will you excuse me till I go down and see?"

Of course Zona would, and Louise soon ran up again. "Yes, it is he; and now, dear, dinner is ready. Let me help you."

"Oh, Louise, dear, you must excuse me from dinner. I can't go down with this horrible black eye."

Thus Louise went down alone to dinner, where she related in full the sad journey which her friend had.

"Would she recognize the villain, do you suppose?" asked Dr. Pierpont, who had listened with much interest to Louise's recital.

"I don't know, indeed," said Louise. "She says he was a tall, powerful fellow—very sinister looking."

"You had better let me see her eye, at all events," said her cousin. "If you don't she will not be fit for duty to-morrow."

"Zona," said Louise, as she came in after dinner, "Cousin John thinks you had better let him examine your eye. He says it is dangerous to let the inflammation run on, and he thinks it will be quite well to-morrow if you get a good night's rest."

"Well, if you wish it. I don't want to spoil your wedding, after all."

Miss Sheldon, my cousin, Dr. Pierpont, said Louise, as she ushered in the doctor. Zona, whose vision was much impaired by the sore eye, did not recognize him as the man in the corner. He merely bowed.

"A clean pocket handkerchief, Louise," he said cheerily. At the sound of his voice Zona looked up quickly. A twinkle shone in John Pierpont's blue eyes.

"Now, Miss Sheldon, one moment and it is out," he said.

"What instant relief!" exclaimed Zona. "Thank you, doctor."

"You are quite welcome," he replied. "By to-morrow I hope you will have quite forgotten it."

There was little sleep that night for Zona Sheldon.

"What a little idiot I have been! How could I have imagined such things of him? He is tall and powerful—that was right. But dark and murderous looking! Why, he is fairer than I! What blue eyes, and what a pleasant smile! Oh, how can I meet him in the morning? I wish Louise had not told him."

But sleep came at last, and Zona woke radiant as ever. She dressed and went out into the park to settle how she should meet Dr. Pierpont. But it was settled for her; a sudden turn in the path brought her face to face with him. A moment's confusion, a flush that died her whole face, and then the smile on his became contagious, and she burst into a peal of merry laughter, which he echoed.

"Dr. Pierpont," she said, "I hope you will be merciful and keep my secret."

"I am not likely to tell a secret so much to my disadvantage. What is it? Villancus—"

"Please, doctor," she implored, "I did not notice your looks at all. I had parted with my senses."

"Very well, then," he said, "It's a compact. Let us go back to the house for breakfast and say no more about it."

Had not the whole household been absorbed in the wedding they must have seen that there was a secret understanding between the compatriots which quickly ripened into intimacy.

"And Zona is to go back to London under your escort, John," said Louise.

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The Young People

"Provided she is not afraid to travel with me," he said, with a laughing bow to Zona.

A smile was her only answer. They were seated—the sole occupants of the compartment.

"Will you tell me one thing?" said Zona. "What was it you took out of your satchel, and put in your side pocket?"

"So you don't really trust me, even yet," he said with a smile. "It was a mirror. You looked at me with such a horrified face that I thought there must be something wrong with my looks. Now, will you answer me a question? Had you made up your mind what to do if worse comes to worst?"

"Yes," she said laughing. "I was going to take off my watch and ring and offer them to you as well as my purse. I fancied you looked at my ring particularly."

"I did," he said after a pause, "because, you know the finger you wear it on. May I ask Miss Sheldon, if there is any particular significance in it?"

"It was given to me by my mother," she said simply. "Then," he said, "will you give me the right to put one on that finger?"

"I am very grateful, indeed, Dr. Pierpont," said Mrs. Sheldon late in the evening, as the three sat in the parlor, "that my daughter has had your company. I never felt safe to have a lady travel unattended in a compartment."

Her auditors glanced at each other and burst into uncontrollable laughter.—Atlanta Constitution.

Beecher's Lesson in Self-reliance.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

"I was sent to the blackboard, and went uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me; I want the lesson. You need not study at all, or you may study ten hours, just to suit yourself. I want the lesson."

"It was rough for a green boy; but it seasoned me. In less than a month I had the most intense of intellectual independence and courage to defend recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration. 'No.'"

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress."

"The next—and I sat down in red confusion. 'He, too, was stopped with 'No!' but went right on, finishing, and, as he sat down, was rewarded with 'Very well.'"

"Why whimpered I, I recited it just as he did, and you said 'No!'"

"Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says 'No,' your business is to say 'Yes,' and prove it."—Ran's Horn.

He Began at Home.

A great many boys no sooner leave school than they begin to hunger for the great world outside. Home becomes distasteful, ordinary tasks tedious, and the freshest, most active period of the young fellow's life is wasted in reaching forward to a greater future or in vain regrets. Not so the man who succeeds, wherever his post may be.

A young man who had been born and brought up in a New England country town, began to prepare for college, and decided that after his college course he would go to the Pacific States and begin life in the spirit of a pioneer.

During his two years of preparation for college he was the most active member of his own church—which was declining in numbers, owing to the removal of many families to the city—and of the Village Improvement Society, which had become a social feature of the town. Through his efforts the church was repaired, and its lawn and churchyard beautified. He marked historic places on the old roads, and set up new guide-posts. He secured a drinking fountain for the public square, gave entertainments in the poorhouse, and set out an orchard on the old farm home.

An old farmer, with crumbling buildings and sinking walls, met the young man one day under the cool village elms, and said to him, "They tell me that you are going to college."

"I hope to go."

"And then out West?"

"Yes; that is my purpose."

"Then, if you are going away to leave us all, what makes you take so much interest in these affairs of the old town? What you are doing will never do you any good, and we'll all be gone if you should ever come back."

"I think we ought to try to be of some service in the community in which we live," said the young man. "All places are endeared to us where we have tried to do good. They make pleasant memories. I am sure, if I have done anything for the benefit of the old town I shall not regret it."

This young man graduated well and went to the Pacific slope. He succeeded in life. With his good sense and eager, unselfish spirit, it could hardly be otherwise. He became mayor of a young city, was sent to Congress, and did much for the development of his own State. It was success organizing in his soul that prompted him to secure the fountain for the square in the old, elm-shaded New England town. Seeing what ought to be done, and then doing it, is the way that success begins.—The Wellspring.

EDITORS, (REV. E. E. DALRY, A. H. CHIPMAN.) Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for February. C. E. Topic.—What our denomination is doing, Zech. 4:1-14. B. Y. P. U. Topic.—Shall never perish, John 10:23-30.

B. Y. P. U. Daily Bible Readings. (Baptist Union.) Monday, Feb. 15.—Psalm 111. His work was honorable, (vs. 3). Compare John 18:38. Tuesday, Feb. 16.—Psalm 112. He was not afraid, (vs. 8). Compare John 19:11. Wednesday, Feb. 17.—Psalm 113 and 114. He was humble, (vs. 6). Compare Matt. 26:63. Thursday, Feb. 18.—Psalm 115. He is the only God. Compare Isa. 44:8. Friday, Feb. 19.—Psalms 116 and 117. Pay your vows to him, (vs. 18). Compare Psalm 66:13. Saturday, Feb. 20.—Psalm 118. The rejected one becomes headstone, (vs. 22). Compare Luke 20:17.

Daily Readings on the Life of Christ. No. 21.—The Worth of Man. Monday.—The Father's valuation of man, John 3; particularly verse 16. Tuesday.—The Son's valuation of man, John 10; emphasized in verses 11, 15, 28. Wednesday.—The Spirit's valuation of man, Acts 8; especially verse 29. Thursday.—Satan's valuation of the Son of Man, Matt. 4; particularly verse 9. Compare with Mark 8:36-37. Friday.—Man's value enhanced by studying the pattern, Gen. 1:26-27; The origin, Gen. 2:7; The capacity of man, Matt. 25:46. Saturday.—His possible future. Die no more, Luke 20:27-40; Angel convoy, Luke 16:19-31; Company of the glorified, Mark 9:1-7.

H. F. ADAMS. North Brookfield, Queens Co., N. S. In our church on Sabbath evening, Dec. 13th, 1896, a B. Y. P. U. was organized by Mr. Stewart Freeman. The following officers were elected: Pres., W. S. Freeman; Vice-Pres., Theodore A. Milde; Sec'y, Lena Harlow; Treas., Laura Crooker. Twenty-four have signed as active members, fourteen as associate members and one as honorary member. We hope, with Christ's help, that our Union may be a complete success, and that through our earnest work and prayers many who do not know the glory of our King may be brought into full light and love. LENA HARLOW, Sec'y.

South Ohio, Yarmouth County. A few months ago a B. Y. P. U. was organized here with a membership of forty-seven. Twenty-seven of these are active members. The following officers were elected: Pres., Rev. P. S. MacGregor; Vice-Pres., Annie Wyman; Sec'y, Josie Tedford; Cor.-Sec'y, Etta Cann; Treas., J. H. Tedford. Lately quite a number have accepted Christ and many more are seeking Him. Our pastor is a very enthusiastic president and we feel that we have much reason to be encouraged in our work. January 28. JOSIE H. TEDFORD, Sec'y.

Sacred Literature Course, B. Y. P. U. THE LIFE AND TEACHINGS OF CHRIST. Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR. BY REV. H. F. ADAMS. DIVISION THIRD.—Topical: A Study of Christ's Great Themes. SECTION I.—Man.

Lesson 21.—The Worth of Man. In all the Divine dealings with man there is evidently special regard manifested towards him as a being at once distinct and distinguished in the Creation. Creation ceased after man's appearance. Being the crowning act of God's work, it is easily seen that all preceding creation was preparatory to his appearance and provisional for his requirements. This gives evidence of a previous design on a large scale, including most minute details foreseen, and anticipating every possible emergency. The wonderful laws of nature operating on the material universe for man's temporal needs reveal God's estimate of the being He was to create last and greatest. Both the design and its fulfillment required that the Designer should possess every attribute of Deity. Even the order of creation is deeply suggestive of the worth of man. Land and water were necessary for vegetable life; vegetation necessary for animal life, and animals necessary for human life. The reverse of this order would have penetrated the perpetuation of life. In procuring gifts for a wedded pair we think of the best we can afford to aid in the new housekeeping. The world was the best and ripest conception of the Divine Father as a gift to man: A home finished and furnished with every comfort.

I. The Pattern of Man. As man needs a copy from which to chisel his quarried block into speaking marble, so God has a "likeness" by which man was made. The consultation of the Trinity in Genesis, 1:26, was based on the prior design to surpass all created beings, for which no pattern could be found but "our image." What the Trinity was in magnitude, man was to be in miniature. In intelligence behold the wonderful compass of human thought as seen in some fine specimens of almost myriad-minded men. Their intellectual brilliance has so astounded us that we can see how the first man was made mentally after the Divine

"likeness." In Christ man is "crafted anew," frequently exhibiting fine benevolence, sympathy, love, justice and truth. God is supremely happy because He is perfectly holy. The Christian's happiness through holiness shows how the first man was made morally after God's "likeness." When God gave man dominion over all the earth and things on it, He delegated to him over this world what the Trinity exercise over a million worlds, namely dominion. These three attributes mental power, moral power and governing power, with which God endowed man indicate the tremendous worth of such a thing.

II. The Origin of man. All things in the vegetable and animal worlds appear to have been two creative acts to produce a man. In Gen. 2:7 the Lord God first formed the body of the dust of the ground, and then "breathed into his nostrils the breath of life." What a thought, almost, if not quite, unthinkable to finite beings, that the great soul with its imagination, understanding, emotions and will was "breathed" by the Omnipotent, Omniscient and Omnipresent God into the body, and that inbreathed soul partook of the likeness of the Great Original! How this enhances our knowledge of the worth of man.

III. The Spiritual capacity of man. It is doubtful if angels are permitted to talk with God, or walk with Him. They do His will but we do not read of their communing with God. Such intimacies appear to be reserved for beings with souls, for immortals, e. g., Moses and Elijah talking with Jesus on the Mount of Transfiguration, Enoch walking with God and Abraham talking with God as friend to friend. In Matt. 25:46 our Lord predicates immortality of the soul. That which was made like God and by God is capable of existing as long as God. What is comparable to the intrinsic value of such a being?

IV. His worth. (1.) The Father's valuation. In John 3:16 Jesus gives the Father's estimate of the worth of man, "God so loved the world," etc. Earth contains jewels and metals of unknown value; in heaven there are archangels and angels, cherubim and seraphim, but evidently God could not find in either place the equivalent in value of a man by which to redeem him, but His only begotten Son. (2.) The Son's valuation. In Mark 8:36-37 the Lord asked a question on profit and loss, in the sale of a soul for the whole world. Considering the temporary nature of the world and the eternal nature of the soul no one at that time returned an answer and since that day no one has undertaken the task. In the tenth of John the Son coincides in His Father's view of the great worth of man. His statement that "the Good Shepherd giveth His life for the sheep," indicates that necessity was laid upon Him. That there was no one of sufficient worth but Himself that could redeem man.

(3.) Satan's valuation. In Matt. 4 Satan offered all the kingdoms of the world and the glory of them to Christ for an act of homage. Is this the worth the archfiend puts on the soul? He gives his best (earthly glory), and God gives His best (the brightness of His glory and the express image of His person) for the soul and show the tremendous value hell and heaven attach to man. (4.) Conclusions. (a.) The pattern, origin and capacity of man argue powerfully for his great value. (b.) The incarnation, involving the Son laying aside His glory to become man, argue weightily for the worth of man. (c.) The life, death and resurrection of our Lord argue mightily for the value of man. (d.) Our Lord's ascension and intercession argue effectively for the worth of man. (e.) Christ's preparing "a place" for man in His Father's house argues for the value of man. (f.) Christ's sending the Holy Spirit to convince men of sin, righteousness and judgment pleads for the worth of man. (g.) Christ's preservation of the Scriptures revealing the plan of salvation to man, argue for the value of man. (h.) The unskied work of the Trinity in perpetuating the Christian churches for evangelizing the world, argues for the worth of man.

A Prize Of Ten Dollars In Gold will be paid to that subscriber who sends to this office between January 15 and July 1, 1897, the largest number of new, paid, subscriptions to the MESSENGER AND VISITOR. PLEASE NOTICE: This prize is in addition to all premium offers. Whether or not the prize is earned premiums go out for each new subscription. Any subscriber or member of a subscriber's family may work for this prize. The general conditions, given on our premium lists, apply to all new subscriptions sent to this office. New subscriptions should be forwarded as soon as received. Keep a list of them and report total number before July 1st.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

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

We would like to call attention to the "Appeal for Home Missions" in the last MESSENGER AND VISITOR. This should occupy the thought and time of many sisters during the month. Please give the subject prayerful attention and ask yourself whether your society is doing all they can for this object. It is not enough to do well ourselves; although that is the first and best thing; but after that we must try to help others to do their best. The need is great and only requires a prompt, united effort in each W. M. A. S. to greatly increase our Home Mission money. This Thanksgiving Service is a grand idea. Let each society follow out the suggestions given in the Appeal and make the meeting a great success.

Extracts from Annual Report of W. M. A. S. of Dartmouth—1896.

During the year eleven monthly meetings have been held, when we as "laborers together with Him" have met to pray for our missionaries and their work. We hope it may be said of us as of John Wesley—"He stirred the world with the fire of his zeal, because he had stirred Heaven by the fire of his prayers." As we gather together month by month we learn of the work being done not only on our own mission field but try to find out what other denominations are doing to hasten the coming of Christ's kingdom. In the past the president was always responsible for information regarding the work being done, but we feel some improvements have been made and now two or three of the sisters are appointed to prepare news for the following month and give to different sisters to read at the meetings—this is called the "News Budget." We find this helpful. It relieves the president of some work and it also interests a great many others, for we all realize that interest in any object is gained by working for that object. We find the attendance at our meetings has increased. We have a membership of thirty-two. Each woman in connection with the church should be a member of our society, for has not the Master called every Christian to this great work of spreading the gospel. We know all cannot attend our meeting, for various reasons, but all can become members by paying and praying in their own homes for the work.

One very pleasing feature of our meeting last year was the attendance of more of the young sisters. We know when the young are interested we have no fears for the future of our society. We look forward in our dreams to the time when they will be filling the places of president, vice-presidents, secretaries and treasurers. It is the work of the W. M. A. S. to look after the children and form them into a Mission Band, but somehow this work seems to have been taken from them and nothing is being done for the training of the children in this great cause. I hope that this year the work will be taken up again. They have done faithful work in the past in this sphere, and not in vain were their unweary exertions. For many of us now in the W. M. A. S. can look back when a few of us young girls gathered in the vestry or down at our president's home to sew so as to raise money for this work, and while we sewed our president or one of the other sisters read to us or talked of the dangers, difficulties, hardships, and also the greater need of sending the gospel to those who have it not. We there received our first impressions and love for the work. We know the workers at that time were discouraged and felt nothing was being accomplished, but eternity alone will reveal the good resulting from this labor. I would entreat you not to let this work drop.

"Toil on dear sisters toil, Scatter the precious seed, Rich shall thy harvest be at last And great thy glorious mead."

FINANCES.

As we have increased in average attendance during the year so also we have increased in finances. Raised this year \$62.87, just as much again as two years ago. The greater part of this was raised by membership fees, but not all. In April a "Thankoffering meeting" was held for home missions, when \$4.20 was raised. Envelopes were given to almost every sister in the church and con-

gregation. It looked very much as if the majority had nothing to be thankful for. We felt something must be done to raise more money for Home Missions, so concerts, festivals and lectures were all discussed. The lecture carried the day. Mr. Higgins, who has just returned from India, was communicated with and one evening in June came to Dartmouth under the auspices of the W. M. A. S., to tell of his work in India, the wall of superstition that had to be broken down, and the need of more laborers. Collection taken \$3.68. We were not satisfied still for we hoped to raise much more. We had to talk plain, suggest again ways and means of obtaining more money. Some suggested each sister give 25 cents more than their usual fee; and we thought this to be the end of it for the year at least, but such was not the case for one of our energetic sisters had a raspberry festival in view. On August 5th, at 4 p.m., the beautiful grounds at Fairview were alive with a gay company of young, middle-aged and old. But what we women were mostly interested in was the all important—money. When \$17.25 was handed to the treasurer all felt repaid, yes! more than repaid for their trouble. The W. M. A. S. felt very grateful for our sister's plan and also to Mr. Baras for the use of his grounds for so worthy an object. We had \$21.70 to send for H. M. and \$40.60 for F. M. Officers for the year are: Miss E. Hume, Pres.; Miss A. E. Johnstone, Vice-Pres.; Mrs. C. Frazer, and Vice-Pres.; Carrie Galtz, Sec'y-Treas. On behalf of the Aid Society, CARRIE GALTZ, Sec'y-Treas.

Foreign Mission Board.

Count Zinzendorf, whose his motto "That land is henceforth my country which most needs the gospel." This is a thought which needs to be emphasized today. Our opportunities are here. We owe to our Lord an infinite debt which we can never pay, and all that we can do is to acknowledge it by service to our generation according to His will and in His name. God has committed to His church a double work. Broad and firm foundations must be laid for the future evangelization and education of the race. Homes, churches and schools are to be established. But in doing these a more pressing duty and privilege must not be overlooked. We must not permit the generation about us to die unsaved so far as it is possible to prevent it. No activity in providing for future generations can atone for inactivity in providing for the men of our generation with the gospel. Here is the point of vital concern. It is this which invests our mission work with gravest significance. When the Master said, "Go." He must have meant that those to whom He spoke should go forth and reach those who were there living, as fast as they were able. That command has never been recalled. It has never been evoked. It applies to every new generation of believers; and it means that in every successive age the Christians of that age shall both undertake and overtake this great work. If it seem too great, He reminds us that Omnipotence is His. "All power," Omnipresence is His. "Lo, I am with you." Eternity is His, "always, even unto the end of the age." And if the people of God will take up this work, faithfully, He will supplement all their efforts with His omnipotent, omnipresent, perpetual co-operation.

The Scriptures afford us an example of how this may be done. In the Acts of the Apostles we have it already set forth. In those early days how did the Christians then undertake the work? They were all at it and always at it, as John Wesley used to say of the early Methodists. The first glimpse we got of the Apostolic church revivals the disciples both men and women meeting for ten days of continuous prayer, waiting before God for the gift of the promised Spirit. They had the message, now they waited for the power. As one has said, "the only time that was 'lost' for the direct work was the time 'saved' in getting the divine preparation for the work. Then at once, on that very day of Pentecost, the actual business of bearing the message of life to every creature was experimentally begun. Peter's unfolding of prophecy and of the history that fulfilled it was the means of bringing 3,000 hearers to the immediate reception of Christ as Master and Saviour."

And if the same fidelity and zeal characterized the followers of the Lord Jesus Christ today there would be most glorious results, in spite of the lamentable lapse in days gone by. The past is gone with its mistakes and follies, and so are the generations, but the present is here with its blessed possibilities and responsibilities, and the question is—"Are we meeting them like soldiers of the Cross?" Let us, let all of us be up and doing. "My brethren," said Dr. Dollinger at a memorial conference held in Bonn, "have you forgotten that two-thirds of the human race have still to be gained for Christianity? Two-thirds of the human race! It is easy to utter the words, it is difficult to realize their vast sweep, and still more difficult to accomplish the conquest of this wide domain of spiritual darkness and superstition and idolatry." And yet it is to this task that God is calling His people to-day, chiding them for their unbelief and half belief—their poverty of sacrifice and effort, and emphasizing by His providence the old command, "Enlarge the place of thy tent . . . spare not, lengthen thy cords and strengthen thy stakes."

Messenger and Visitor 1897.

Two numbers of the above paper for this new year have reached me and I wish to join with many others of your readers in congratulation on its changed and improved appearance, especially in its new form and general make up. Sixty years seems a long time to look back when the first issue of the MESSENGER was brought out in January, 1837. I remember its first appearance, which was looked forward to with much anxiety, and during all the intervening years I have received its weekly numbers, and have hardly lost a paper, and now joined with the VISITOR I can record its reception for sixty years. I had considerable to do in helping to get out the first number of the paper, and aided subsequently as business manager, and any one having early numbers of the paper will see my name inserted as general agent.

The first editors were two gentlemen of education and ability, and as they acted without salary their names did not appear, and I, living then in Halifax doing business, was asked to act as general agent to whom all communications were to be addressed. I selected from the letters all matter pertaining to business and then handed the rest over to the editors (then known to but a very few). I soon found the general agency involved more work than I had expected, and it could in no wise be considered a sinecure. Lists of subscribers were to be made out and corrected every week for the printer, letters were to be answered and various other duties to be attended to which your business manager can well understand, so I had after some two years to hand over my agency to some one having more time to spare from their business. But from the first issue of the MESSENGER to the present time I have not ceased to feel a deep interest in its progress and increased circulation.

At the end of the first year of its publication I had the MESSENGER bound, and continued this course year by year till I had on our library shelves forty continuous volumes. At this time the librarian of the (Nova Scotia) Provincial Library applied to me to get these volumes, as this was the first religious journal published in the province, and the government was gathering all the volumes of a secular or religious kind to secure an early record of provincial history. I yielded to this request and sent the volumes I had bound to the Provincial Library where they may be used by any one searching for history of events occurring up to handing over these volumes, and more especially a record of Baptist occurrences. When the MESSENGER was first published there was no other religious paper in the lower provinces, and I think none in the Dominion of Canada.

The subscription price of the MESSENGER was, including postage, \$3.50 a year. The subscription list the first year did not exceed five to six hundred copies, but increased gradually year by year. Several years elapsed before the list of subscribers numbered one thousand. How different from the present time when coupled with the VISITOR, the two papers can be had for \$1.50 a year. There is no excuse now for any Baptist family not supplying itself with this very desirable publication.

As this was the first religious paper published in the lower provinces, copies were taken by ministers and laymen of other denominations, and some old Presbyterian ministers used to write occasional articles for its pages. A few years later other denominations started papers to supply their own adherents.

I presume there are but a small number of the first subscribers to the MESSENGER living, but, no doubt, your present list of subscribers are many who in their early days perused its pages week by week at the parental home.

Wishing you every prosperity in your useful work, and a large increase in your subscription list during the present year, I remain the first business agent of the old Messenger. Wolfville, N. S., Jan. 15th J. W. BARAS.

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How would it do for all our Unions to introduce a Reading Class. There must be a large number who have not read this very valuable work.
THIS IS SNAP NO. 1. DON'T LET IT PASS!
Geo. A. McDonald, Sec. Treas.

Feb... B. Y... For th... x: 22... ish... Thi... from... is ev... ture is... as vs... may not... would se... Christ a... Master u... the Shep... heavy bl... have thi... 'And it... Dedicat... Jewish le... 'If thop... Jesus said... not." N... knowledg... like many... know. B... leaders t... Jesus folk... again the... Jesus drev... Shepherd... decide as... demnation... up stones... We are i... beauty of... familiar w... Shepherd... patience an... that he wil... fense of h... Christ, h... Shepherd... This he... Further... good Shep... 1. The g... 'I know th... (a) Perso... knows each... loved me a... (b) By n... sheep by n... v. 3... How clos... able. Just... each child... speak that... that one wh... knows each... names, and... that your h... name? 'I... he has suffe... II. The sh... 'am known... (a) 'My... know not... traveller in... Shepherd's... went out th... but while t... him. The s... stranger, B... of God calli... Him for par... will hear a... 'Come unto... (b) 'And... only be don... mands. Lo... unto me' et... the Lord' et... believeth an... III. Note... 'They shall... never be left...

B. Y. P. U.

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

For the week beginning Feb. 7th. John x: 22-30. Subject, "Shall never perish."

This is the great "Shepherd" chapter, from which we had a lesson last month. It is ever full of interest. Whether our scripture is a continuation of the same discourse as vs. 1-21, or at another time and place, may not be so easy to determine. But it would seem like a new encounter between Christ and the Jewish leaders, wherein the Master uses the same telling metaphor of the Shepherd and His sheep, and deals heavy blows at their unfaithfulness. We have time, place and season all given: "And it was at Jerusalem the feast of the Dedication, and it was winter." There Jewish leaders were demanding more signs. "If thou be the Christ tell us plainly," Jesus said, "I told you, and ye believe not." Not because they had not light and knowledge sufficient, because they were like many in our day—they did not care to know. But they claimed to be the true leaders themselves, and demanded that Jesus follow their lead. This called up again the test of true leadership. And Jesus drew an object lesson from the good Shepherd and his sheep, and left them to decide as to the true leader. Their condemnation was so clear, that they "took up stones again to stone him."

We are not able fully to appreciate the beauty of this metaphor, as we are not familiar with the calling of an Oriental Shepherd. But we have read of the patience and devotion of a good Shepherd, that he will even lay down his life in defense of his sheep. Hence the words of Christ, "I am the good Shepherd, the good Shepherd giveth his life for the sheep." This he did on the cross.

Further, note some characteristics of the good Shepherd and His sheep.

I. The good Shepherd knows His sheep, "I know them" v. 27.

(a) Personally.—He knows each one, knows each one as an individual, "who loved me and gave himself for me."

(b) By name.—"And he calleth his own sheep by name, and leadeth them out," v. 3.

How close Christ comes to us in this parable. Just as father and mother knows each child in the family by name, and to speak that name, calls up the disposition of that one which is like none other, so God knows each one of His dear children by names, and disposition too. Are you not glad that your heavenly Father knows you by name? "I know them," yea, by all that he has suffered on their behalf.

II. The sheep know the good Shepherd, "am known of mine," v. 14.

(a) "My sheep hear my voice."—"They know not the voice of strangers." A traveller in the East dressed himself in the Shepherd's clothes, and took His rod and went out and called the sheep by name, but while they looked up, they ran from him. They knew not the voice of the stranger. Have you never heard the voice of God calling you? Go to him and ask Him for pardon and peace, and you too will hear a voice in your soul saying, "Come unto me and ye shall find rest."

(b) "And they follow me."—This can only be done in obedience to His commands. Look up some of them—"Come unto me" etc. "Deny thyself," "Seek ye the Lord" etc. Follow thou me. "He that believeth and is baptised shall be saved."

III. Note the safety of God's sheep, "They shall never perish."—"They shall never be left to starve on the mountains

wild and bare. He will lead them into the green pastures and beside the still waters, they shall safely reach the fold, not one shall perish. Neither man nor devil can take them from His grasp. "My Father which gave them to me is greater than all, and no man is able to pluck them out of my Father's hand." Here is eternal safety for the Lord's own. Some sheep, true sheep, wander from the Shepherd, and from the flock. They cause the good Shepherd sorrow and pain.

God's wandering ones shall suffer, but shall never perish. Most gracious words—"SHALL NEVER PERISH."

Second Cambridge, N. B.

The young people of this church have organized a Young People's Union in connection with the church. The officers for the year are E. G. MacLean, president; Miss Gertrude Robinson, vice president; C. B. Wilson, sec'y-treas. We have chosen Christ as our leader, pray for our young union. C. B. WILSON.

Main Street.

A very successful Missionary meeting was held Wednesday evening in Main street church under the auspices of the B. Y. P. U. The programme was as follows: Scripture reading and prayer by the president, Dr. Roberts; reading, Medical Missions in India, Mrs. Haines; duet, by Miss Jennie Gallop and Miss Minnie Chase; reading, Results of Missions, Miss Iva Thorne; solo, Miss Jennie Kemp; W. C. Cross, the well known Mission worker of this city gave a most interesting address on New York Missions.

LILY M. ROBERTS, Cor. Sec'y.

Dartmouth, N. S.

Last Oct. we organized a B. Y. P. U., since then it has grown in numbers and enthusiasm. Our young people seem interested and eager for work. We are taking the Bible Reader's Course and the Sacred Literature Course. So far the first part of our Friday evening meeting has been of a devotional or Bible reading nature and the last part the Sacred Literature lesson conducted by our pastor Dr. Kempton. We do not confine ourselves to the Missionary Conquest Course as found in the "Union." The Missionary committee prepares a programme for the Conquest meeting. We have had two very interesting ones. Subject of the December meeting: "Our own denominational work," of the January meeting (held last Friday evening): "The Pagan of the Dominion." We also meet for prayers at 10.30 every Sunday morning. This meeting is not confined to the young people for some of the very oldest members of our church come, but the Union is responsible for leaders and our young people come out splendidly to it. We all find it a helpful preparation for the Sabbath day.

MINNIE H. JACKSON, Sec'y.

January 30th.

Alumni Accounts.

The following accounts have been received from June 1st to December 31st, 1896.

ENDOWMENT.—H. H. Bligh, \$200; Rev. O. C. S. Wallace, \$20.

EQUIPMENT.—Athenaeum Society, \$40.

GENERAL EXPENSES.—Balance on hand June 1st, 1896, \$106.84. W. F. Parker, \$21; R. G. Haley, \$20; H. H. Bligh, \$15; Hon. H. R. Emmerson, Hon. J. P. Chipman, \$11 each; Rev. E. E. Gates, J. E. Bars, \$10 each; D. H. McQuarrie, \$7; Rev. G. P. Raymond, Rev. S. Mc. Elack, E. D. King, Q. C., Hon. E. Young, Dr. D. F. Higgins, Rev. Z. L. Fash, Rev. W. V. Higgins, Rev. D. G. Macdonald, Rev. W. N. Hutchins, Dr. S. B. Kempton, \$6 each; S. J. Case, Rev. W. C. Goucher, J. Parsons, Rev. J. W. Bancroft, Louis Dimock, Rev. O. C. S. Wallace, E. L. Gates, Colin Roscoe, Rev. G. J. C. White, Rev. R. Trotter, W. W. Clarke, Miss C. Clarke, Rev. J. H. Hughes, Dr. M. S. Read, Dr. J. S. Morse, \$3 each; Rev. M. P. Freeman, \$4; H. G. Harris, Dr. D. A. Steele, Dr. C. F. Margeson, Rev. E. N. Archibald, E. J. Morse, Rev. A. H. Lavers, Dr. R. V. Jones, T. M. Shaw, \$3 each; Rev. W. L. Archibald, O. N. Chipman, Rev. Isaiah Wallace, J. F. Herban, N. A. Rhodes, Rev. A. Martell, A. P. Shand, Rev. J. A. Gordon, W. T. Read, C. R. H. Starr, \$2 each; J. H. Bars, Rev. W. H. Warren, J. S. Morse, J. B. Calkin, Dr. Bars, Rev. H. V. Corey, Rev. J. W. Erown, Rev. D. H. Simpson, Rev. A. Cohoon, Rev. A. F. Baker, W. J. Parsons, Prof. A. E. Coldwell, L. S. Morse, Rev. F. M. Young, Rev. W. H. McNeil, Dr. E. H. Payzant,



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WM. R. PARSONS, Sec. Treas.

Will members and friends kindly remit your subscriptions and donations as soon as possible and not delay till the month of May, so the executive can better tell how matters stand and act accordingly. Wm. R. P. Halifax, Jan. 14.

BEST KNOWN WOMAN IN THE WORLD.

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

Messenger and Visitor

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

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

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

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

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

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

Business.

Space does not permit reference to the scores of letters that bring kind words concerning new form of paper, and our work in general. We note them each, however, and they strengthen the purpose to secure and furnish only the best. They bring management and subscribers near together.

Let me show you a letter recently received:

"In renewing my subscription to the 'Messenger and Visitor' it will be my thirty-fourth year of subscribing to our denominational organ, and each year (especially since paying in advance) it has become more and more valuable to me, to us, as a family educator."

We appreciate such words as these, and would call particular attention to the words in parenthesis.

We must again call attention to the address on each paper. It shows to what date we consider a subscription is paid. Frequently a man never looks at the label, but sends one year's subscription as paying for two years beyond date that has been on his paper. When his receipt card comes to hand, he is disturbed because label does not change as he expected. We cannot give two years credit for one year's subscription, unless assured by definite information that we have made a mistake of one year. Difficulty of this kind may be avoided by following the label closely. When it is wrong it should be made right, and this office is ready to make report promptly upon any account.

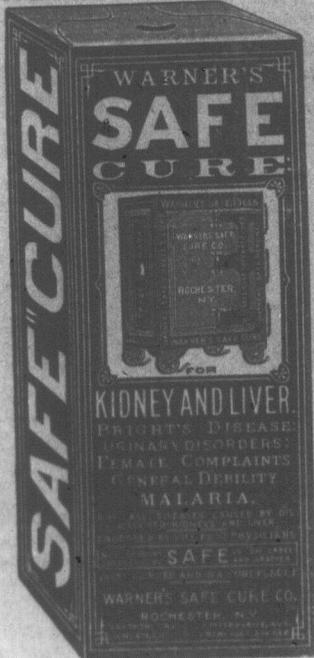
The number of those who do not make mistakes is limited. It is possible for a subscriber to make a mistake, and it is possible for accounts to go wrong in this office, but we intend to keep them correct and in order. Our subscribers can help us to do this by writing at once when labels do not change to the date subscribers expect.

Now, please, look at the label on your paper, and be sure that it correctly states your standing toward us. Some hundreds, or thousands, will find that their labels do not read into 1897 or 1898. These to whom we refer should remember their obligation to their MESSENGER AND VISITOR. The adjusting of their address labels is in their own hands. They should remit early, and thus bring change of figures that will please them—and please us.

HALL'S Vegetable Sicilian HAIR RENEWER. Will restore gray hair to its youthful color and beauty... The best hair restorer made. K. P. Hall & Co., Props., Nunsim, N. B. Sold by all Druggists.

Ogilvie's Hungarian. Are you using this Flour in your home? If not, is there any reason? It will make more bread and better bread than any other known flour. J. S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

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The COOK who uses, the GROCER who induces his Customers to use

**WOODILL'S GERMAN
BAKING POWDER.**

The Home.

Commonplace Lives.

"A commonplace life," we say, and we sigh. But why should we sigh as we say? The commonplace sun in the commonplace sky Makes up the commonplace day. The moon and the stars are commonplace things, And the flower that blooms, and the bird that sings, But dark were the world, and sad our lot, If the flowers should fail and the sun shine not— And God, who studies each separate soul. Out of commonplace lives makes his beautiful whole.—Susan Coolidge.

Medical Education of Women.

The time has passed when any one can enter the profession of medicine without being well equipped with a thorough education and some means to start upon. Many of the colleges for women have a two-years medical preparatory course through which the student must pass before she is admitted to the regular schools of medicine, which cover the work of two more years.

Thoroughly educated women have met with flattering success, but those who have been prepared in a perfunctory manner for their work have not succeeded so well. The highest positions, both in medical societies and in medical colleges, have been accorded women who have shown themselves pre-eminent in this profession.

In England the success of women practitioners has been gratifying. They have not only secured many of the highest medical prizes, but a large number hold responsible public appointments. Among these may be mentioned Miss Jex-Blake, dean of the Edinburgh School of Medicine for Women; Mrs. Philson, member of the Senate of the University of Bombay; Miss Edith Shore, medical officer to the General Postoffice, London; Miss Julia Cock, medical examiner for the Government Life Assurance Fund, and Mrs. Scharlief, Queen's lecturer on philosophy to the National Association for Nurses.

A great many appointments are held in India by qualified medical women. This is especially necessary, as Indian women will not avail themselves of the services of medical men. One of the most successful Indian physicians in Rukhmbai, who was so successful a few years since in breaking through the iron-bound precedents of her land and resisting a contract of marriage made for her according to Indian custom in her infancy. Her efforts in this country and England in bringing before the public the deplorable condition of the child widows of India caused a much-needed reform. She came to London, and, though possessed of an imperfect knowledge of English, she successfully passed her medical examinations. She has taken degrees at the Scotch medical colleges and at Brussels, and is now house surgeon of the Kama hospital at Bombay.

The Consumption of Tea.

According to recent report, the consumption of tea is steadily increasing both in America and England, and there is a proportionate falling off in the coffee drinkers. This, too, in spite of the fact that each year brings out, on an average, several new patent contrivances for making coffee by improved processes.

The consumption of tea in Great Britain alone during a single year increased 2 per cent. The popularity of the afternoon tea has no doubt led to an increase of tea drinking in this country, and hard times have no doubt led to an increased consumption of the cheaper beverage. The principal reason, however, is the unsatisfactory manner in which coffee is generally prepared. We do not need any more patent coffee pots or any improved methods. To the carelessness of cooks in preparing

their coffee is due the fact that the beverage is losing popularity. Grocers handle browned coffee in the same way they do the raw bean, leaving it often in open vessels exposed to the air, and the aroma and flavor of the berry become hopelessly lost.

Raw coffee beans are improved by keeping, providing they are stored in a dry place protected from excessive heat and cold. Coffee should be prepared as soon as possible after it has been browned and ground. Excellent coffee can be made by boiling, providing the simple directions for the process are conscientiously followed, or by "dripping on a coffee biggin" by the common French method if directions are also followed. The maid who is guided by "her sweet will" and refuses to be guided by rule can never make a cup of delicious golden-brown coffee redolent of the aromas of Araby and heaped with snowy cream.

In Germany, where the coffee is browned and ground each morning before it is made, there is no falling off in the consumption of coffee. The Germans and French remain the best makers of coffee in the world, and probably the largest consumers in proportion to their population.

Sunny Nurseries.

Many mothers do not realize the curative powers of sunshine. English authorities on nursing consider it essential to an invalid room that it be on the sunny side of the house and have an open fire, which shall act as a ventilator as well as a means of heating the apartment. Where the room is heated by steam or hot water and properly ventilated, the open fire may be dispensed with. The noise of putting on fuel and the dust of such a fire are often very annoying to a nervous invalid.

Little children are much more likely to endure the hardships of winter without cold or ailments of any kind, if they are kept in a bright room where they can play about in the sunshine when they are indoors.

It cannot be too often repeated that any infant should be taken out if it is old enough to be ridden out in a carriage. It increases its chances of a healthy, happy life if it is taken out every day in winter at the midday hour, when it is the warmest. The only days when it should be kept in are those bleak, cheerless days when wind-storms rage. A slight snowstorm should be no hindrance to the daily outing. Do not muffle the windows of the nursery in draperies. Finish them with weather strips, if necessary, to shut out draughts, and roll up the shades to the top of the frame, to admit all the sun possible. Let the floor be hard-finished wood or painted wood, protected by a thick rug, and let the children have boxes of clean sand as well as other playthings. There is a tonic power in the contact with soil, and all healthy children instinctively clamour to build castles in the sand.

C. H. Dow, former president of the Commercial Bank of Denver; S. B. McClurken, teller, and Dr. O. E. Miller, a customer, have been sentenced to the penitentiary for wrecking a bank. Dr. Miller got ten years, Dow seven and McClurken five.

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BIBLE LESSON.

Adapted from Hurlbut's Notes.

First Quarter.

Lesson VIII.—February 21. Acts 6:8-15; 7:54-60.

THE FIRST CHRISTIAN MARTYR.

GOLDEN TEXT.

Be thou faithful unto death, and I will give thee a crown of life, Rev. 2:10.

I. FAITHFUL. VERSES 8-15.

8. STEPHEN—He was a Grecian Jew, holding broad views, and proclaimed the truth in a new light, as may be seen from the charges preferred against him. No doubt he struck the keynote of Gentile salvation, as may be ascertained by close study of his speech and its purpose. FULL OF FAITH—Or rather, as in the Revised Version, "full of grace." POWER—Including intellectual force and miraculous endowment. DID GREAT WONDERS—Better, "was working wonders," during the progress of the events just described. He had been set apart for secular work in the Church, but that did not keep him from preaching, and the same delightful results attended his labors which had followed those of the apostles. AMONG THE PEOPLE—In widest publicity.

9. There were four hundred and eighty SYNAGOGUES at Jerusalem. These were arranged according to the nationalities and even according to trades. We have in this verse mention of five synagogues—OF THE LIBERTINES, . . . CYRENIANS, . . . ALEXANDRIANS, . . . THEM OF CILICIA, and them OF ASIA, all of whom were Hellenists, or foreign Jews. The word "libertines," is Latin for freedmen, and it means those Jews (and their descendants) who had been taken as slaves to Rome and had there received their liberty. DISPUTING—Debates on religious topics often occurred in the synagogue, which was set apart for study of the Scriptures rather than for ritualistic worship. Christians as yet freely attended the synagogue. The real point in question was the relation of Christianity to Judaism.

10. THEY WERE NOT ABLE TO RESIST—That is, to resist with success. His forceful arguments and holy earnestness silenced his opponents. THE WISDOM AND THE SPIRIT—The first of these phrases refers perhaps to his natural ability, the second to his divine endowment.

11. THEY SUPORNED MEN—They procured men to falsely testify against him. If they could not outargue him they could at least kill him—and that was something. Persecution is ever the resort of those who have no arguments. BLASPHEMOUS WORDS—Words intended to pervert men from obedience to God's law.

12. THEY STIRRED UP THE PEOPLE—The verb implies to stir up as a mass, to move them together. "Dr. M. R. Vincent" notes that this is the first record of the hostility of "the people" toward the disciples. Thus far the opposition had come from the rulers; but if the gospel is to be for the Gentiles also, then all the pride and hatred of the Jews toward other nations will make them its enemies.

13. FALSE WITNESSES—False is their spirit, and distorting the words of Stephen, but not telling absolute lies. Such witnesses had been brought against Stephen's Lord. THIS HOLY PLACE—The temple.

14. HEARD HIM SAY—They had perhaps heard Stephen utter the very words recited, but they took them out of their connection and misrepresented them. This was their falsehood. But "a lie that is half the truth is ever the worst of lies." THIS JESUS OF NAZARETH—A most contemptuous phrase. DESTROY THIS PLACE—He had undoubtedly repeated Christ's prediction of the destruction of the temple and the city, and may have declared that the gospel was not an institution depending upon holy places.

15. ALL THAT SAT IN THE COUNCIL—The members of the Sanhedrin sat on their rugs in a double semicircle, and glowered at the accused man. But, LOOKING STRAIGHTLY ON HIM, they SAW HIS FACE AS IT HAD BEEN THE FACE OF AN ANGEL—Who told all this to Luke? It is very likely Paul's reminiscence of what Saul saw—the memory of a face that forever after looked at him, at first to terrify, afterward to encourage.

II. CROWNED. VERSES 54-60.

With dignity and courtesy did Stephen begin his defence. We are not near enough to the circumstances to be quite sure that we can follow the argument. But after clearly seeking to show that the principles he asserts are plainly laid down in God's word Stephen suddenly broke off his argument, and arraigned not only his accusers, but the forefathers whom they held in

almost superstitious reverence, because both alike had failed to recognize God's chosen messages when they came.

54. WHEN THEY HEARD THESE THINGS—Stephen's entire argument, and especially his denunciation of the Sanhedrin as the betrayers and murderers of "the Just One." THEY WERE CUT TO THE HEART—Exasperated; literally, "saw through." GNASHED ON HIM WITH THEIR TEETH—They raged all the more because their conscience indorsed Stephen.

55. FULL OF THE HOLY GHOST—His whole being was saturated with divine power. The humblest Christian may be filled with the Holy Ghost. THE GLORY OF GOD—"The glory of God, the Shekinah, was the visible manifestation of the divine majesty in the form of a glorious light, which seems to have been generally enveloped in a cloud. One of the chief reasons why the second temple seemed 'as nothing' in comparison with the first was the lack of this visible sign of Jehovah's presence. Later the eyes of faith recognized in the Word made flesh the 'glory as of the only begotten of the Father.'"

56. THE HEAVENS, according to the Jewish belief, arose above the earth in "stories"—first the atmosphere, then the region of stars, then the residence of God. Stephen was now gazing into "the third heaven."

57. The court and spectators alike—Sadducees, Pharisees, and common people—were suddenly transformed into an infuriated mob, and rushed altogether upon the prisoner to destroy him. They regarded the charge of blasphemy as proved by his own words, and therefore, under the older Hebrew law, he should be stoned to death; and they STOPPED THEIR BARS, refusing to listen to further blasphemy. RAN UPON HIM WITH ONE ACCORD—They were furiously unanimous, and could not wait for a vote. "We can judge," said Dr Farrar, "how fierce must have been the rage which turned a solemn Sanhedrin into a mob of murderers." Remember, too, that the Sanhedrin had at this time no legal power over life and death.

58. CAST HIM OUT OF THE CITY—He was dragged beyond the city walls to conform to the requirements of Lev. 24:14. LAID DOWN THEIR CLOTHS—Their outer garments, as a man might now take off his coat before vigorous physical exercise. SAUL—He who became the chief of the apostles. A "young man," he was probably at this time about thirty-four years of age; a native of Tarsus; a student "at the feet of Gamaliel," perhaps a member of the Sanhedrin, and very probably one of those who had disputed with Stephen in the synagogues. His willingness to watch the garments of the two witnesses implies that he believed their story, and regarded them as carrying out the ancient Hebrew law.

59. KNEELED DOWN—Fell on his knees. A LOUD VOICE—Which never ceased to echo in Paul's heart. LAY NOT THIS SIN TO THEIR CHARGE—Compare Jesus' dying prayer, "Father, forgive them." "No such prayers are heard outside of Christendom." HE FELL ASLEEP—"Farrar" calls attention to the fact that this is "the third recorded death in the Christian community—the first had been a suicide, the second a judgment, the third a martyrdom." The sublime peace with which Stephen "fell asleep" was typical of that of uncounted saints and martyrs who were afterward to die well. A sign of the same faith in a glorious resurrection is found in the name which Christians' burial places generally bear. They are "cemeteries," that is, "places for sleeping."

Judge Landry intends to take up his residence in Fredericton.

Where there is a heart for helping other people the art of helping them will soon be acquired.

Much of the trouble in this world is caused by the man with the beam in his eye trying to point out the mote in his brother's eye.

There never did, and never will, exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—Walter Scott.

Cease from this antedating of your experience. Sufficient to to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours of ages that follow it. 'Tis the measure of a man—his apprehension of a day.—R. W. Emerson.

The life of the Crucified was lived by one who delighted to do God's will. He did not exclude pleasure or morbidly delight in pain; it was just that he did not think about himself at all. He took the bitter and sweet as they were sent, and delighted in them because he knew the sender who sought only the good of all men. This is the life of the Crucified. You think happiness is to please yourself; it is not that at all, it is to delight in doing his will.—Edna Lyall.

If you have any trial that seems intolerable, pray—pray that it be relieved or changed. There is no harm in that. We may pray for any thing, not wrong in itself, with perfect freedom, if we do not pray selfishly. One disabled from duty by sickness may pray for health, that he may do his work; or one hemmed in by internal impediments may pray for utterance, that he may serve better the truth and the right. Or, if we have a besetting sin, we may pray to be delivered from it, in order to serve God and man, and not be ourselves Satan's to mislead and destroy. But the answer to the prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—J. E. Clarke.

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From the Churches.

FAIRVILLE, N. B.—Two persons were received into the church on Sunday Feb. 7th, one by baptism and one by letter.

POINT DE BUTE, N. B.—On the last day of January, Bro. Young baptized four young people. There is quite an interest, but the storms have greatly interfered with our meetings.
C. R. WILSON.

KENTVILLE, N. S.—Special services of a very interesting and encouraging character are being conducted by the pastor, Rev. H. A. Porter. The congregations are large and a considerable number have manifested a desire to lead a new life.

CLYDE RIVER, P. E. I.—Three have been received by letter, their names are, Mrs. Alex. McNeil, Mrs. Hugh McMillan and Miss Janie Scott. The ladies of the church have a flourishing W. M. A. Society, which promises to exert a beneficial influence on our church life. We are looking for increased activity and zeal in things pertaining to the kingdom.
M. C. H.

WESTPORT, Feb. 3rd.—We began this year by holding Union Services during the week of prayer and have continued meetings in the Baptist church ever since, and have been blessed. Some have confessed Christ. The Mission Band had a public meeting Sunday evening Dec. 27th, which was a decided success. Offering amounted to \$11.13. Amount in barrels for the quarter \$7.40.
C. E. PINRO.

BELMONT, Lot 16, P. E. I.—The last day of Jan. was rich in blessing. When again the Father favors us with fair roads and glorious weather. In Summerside the Baptist church was a scene of intense interest. Every available spot was occupied with attentive listeners to Bro. Robinson's excellent sermons. Afterwards followed the baptism of thirteen candidates, nearly all of whom were men. This makes thirty-six received in the Belmont church, and still they are coming.
A. F. BAKER.

MARVILLE, N. B.—I have been holding meetings here for the past three weeks with good results. Sunday, Jan. 31st, Frank Smith, Jennie Smith and Maggie Crisadden, were baptized. Rev. W. J. Rutledge assisted me for two weeks. He won for himself a large place in the hearts of the people, both by his earnest words and sweet songs. The people here will always be pleased to see and hear him. I am conducting the meetings this week.
F. D. DAVIDSON.

NEWCASTLE.—We have nothing special to report from this field. The work is very encouraging; we hope to engage in special work soon, as yet we have not had time, as the field is large, 7 preaching stations and a distance of 90 miles to travel to attend the appointments once each. The people are kind and sympathetic, making the work seem more easy. Again I wish to thank the people of Upper Newcastle for the donation of \$30.00, \$15.00 cash. The Lord reward the donors.
C. J. S.
January 28.

BARRINGTON, N. S.—I wish to extend my hearty thanks to all of the members and friends of the Baptist churches in East Pubnico, Forbes' Point, Wood's Harbor and Barrington, who contributed to the warmth and comfort of their pastor. Two weeks ago several of the sisters, presented me with a handsome fur overcoat and a beautiful fur cap, which makes the long miles seem short, and the coldest winds seem almost warm. I feel greatly encouraged in my work on this field, and I trust we are on the eve of great spiritual blessing. May the dear Lord bless our united efforts, and crown them with an abundant harvest of souls.
ERN EST QUICK.

CANNING, N. S.—The Canning church, having been strengthened by an addition, has undertaken to pay off a floating debt of \$150, and make provision for paying off a standing debt of \$300. Mr and Mrs. E. M. Beckwith, with some help from Mrs. Hunter and her children, gave a parlor concert and supper which realized \$50. This was increased by \$25 at a meeting. The excellent ladies of the church are working vigorously in behalf of the good cause and Prof. Ward, leader of the choir, is preparing, with the aid of the musical talent to give an old folks' concert on Feb. 17, in aid of the fund.

SPRINGFIELD, ANNAPOLIS CO., N. S.—Since we came to labor on this field, nearly two years, we have been greatly encouraged. We have a very fine church edifice to worship in at Springfield which is nearly paid for. We owe only one hundred dollars on the building and we expect to get that paid off next summer. We have organized two B. Y. P. Unions which are

doing good work. The young people are purchasing a church bell. The spiritual condition of the church is good. The Master's presence is felt in all our gatherings. The people of Springfield, Faulkland Ridge, New Albany and East Dalhousie have shown their appreciation of our work in a practical manner. Donations, this year, besides salary, amount to sixty dollars. For all these mercies we are truly thankful.
JOSIAH WEBB.

CHARLOTTETOWN, P. E. I.—The annual business meeting of the Prince Street Baptist church was held in the schoolroom of the church, January 27, when reports of the past year's work were submitted from each department, showing each to be in an eminently satisfactory state, and showing good progress along all lines. The report of the treasurer showed that there had been raised, for various purposes, during the year, about \$26.39. We have recently paid \$500 on our church debt. The manner of payment is quite as creditable as the amount. No questionable methods are employed. Voluntary gifts are made directly for the purpose. A few special services in January resulted in a substantial quickening of the church membership. We need the power of the Spirit. Prayers are requested.
C. W. COREY.

ALMA, N. B.—The few faithful ones here are endeavoring to promote the cause of Christ in our midst. There are some hindrances, but we have no reason to be discouraged. "The Lord is on our side." During the month of October some special services were held in an adjoining section of the church called Sinclair Hill, and as a result this church was strengthened by the return of several wanderers, and by the addition of four to our membership, three of whom are awaiting baptism while the other comes to us by letter. It is my purpose to engage soon in some special work at Germantown. A rather suspicious-looking envelope was handed me on the day before Christmas. On opening it I found a very substantial gift viz, \$12 in cash from the Alma church and congregation. I wish to express my warm appreciation of their kindness in thus remembering me at the Xmas season.
M. B. WHITMAN.

BOVLSTON GUY'S CO., N. S.—On the evening of Jan. 21st our friends gathered at our home in considerable numbers, to make us their annual donation. It was to be the day on which the hauling party was to be made but the absence of snow prevented it. It took place on the following Thursday. We have been donated 27 loads of wood and more to follow. Evening of the 21st was pleasantly spent in singing and games etc., on behalf of the friends present and absent we were presented with a jug of cash and some boxes heavily laden with article that made the mistress of the house feel good. We wish to mention also that at Xmas we held a very successful Sunday school concert and at the close the Superintendent presented Mrs. Miles with a purse containing \$10 in gold, collected by members of her class. We are on our fourth year with the church and if gifts tell anything, the longer we stay the more we are appreciated by the church and its adherents. God bless the donors in our sincere prayer.
J. MILLS.
February 5.

SUMMERSIDE, P. E. I.—Sunday Jan'y 24th was a day full of hope and encouragement for the little church at Belmont, Lot 16. Rev. A. F. Baker, general Missionary of H. M. B. has been laboring there for several weeks, and on Sunday last, nineteen believers "put on Christ" in baptism. In the evening these nineteen, with five others who had been received on experience, received the right hand of fellowship. It has been the privilege of the writer to attend some of the meetings, and to witness the deep interest that is manifested throughout the whole community. Several more have been received for baptism, and a large number of others, many belonging to other denominations have either professed conversion or expressed a desire to follow Christ. God has greatly blessed the work of Bro. Baker and given him great favor in the eyes of this people. We trust there are brighter days in store for this church. Our brother expects to baptize again Sunday the 31st.
W. H. ROBINSON.

WESTMORELAND CO.—Rev. J. W. S. Young writes that he has been spending sometime conducting special services in Rev. C. Wilson's large field extending from Westmoreland Point in Lower Cape, a distance of about 40 miles, with six or eight preaching stations. Some meetings were held at Port Elgin with good results, and also at Bayside, though the results

were not all that had been hoped for. There was much broken weather and much was done to hinder and discourage those interested in religion. Meetings were also held at Point de Bute. On Jan. 31 four happy young converts were baptized there. Christians were also revived and on the same evening, in a powerful meeting 15 or 20 rose for prayer. The work was hindered by broken weather and bad roads. Mr. Young speaks highly of Pastor Wilson and his wife, who also are highly esteemed by their people. Bro. Young is now laboring in Kent county near Harcourt where he is assisting Bro. Patterson in special services.

ST. GEORGE, N. B.—Will you allow me to express my warm appreciation and deep thankfulness to the people of my own church, as well as to those of other communions who have been so very kind to us during my somewhat protracted confinement. The ministers of the town Catholic and Protestant by their frequent calls and Christian sympathy have relieved in great measure the tedium of a sick room. The constant care of the medical attendant and the thoughtfulness of the brethren, both at Upper Falls and here in regard to temporary matters call for the warmest expressions of gratitude on our part. May the great Head bless His people in both localities. The churches have maintained their prayer meetings and Sabbath schools. One candidate for baptism was received at Upper Falls, a very worthy sister, and we are earnestly praying for showers of blessings. I am able through the goodness and mercy of God to speak to the people in a sitting posture, and I am able to walk with the aid of two crutches. H. A. LAVERS.
February 2nd.

PETERBORO, ONT.—We are quite settled now in our new field of labor, and are beginning to get a grip upon the work required of us. Our leaving Digby was an experience we do not care to pass through very often, saying farewell to true and tried friends is no easy task, after sharing with them their joys and sorrows for many years. The Digby church gave us a pleasant "send off" in the form of an address, a costly piano lamp, and a score or more of other valuable expressions of sympathy and love. We have received a very warm reception here. "The lines have fallen unto us in pleasant places." Our congregations are large and seem interested in the truth preached. Our prayer meetings are increasing in attendance and power. We believe we are on the eve of a revival. There is a growing interest in the Sunday school. A annual roll call, held last evening, was a decided success, a large number being present to respond to their names. Peterboro is a manufacturing town having a population of twelve thousand six hundred. A beautiful river, the Otonabee, runs through it and furnished water power for several mills, electric light stations, etc. There are about fifty mills, factories and foundries in the town. The Edison electric manufacturing company alone employ about five hundred hands. The educational advantages of Peterboro are exceptionally good. There are six large school buildings, in which are required the services of fifty-one teachers; besides two separate Catholic schools. We like Ontario much, and hope our coming here will be for the glory of God.
A. T. DYKEMAN,
January 28th.

AVLESFORD, N. S.—Having received a unanimous call to this pastorate, I accepted and assumed the responsibilities of this large field early in December, having first received a 30 days release from my former charge. In parting from the brethren and sisters of my first pastorate the Jacksonville, Jacksonville and Avondale churches, I desire to acknowledge with thankfulness the uniform kindness, and in many instances the marked thoughtfulness, which characterized this people's treatment of their pastor and his family during our stay among them of a little over two years. Although our two years labor together was not without its frictions and minor difficulties, yet the relations between pastor and people continued of the most cordial nature to the hour of parting, and we separated with hearty good wishes and earnest prayers for each others' prosperity in the Lord. May the Master send them a devoted servant, who may lead them into wider usefulness for Him. Our reception to this new field of labor has been most cordial and soul-inspiring. The handsome parsonage, had been renovated and beautified, and its cellar, and pantries well stored with essentials of life, in anticipation of our coming. We are now fairly well settled in our new home and are beginning to get the harness adjusted for future service. The outlook is encouraging and there seems a general disposition on the part of



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the people to co-operate heartily with every advance movement in our Lord's work. As evidence of this on the first Sunday-morning of the year, upon request of the pastor and without previous notice, the congregation volunteered pledges to the amount of \$154, toward the liquidation of an indebtedness of \$250 which had accumulated on current account during the past two years. By another special appeal for the same purpose next Sunday, it is hoped that the entire debt may be wiped out. Our Sabbath services are well attended on the entire field, and encouraging interest is shown in the prayer and conference gatherings. Our B. Y. P. U. and culture class, organized a few weeks ago, are prospering and increasing in numbers. We are asking and earnestly expecting great things of God in the coming months. May we not hope for the prayers of many of our brethren and sisters elsewhere for the Divine blessing and endowment "with power from on high."

J. B. MORGAN, Pastor.
January 28th.

* Acknowledgments. *

I wish to acknowledge the kindness of our friends of Kingsclear and of Mactaquac, who with their esteemed Pastor, Rev. G. Howard, and wife met with us at our home on Monday Feb. 1st. A good substantial tea was provided by the ladies of the Kingsclear church free to all. Then all were invited by Pastor Howard to visit the church, which is next door to our home, where, on behalf of our kind friends and neighbours, the chairman of the committee, Rev. G. Howard, presented me with \$30 equally divided between cash and goods. As an expression of esteem and respect for their old pastor, I have received many such tokens of their kindness during my sixteen years residence in Kingsclear thirteen years of which I was their pastor. May our Heavenly Father bless them all for this grace of benevolence. I would also gratefully acknowledge the kindness of some friends, who are unknown by face and others by name, who during the months of November and January have sent from Nova Scotia, (Halifax and Annapolis) a generous expression of their regard for me. May these kind friends be abundantly blessed of God.
P. R. KNIGHT.
Lower French Village, Y. Co. Feb. 3rd.

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MCFER codiac, by McFee, of Elizabeth I
MAWHIN parsonage, Rev. G. R. Chance Har of Mace's B
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MARRIAGES.

HUNTER-AUSTEN.—At Springhill, Jan. 26th, by Rev. J. W. Bancroft, John W. Hunter to Lillian Austen.

McKEE-McDONALD.—At Summerside, P. E. I., Jan. 20th, by the Rev. W. H. Robinson, Harry McKee to Bertha McDonald both of Summerside.

BARNES-MOORE.—At Brussels St. Baptist church on the 2nd inst., by Rev. Dr. Carey, Captain Charles H. Barnes to Laura A. Moore both of St. John.

TAYLOR-MANCHESTER.—At Needham, Mass., Jan. 30th, by Rev. J. H. Davis, M. A., Amos Taylor, of Leicester, England, to Eliza J. Manchester, of Cutler, Me.

ALCORN-CANNON.—At 28 Germain St., St. John, on the 2nd inst., by Rev. Dr. Carey, Captain Hugh Alcorn to Minnie, daughter of Otis Cannon, Esq., of Harvey, Albert County.

McFEE-KEITH.—On Feb. 6th, at Pettaquamscutt, by Pastor H. G. Estabrook, Don McFee, of Springfield, King's Co., to Elizabeth Keith, of Havelock, Kings Co.

MAWHINNEY-THOMPSON.—At the Baptist parsonage, Fairville, N. B., Feb. 1st, by Rev. G. R. White, David H. Mawhinney, of Chance Harbor, to Maggie May Thompson, of Mace's Bay, St. John Co., N. B.

STEEVES-BREWSTER.—Married at the Baptist church, Harvey, Albert Co., N. B., Jan. 20th, by Rev. Trueman Bishop, Capt. James Steeves, of Dover, Westmorland Co., and Annie Brewster, of Harvey Bank, Albert Co., N. B.

READ-WHITMAN.—At Millville, Aylesford, N. S., Jan. 27th, by Rev. J. L. Read, assisted by Rev. J. B. Morgan, Loring A. Read, son of the Rev. J. L. Read, to Jennie M. Whitman, daughter of Deacon Alfred Whitman, both of Aylesford.

DEATHS.

SYFHER.—At Newcastle, Queens Co., Jan. 22, Lodewich J. Sypher, aged 94 years, 6 months, 18 days.

BANKS.—On the 22nd ult. Perry Sinclair aged 19 mos., child of Israel and Lizzie Banks. "Of such is the kingdom of heaven."

McLEOD.—At Lang Creek, P. E. I., on Jan. 24th, of erysipelas, Lois A., third child of Archibald and Margaret McLeod, aged 5 years. "Suffer little children to come unto me and forbid them not for of such is the Kingdom of God."

McLAUGHLIN.—At Lower Economy, N. S., of Scarlet fever, on Tuesday evening, Jan. 26th, Jennie Pearl, the little three year old daughter of Bro. and Sister McLaughlin. We sympathize with the parents in their loss, but mourn not as those which have no hope knowing that the little one is safe in the arms of Jesus, and shall live again on the resurrection morn.

FREEMAN.—At Milton, Queens Co., N. S., Dec. 30th, 1896, James T. Freeman, aged 84 years. Bro. Freeman received his first deep religious awakening in early life, more than fifty years ago; but it was not until recent years that he decided to make a public profession in the Divinely appointed way. He united with the Milton Baptist church in 1892, being baptized by Rev. A. T. Kempton, (now in Fitchburg, Mass.).

TURNER.—Died at Fredericton, Jan. 8th, Chalmers S. Turner aged forty years. Bro. Turner was the youngest son of the late William Turner. He professed conversion when a young man, and was baptized by Rev. T. H. Porter. For some months before his death Mr. Turner had been in failing health, and the end was hastened by a shock of paralysis. His widow, his aged mother and several brothers are left to mourn.

BERRY.—On the evening of Sunday, 17th inst., Bro. Silas Berry entered into rest in the 65th year of his age. In early manhood he professed faith in Jesus, and was baptized into the fellowship of the 1st Hillsburg Baptist church, of which he remained a consistent and valued member until his death. May the Lord sustain the widow and family in their affliction.

MCGREGOR.—At Union Vale, P. E. I., Major M. McGregor, aged 53 years and 7 months. For many months Bro. McGregor, who was a member of the Knutsford church, suffered much, but bore it all with Christian fortitude and patience, more than once remarking to his pastor, "I am not afraid to die." He will be greatly missed, not only by his loved ones, but by a very large circle of friends. May God bless and help the loved ones that remain to press on and meet him on that "ever green shore bye and bye."

SPROWL.—At Falkland Ridge, Mrs. Emma V. Sprowl, who has been suffering a long time with consumption, passed away to her heavenly home on January 30th, in the 39th year of her age. Our sister was a member of the Springfield Baptist church. She leaves a husband and nine children to mourn their loss. The whole community deeply sympathize with the bereaved family. The funeral, which was largely attended, took place on the afternoon of the 31st.

PATTERSON.—At Upper Falmouth, January 26th, Levi W. Patterson, aged 21. About a year ago that insidious disease, consumption, fastened itself upon him. But while making use of all the helps possible for the body, he gave much time to the study of his Bible and to prayer, frequently expressing his submission to God's will. During the last week of his stay, submission blossomed into joy that heaven and Jesus were so near.

MESSINGER.—At Tremont, Annapolis County, January 5th, Thaddeus W. Messinger, aged 49, son of the late David Messinger, peacefully passed away to his rest, after a short illness, bourn with Christian resignation and patience. He professed faith in Christ 30 years ago and was baptized by the late Rev. C. Tupper. He was always of a cheerful disposition and unselfish nature, and will be greatly missed in the community where he lived. He leaves a wife and four children, also an aged mother, brothers and sisters, who mourn their great loss.

RICHARDS.—At Pugwash, Jan. 31st, after a few hours illness, aged 82 years, Rachel, widow of the late Samuel Richards, a native of Wales. Early in life our sister became converted and identified herself with the Baptist church, of which she remained a member until called to join the hosts above. She was a woman of strong faith and deep piety, and as she spoke of Christ's love to her soul with her strong native accent, one could not fail to detect in her a true disciple of Jesus. She leaves one son, two grandchildren, and many friends to mourn for one greatly beloved.

ROBAR.—At Greenfield, Queens Co., N. S., Jan. 3rd, Catherine Robar, b-loved wife of Edward Robar, aged 77 years. Fifty years ago Sister Robar accepted Christ as her Saviour, and was baptized by Rev. James Taber and united with the Greenfield Baptist church. Her life was characterized by the qualities of a faithful servant of the Master. She ever exhibited the Christian patience, kindness of heart and helpfulness to those around her. Five children passed away before the mother, but an aged husband, three sons, five daughters and a large number of grandchildren and great-grandchildren are left to mourn their loss.

SMITH.—At Falmouth, January 23rd, Edgar C. Smith, aged 35 years. While residing in the United States, Mr. Smith, who was an enthusiast in band music, overtaxed his lungs, producing hemorrhage. His physician advised him to try his native air. The hemorrhages were not considered dangerous, but inflammation of the lungs set in, which so weakened them that rapid consumption was the result. During his sickness he sought and found Jesus ready to save. His last days, though full of suffering, were bright with the hope of eternal life.

SMITH.—At Pugwash, Jan. 23rd, Bro. Griffin Smith, proprietor of the "Temperance House," aged 78 years. Our brother's illness extended over a period of four years, yet during all his suffering no murmuring word escaped his lips. The grace of God, by which he was called into eternal life,

A BARGAIN...

We have about fifty Ladies' Jackets to sell at less than the cost of the cloth that is in them.

About twenty capes at the same rate. These goods are all new and stylish, German made and perfect fitting. The price now ranges from \$3.00 to \$7.50; they were \$6.00 to \$13.00.

If you will send to us for a jacket or cape, with the amount you want to pay for it enclosed with your letter, giving size and color wanted, we will guarantee to send you a garment to suit in size and style, or we will refund your money.

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many years ago sustained him in all his affliction. For more than thirty years Bro. Smith kept the "Temperance House," and by his kind and winning manner won for himself many friends. Our brother leaves a wife and six children to mourn their loss. "He being dead yet speaketh." The remains were followed to the grave by a large concourse of people from far and near.

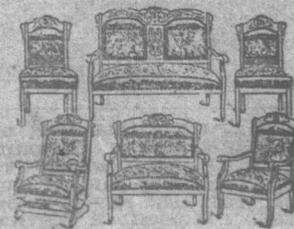
PARKER.—At the home of her granddaughter, Mrs. W. N. Stronach, Clarence, Annapolis Co., January 24th, Mrs. Mary Ann Parker, aged 89 years, widow of the late G. Harvey Parker, of Tremont, Kings Co. Our sister was for many years a member of the Bethur church of that place, and always preserved a Christian deportment. Her's was another of those Christian death-bed scenes where it could triumphantly be asked, "O death where is thy sting? O grave where is thy victory?" Her remains were interred in the Bridgetown cemetery beside those of her son who proceeded her two years to the better land.

SAUNDERS.—At East Dalhousie, January 29th, Mrs. Lois Saunders was called home to rest, in the 74th year of her age. Our sister experienced religion in her youthful days, was baptized by the late Rev. Willard Parker, and has been a member of the church for over fifty years. Her Christian life was one steady fight. She was loved by all who knew her. Her dying words were: "Is it possible that I shall see His face?" The deceased was a sister of Deacon Daniel Whitman, of New Albany, half sister of the late Dimock Whitman, of Round Hill, and daughter of the late Deacon Daniel Whitman. Bro. C. W. Saunders, who is left in his declining days to mourn the loss of a loving companion, has the deep sympathy of his many friends and neighbors.

YOUNG.—At Falmouth, Jan. 26th, George J. Young in his 85th year. He was baptized by the late Rev. A. D. Thompson and joined the Falmouth church. His life was eminently consistent with his profession. His time and means were freely given to God's cause. During the last five years he suffered greatly with rheumatism; but always chose rather to hear and talk about Christ and the conversion of souls than discuss his own trials. With his sister, Margaret, he occupied the Clark Young homestead, hallowed as the building in which Father Harding preached the first sermon ever delivered in Falmouth. And now after 90 years has come the first break in a family of five children born there. From Psal. 94: 22, 13, Pastor Murray spoke on the Lord's chastenings and the result—Rest.

DEAL.—At Lakeville, Lunenburg Co., N. S., on Jan. 24th, Silas Deal, aged 70 years and 4 days. Our brother had been in poor health for several months, but it was not until a few days previous to his decease that his friends realized the end was approaching, which came at an early hour on Sabbath morning, when he entered into "the rest remaining for the people of God." He was

baptized nearly 29 years ago by Rev. S. March, and united with the branch of the Bridgewater Baptist church in that community. He was a kind husband and father, a sincere Christian, an exemplary man, and throughout his Christian career faithful to his religious duties. His funeral services were conducted by Rev. A. H. C. Morse and S. March, the former preaching an impressive sermon from Psalm 90: 9. "We spend our years as a tale that is told." Our brother leaves a sorrowing widow, two sons and one daughter to mourn their loss, which is shared in by a large number of other relatives and friends.



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Have a fine beginning for 1897. Fine classes of young ladies and gentlemen are in attendance. All are working like bees. Many are very capable and are going to make their mark. Business men wanting stenographers and Bookkeepers will do well to correspond with us.

S. KERR & SON. ODDFELLOWS' HALL.

HIS OWN FREE WILL.

DEAR SIRS,—I cannot speak too strongly of the excellence of MINARD'S LINIMENT. It is THE remedy in my household for burns, sprains, etc., and we would not be without it.

It is truly a wonderful medicine. JOHN A. MACDONALD, Publisher Amprior Chronicle.

Best for Wash Day

For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best



Best for Every Day

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

Biliousness

Is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

Hood's Pills

Insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.



Lagrippe Conquered.

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

Sold Everywhere at 50 Cts. per Bottle.

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

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PIPE ORGANS.

A. MARGESON, Importer and Dealer in PIPE ORGANS. Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present: one of two manuals and pedals, built in U. S., one of two manuals and pedals, and one of one manual and pedals. Mr. Margeson is Agent for Smithing, Pipe Organs, for the Electric Organ, Blowing Motors, Water Motors and Hydraulic Hoists, and highest grade of American Pianos and Organs (Sold at very low prices). Factory: 401 Brook. Warerooms—Webster St., Belleville, N. S.

Keep the heart young, and the body will be slow in growing old. The path of God's commandments is the only path that leads home.

Men who make their mark generally come from the country—these country boys have little money but lots of brains and "hand." If You are one come here and let me help you? Send for "Road to Success" to help you, free. Snell's College, Truro, N. S.

News Summary.

Governor McClellan has contributed \$150 to the Indian famine relief fund.

Ex-Empress Frederick, of Germany, arrived at Osborn House Saturday on a visit to the Queen, her mother.

Messrs. Penny, Liberal, and Roddick, Conservative, have been confirmed in their seats for St. Lawrence and St. Antoine divisions, Montreal.

Rev. George H. Horr, pastor of the First Baptist church of Bayonne, N. J., father of the editor of the Watchman, died on Jan. 26, after a protracted illness.

The death is announced of George Hay, eleventh Earl of Kintoul. He was born in 1827, and was formerly a captain in the first life guards' regiment.

Hoboken, N. J., was visited by two disastrous fires between 11.30 Saturday night and Sunday morning. Seven persons were burned to death and thirty families made homeless.

Miss Clara Brett Martin was called before the benchers of the law society at Osgoode hall, Toronto, Tuesday. Miss Martin is the first lady to be admitted to practice law in Canada.

John Burns, the English labor leader, has made a will that no court can break. He leaves his best love to his wife, a sound constitution to his son, his books to the parish and his debts to his country.

The remains of Gen. Ely S. Parker, the Indian chief, a member of Gen. Grant's staff, who was buried in Fairfield (Ct.) cemetery, were recently removed to Buffalo, there to rest with the remains of his fellow Indians, members of the famous Seneca tribe.

Only the other day a story was calculated to the effect that Kipling was to receive 25 cents a word for a new story to be printed in a London magazine. Now it is said that two American editors have combined to take 50,000 words at double that price.

Samuel L. Clemens has settled in London for the winter and is busy on a book of his recent travels. Thomas Hardy is back from a few weeks on the continent and is at his home at Max Gate, Dorchester. Rudyard Kipling is at his English country home off the Highlands, Torquay with his terraced gardens shelving down to the sea. His nearest literary neighbor is W. B. Norris.

The Behring Sea commission did not finish its labors at Victoria on Tuesday. It was decided that the first written argument of the counsel for Great Britain must be handed in before March 31st. The answer of the United States is to be presented before May 10th, and Great Britain's answer to this by June 1.

The dates for holding the coming W. C. T. U. convention are as follows: Dominion convention, at Toronto, Oct. 20 to 22 (Miss Willard and Lady Henry Somerset to attend a mass meeting on the evening of the 22nd); world's biennial convention, at Toronto, Oct. 23 to 26; national convention, at Buffalo, Oct. 29 to Nov. 3.

The Behring Sea commission on Saturday formally announced there would be no adjournment to San Francisco, and completed the taking of evidence at Victoria, B. C. Members of the party leave for the East Tuesday. A decision will be reached later as to a place of final argument.

At Saturday's meeting of the cabinet it was decided to summon parliament to meet on the 15th of March. On Wednesday Sir Richard Cartwright and Hon. L. H. Davies proceed to Washington to talk over the matter of extended trade relations between Canada and the United States with leading public men they will meet at the capital.

A. W. West, under arrest at Buffalo on a charge of having secured passes over the Delaware and Lackawanna railroad by means of forgery, is believed to be at the head of a gang of swindlers who have not confined themselves to victimizing railroads of free passes, but also plundered people who do business with those corporations. The amount made by the swindle is placed at \$1,000,000.

The Moncton city council on Wednesday evening decided to have the Scott Act once more enforced. The first act was to dispense with the services of the special officer and appoint to his place Harris T. Cunick, of Havelock, who, as a witness, has been causing liquor dealers in Westmorland no end of trouble. Marshal Foster was condemned by the police committee for inactivity in enforcing the act, and given 15 days' notice that his services were no longer required.

Digby Courier: Mr. Cannon O'Dell, of Annapolis, has received a letter from a New York lawyer asking for information about the O'Dells of Nova Scotia. It appears that one Daniel O'Dell died in the United States

some time ago and was worth considerable money and may be a relative of the O'Dells here and in St. John. Mr. O'Dell says he had an uncle who for 35 years nothing had been known of, and who was supposed to have been dead. It is to be hoped there will be a "pot" in it for the namesakes at Annapolis.

Premier Greenway, of Manitoba, is preparing a circular letter, to be sent to every member of the Provincial Legislature, asking them to point out one good intelligent farmer of their district to come to Winnipeg to lay his views before the Tariff Commission, which is expected to sit in Winnipeg early in February.

Here is a sample of how the recent snow storm was received in Maine, it is from the Bangor Commercial: Oh, "beautiful, beautiful snow"—you are most welcome. Come down in big flakes; come in sheets come in rafts—come anyway? Give the millmen an opportunity to get their pulp wood down; let the boys have a chance to coast, fill the necks of the schoolgirls and sift your white crystals into their golden-brown tresses; play with the ladies skirts—they won't mind it; do anything you want to—the town is yours. And don't leave us till April!

We have received a neat pamphlet containing a historical sketch of the West Yarmouth Baptist church, written by its pastor, a copy of the church covenant and a list of officers and members of the church; also a portrait of the pastor, Rev. B. H. Thomas and cuts of the church and parsonage. The latter has the appearance of being a very pleasant and comfortable house for the pastor. The West Yarmouth church was organized in 1853. During its history 409 persons have been baptized into its fellowship; its present membership is 278, of whom 20 were received during the past year.

The Homiletic Review for February keeps up the pace set by the January number. In the Review section of the present number, Prof. B. B. Warfield, D. D., LL. D., of Princeton Theological Seminary, discusses "The Indispensableness of Systematic Theology to the Preacher," Dr. Cunningham Geikie, author of "Life and Words of Jesus," "How the Preacher May Best Make his People Familiar with Christ's Life," Rev. R. F. Burr, D. D., LL. D., author of "Rece Coelum," etc., "The Missionary Problem," Secretary Charles H. Payne, D. D., LL. D., of the M. E. Education Society, "The Coming Revival—Signs of its Coming," Archdeacon Sinclair of London, "Men's services," showing their great growth and value in Great Britain; and Dr. McCurdy, the distinguished Assyriologist, "Arabia in the old Testament." Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

Christ has made luminous the valley of the shadow of death; and to his followers he makes it true that "he shall not walk in darkness, but shall have the light of life."

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JUST THE KIND YOU NEED.

Paine's Celery Compound the Hope of every Sufferer.

It Cures and Makes People Well.

Are you Ailing, Anxious or Despondent?

Try one Bottle of the Great Health Restorer.

Truly Paine's Celery Compound is the world's best and most efficacious medicine. At this season you need its life-giving virtues and its bracing-up powers. If you are suffering from rheumatism, neuralgia, nervousness, dyspepsia, blood diseases, liver or kidney troubles, Paine's Celery Compound will give you a new existence; it will enable you to thoroughly enjoy life.

Are you ailing, anxious or despondent? You must be if disease has bound you in its chains. Let us urge you to use at least one bottle of nature's great health restorer—Paine's Celery Compound—and you will quickly find that you are on the highway to physical health, vigor and strength.

PILL-AGE

Dr. Agnew's Liver Pills, soc. a viat, are planned after the most modern in medical science.

They are as great an improvement over the 50 years old strong dose pill formulas as a bicycle is over an ox cart in travel.

Cinnamon Drop Coated makes them pleasant to take—being purely vegetable makes them absolutely safe—they never grip and they never fail—40 doses, 20 cents at all druggists.

One loaf of bread may be light, sweet and digestible. You may use the same materials for another and have it heavy, sour and soggy. The knack is in putting the ingredients together just right. A substitute for Scott's Emulsion may have the same ingredients and yet not be a perfect substitute, for no one knows how to put the parts together as we do. The secret of "how" is our business—twenty-five years of experience has taught us the best way.

Two sizes, 50 cts. and \$1.00. SCOTT & BOWNE, Belleville, Ont.

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

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THE LARGEST, OLDEST, AND BEST COMMERCIAL COLLEGE IN NOVA SCOTIA, has a staff of seven skilled instructors. A diploma from this College gives the best chance for a good situation. Students can join the College at any time. Send for catalogue to S. E. WHISTON, PRINCIPAL, 95 Barrington St., Halifax, N. S.

Intercolonial Railway.

ON AND AFTER MONDAY, the 18th Oct., the trains of this Railway will run daily (Sunday excepted) as follows:

Table with 2 columns: Train Name and Time. Includes Express for Campbellton, Pugwash, Pictou and Halifax; Express for Halifax; Express for Sussex; Express for Quebec and Montreal.

Table with 2 columns: Train Name and Time. Includes Express from Sussex; Express from Montreal and Quebec (Monday excepted); Express from Moncton (daily); Express from Halifax, Pictou and Campbellton; Accommodation from Moncton.

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

All trains are run by Eastern Standard Time. D. POTTINGER, General Manager. Railway Office, Moncton, N. S. 8th October, 1896.

How It is as to are to adop making. I ter to spend country a spect to find the table? time in two pointment. districts the edged" butt family claim best," and v they made a speak well fo butter-makes clandestinely neath his no to judge of it smelling befo his mouth. A so much poor of it do not k is hoped the late butter-m Syracuse, and sixty to seven years, will be at my request. "The first co everything the in contact with first with cold water, using a clear water. er and other of The bust salt too fine. I us for the seven & Powell, an both for good the calves. T linseed meal, fe hay they would milk, the cream drees, and kept when another b churning, then gres and held u and it was th in cold weather, weather. When rice grains, the milk drawn off, the butter was w Then two ounce butter was adde volved slowly un ly incorporated w I then removed t wet cloth inside o sticking to the p place until co brine was presse salted about one butter was sold at firm, who distrib ers, who knew I never had any the butter I made, and that was on ac the barnyard gett which I obtained remedied as soon a the cows was met shorts alinge and "I find since mo is almost impossi farmers would stu more from books a practice the know they would get ou on the nearby good churn their butter t then spoil it by w out and salt in." Particular points first, cleanliness in trate. This butter for a few days, and of an assistant. W opened the empty c

The Farm

How to Make Gilt-edged Butter.

It is astonishing how slow most farmers are to adopt correct methods of butter-making. It is a revelation to judge of butter to spend a few days riding about the country and stopping with farmers and at country hotels. How often may one expect to find the best quality of butter on the table? If it should be expected one time in twenty, there would be a disappointment. Out-side of commercial dairy districts there is almost literally no "gilt-edged" butter to be found; and yet each family claims to make "as good as the best," and would be offended to be told they made a poor article. It does not speak well for the general reputation of butter-makers when a stranger at the table clandestinely passes his knife or fork beneath his nose with a trifle of butter on it to judge of its quality by the sense of smelling before he dare risk putting any in his mouth. As a rule, the reason there is so much poor butter is because the makers of it do not know how to make better. It is hoped the following from the pen of the late butter-maker of Smiths & Powell, Syracuse, and who made their butter from sixty to seventy-five cows for seventeen years, will be instructive. It is furnished at my request.

The first consideration is cleanliness in everything the milk and its products come in contact with. Wash clean all utensils, first with cold water, and again with warm water, using a good soap; then rinse with clear water. The soap should leave strainer and other cloths pure and white.

The best salt to be had is used, but not too fine. I used the De Laval separator for the seventeen years I was with Smiths & Powell, and found it a great success, both for good butter and warm milk for the calves. They also had oatmeal and linseed meal, fed dry, and all the clover hay they would eat. After separating the milk, the cream was cooled down to 45 degrees, and kept at that until next day, when another batch was added to make a churning, then all was warmed up to 60 degrees and held until the cream was clabbered, and it was then churned at 60 degrees in cold weather, 55 in warm and 56 in hot weather. When butter came the size of rice grains, the churn was stopped, butter-milk drawn off, and all of it remaining in the butter was washed out with cold water. Then two ounces of salt to each pound of butter was added, and the churn was revolved slowly until the salt was thoroughly incorporated with the butter particles. I then removed the butter to a tub with a wet cloth inside of it to prevent the butter sticking to the tub, and let stand in a cool place until next day, when the surplus brine was pressed out, leaving the butter salted about one ounce to a pound. The butter was sold at fancy prices, to one city firm, who distributed it to wealthy customers, who knew its uniform good quality. I never had any streaks or whitecaps in the butter I made, and only one complaint, and that was on account of drainage from the barnyard getting into the well from which I obtained water; but this was remedied as soon as ascertained. Feed for the cows was mostly oat-meal, linseed-meal, shorts silage and dry hay.

"I find since moving into the city that it is almost impossible to get good butter. If farmers would study the dairy question more from books and papers and put in practice the knowledge gained thereby they would get out of bad ruts and travel on the nearby good roads' system, and not churn their butter into large lumps and then spoil it by working the buttermilk out and salt in."

Particular points made in the above are, first, cleanliness in all things. To illustrate: This butter-maker had to be away for a few days, and left matters in charge of an assistant. When he returned he opened the empty churn, ran his index

finger-nail along through a crease, and the space between the nail and the flesh of the finger was filled with filth. Turning to the assistant and exposing the filth to view, he said to him: "Your services are not needed here any longer." Feeding meal dry to calves is out of the ordinary. Most persons stir it in the milk. In the latter case the milk is longer curdling in the stomach, and this is considered detrimental. Drainage from the barnyard finding its way into the dairy well was a bad job. I have been at the premises several times, and from memory judge well and barnyard to be fifteen to twenty rods apart and on level land. The drainage found underground passage that distance. Dairymen cannot be too careful in this respect. Churning butter in large lumps and working the buttermilk out and salt in with a ladle ruins more butter than all the filth in the world. It is enough to say that nobody can make first-class butter in that manner; and it is false to claim that they do. Many a dainty lady butter-maker will sneer at this assertion; but let such send a sample of their product to a butter expert for his opinion, and they will be informed of their error.—Galen Wilson.

Feeding For Milk.

Let the milk flow be large or small, feed alone cannot control the quality of the milk. To a more or less extent every cow has an individuality of her own, a milking habit we may term it, and the kind, amount, terms, manner of feeding only affect this to a certain extent. It is this, that in many cases better feeding and handling of the cows on the average farm would give a man a better profit. It requires, a certain amount of feed to sustain animal life, and this must always come first. It is largely from the food consumed over and above this that the milk is produced. But it is even possible to feed a ration that will keep the cow in a fairly thrifty condition and yet not supply the elements needed to enable the cow to produce milk to her full capacity. There is hardly any question but that some cows naturally give rich milk, while others kept under the same conditions give poor milk, and the character of this proves whether rich or poor, fattening or milk-producing, affects this only to a limited extent. A cow, now, with the habit or inclination to give thin milk, or rather milk with a small percent of butter fat in it, can only be stimulated to a limited extent to a better performance. Better feed and better care will, if carried on early enough, and far enough, bring a cow up to her full capacity for milk giving, but it will not carry her beyond that. We believe that a calf from a good milk cow, sired by a male from a good milk-producing strain, can be developed into a good dairy cow by proper treatment, or can be ruined by feeding or cruel treatment. To get the best cows at the lowest cost, the average farmer can do a great deal better by raising his own calves than he can buy them. But, in feeding and raising, good care must be taken in the selection, breeding, feeding and developing.—N. J. Shepherd, in Dairy World.

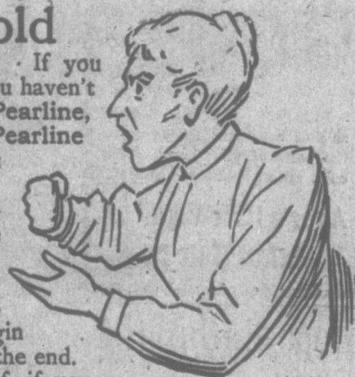
They who bear Christ's yoke are unborne by Christ.

Be a friend to the friendless, if you keep close to Christ.

The illustrations of Mr. Charles D. Laurier's article on Rudyard Kipling in the February Review of Reviews are especially interesting. Besides the full-page portrait reproduced from Collier's painting of 1891, there is a photograph of Mr. Kipling at twenty, when he was doing newspaper work in India and writing his most famous short stories, and views of Mr. Kipling's India and Vermont homes are given, together with a specimen of the author's handwriting.

Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get Pearline, and see the difference. Pearline has been imitated—but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with Pearline.



Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. JAMES FYLE, New York.

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The Ruthless Hand of Nature Permits Only the Survival of the Strongest But Medical Science Secures the Survival of the Weakest.

From the Cornwall Standard.

The science and art of medication holds a unique place in the esteem of the entire civilized world, because by a judicious application of progressive science relative to the art of healing innumerable triumphs are won in the struggle for health. The profession of medicine we may safely say, is no sinecure, its triumphs and successes are rehearsed daily by the million. Those who are in the van-guard of this movement are our greatest benefactors. Their discoveries are a boon to humanity; they have given relief to thousands who would have dragged out a miserable and more or less brief existence. Dr. Williams' Pink Pills has earned and enjoys the gratitude of untold numbers who were on the verge of isolation or death, because their case defied the skill of the ordinary medical practitioner. The ruthless hand of nature permits only the survival of the strongest, but the tender ministrations of medical science, as exemplified in Dr. Williams' Pink Pills, secure the survival of the weakest, which is in harmony with the divine injunction. "We then that are strong ought to bear the infirmities of the weak and not please ourselves."

These famous pills have given strength to the apparently hopelessly weak, and vitalized and invigorated fragile and debilitated constitutions, enthroned health and strength, thus increasing every value and enhancing every joy. In substantiation of the reputed merits of Dr. Williams' Pink Pills read the following testimonial of one of Glenarriff's responsible citizens, Samuel Neil, of the village of Lancaster, is one of the best known men of the country. "For three successive winters," says Mr. Neil, "I suffered from severe attacks of la grippe. Owing to the exhausting effects of these attacks I was unable to attend to my business half of the time. The last attack I had was in December, 1895. It was the most prolonged and the subsequent effect the most trying. All the winter of 1896 I was under medical care and being somewhat advanced in life I presented a very frail appearance. My weakness was so pronounced that I became a victim of weak turns, and even with the assistance of a cane I was liable to fall. Attempts to walk were risky, and often to be regretted. I was troubled with a dizziness in the head that rendered locomotion difficult and unpleasant. Besides this general weakness I had pains in my shoulders, something like articular rheumatism in its fluctuations and severity. After a few months treatment I was not any better, in fact the doctor gave me very little encouragement. He said I had palpitation of the heart and it must run its course. The truth is I felt so weak that my hope of recovery was about nil. About the first of May I determined to try Dr. Williams' Pink Pills. The result was the dizziness left me, day by day my pains vanished into imperceptibility, and I began to feel myself again. The improvement continued until I was able to follow my business with unexpected vigor. I am increasing in flesh and in the general signs of good health, and I unhesitatingly attribute my recovery to Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines have failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

News Summary.

Lord Salisbury was 67 years of age on Thursday.

Judge Joseph McKenna, of San Francisco, will be Secretary of the Interior in the McKinley cabinet.

There are about 100,000 people destitute in Louisiana as the result of the drought a year ago. This drought withered everything in the hilly portions of the state.

The Indian government has decided to make use of the anti-plague serum, the efficacy of which as an antidote for bubonic disease was discovered by M. Versin, a French scientist.

In the House of Commons, Wednesday, by a vote of 223 to 157, the bill to confer Parliamentary franchise on women passed its second reading. It is not likely it will be advanced any further this year.

Princess Louise, eldest daughter of King Leopold, of Belgium, and wife of Prince Philip of Saxe-Coburg and Gotha, brother of Prince Ferdinand of Bulgaria, has eloped with an Austrian Captain of Hussars.

Emperor William has added a penalty of expulsion from the army to the original sentence of three years confinement imposed upon Baron von Bruzwith, who killed an artisan in a cafe at Carlsruhe some time ago for a fancied insult to the dignity of an officer.

At a meeting of the Spanish cabinet on Wednesday, the ministers discussed for some hours the scheme of reforms for Cuba prepared by Senor Canovas Del Castillo, the Spanish Premier, and Colonial Minister Castellano. The reforms include much broader and municipal and provincial administrative decentralization than the recently formulated reforms for Porto Rico.

The election to fill the seat in the House of Commons for Walthamstow division of Essex, made vacant by the appointment of Edmund Widdrington Byrne, Conservative, to a judgeship, on Wednesday, resulted in the return of Mr. Woods, Liberal, who received 6519 votes, against 6239 for Mr. Dewar, the Conservative candidate. At the last general election the Conservative majority was 2,353.

Hon. Thomas F. Bayard, United States ambassador, gave a dinner in honor of the Prince of Wales, Wednesday evening, at his residence in London. Among those present were Cardinal Vaughan, Lord Salisbury, the Marquis of Lansdowne, Lord Halsbury and Lord Russell of Killowen. Mr. Bayard sat at the head of the table with the Prince of Wales, who was in his most genial mood; upon his right, and Lord Salisbury upon his left. The only decorations of the dining room and table were made up of azalias and lilies of the valley. Mrs. Bayard did not appear during the evening.

Personal.

Rev. J. H. Davis is pastor of the Second Newton Baptist church Newton Upper Falls Mass. He became pastor in Sept. last. This charge is within walking distance of the Theological Institution where he is taking the course.

Notices.

The Queens Co. (N. S.) District Meeting will meet with the Greenfield Baptist church, on Tuesday Feb. 16th, first session 8 o'clock. Our returned Missionary Rev. W. V. Higgins expects to be present at all the meetings, and will give an address. Let all our churches make a special endeavour to be present.

GILBERT KEMPTON, Sec'y Treas.
Liverpool N. S. Jan. 27.

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

The next district meeting of Kings County, N. S. is appointed for Feb. 16th at Ay's Ford. After the reading of reports a paper is expected on systematic giving, and a paper by Bro. Denvers and a consecration service. Bro. Morgan has been recently called to the pastorate of the church, and the Aylesford brethren propose to have a recognition service in connection with the district meeting.
M. P. T. Sec'y.

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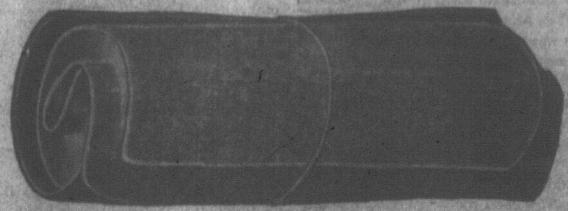
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