

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

{ THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIV.

ST. JOHN, N. B., WEDNESDAY, MARCH 2, 1898.

No. 9.

The United States and Spain. An investigation into the cause of the destruction of the battleship Maine, in the harbor of Havana, is being held by the United States naval authorities. The facts elicited, it is understood, will not be given to the public until the work of investigation shall be completed. So far as is ascertainable from trustworthy external sources, there appears to be nothing to warrant the belief that the disaster was not due to an accident on board the ship. The dignified attitude of the Government and the calmness and patience shown by the people of the United States, as expressed by the more prudent and self-respecting class of the public men and newspapers of the country, are worthy of all praise. Unfortunately the United States possesses a very considerable number of men in public life and of newspapers which are neither prudent nor self-respecting. There is an army of newspaper men whose grand purpose is to produce and publish despatches and articles of a sensational character, which will cause their papers to sell. To them a war-cloud the size of a man's hand is a god-send. It is at once magnified into a gathering tempest, big and black with impending wrath. The talk of war, however baseless it may be, is always sure of catching the ear of the crowd, the bogus despatches alleging proofs of Spanish treachery and the inflammatory articles declaring that war is inevitable are always sure to sell papers. So the despatches and the articles are manufactured according to the demand. There is a large class of politicians too who never lose an opportunity which may be afforded in the course of events to achieve notoriety and to commend themselves to the unthinking by making sensational speeches. There is always a large jingo element in the country capable of being strongly wrought upon by demagogue orators and unscrupulous newspaper writers. The worst of it is that these reckless and self-appointed instructors of the public do to a considerable extent persuade others to believe what they themselves know to be untrue. Thus the ideas of a large proportion of the people on questions of international relations become distorted, an unfriendly and belligerent spirit is developed toward nations with whom it is to the highest interest of the United States to remain at peace, and a public sentiment is created which unscrupulous leaders may for their own petty interests take advantage of to plunge the country into a cruel and disastrous war. There are now apparently a good many men of more or less influence in the United States who have determined to do all they can to bring on a war with Spain. They much prefer, it would seem, to have the Cuban question settled by such means than by any other. Just what influence this jingo spirit will have in the counsels of the nation it is impossible to say. No doubt President McKinley desires to preserve peace. But if the investigation into the Maine disaster should show reasonable grounds for the belief that it was not due to an accident—even though the Spanish authorities were not at all directly concerned in the affair—it is doubtful if war could be avoided. There is no doubt that the United States Government contemplates the possibility of war with Spain at no distant day, and is taking active measures to prepare for it.

Dangerous Conditions. The erratic movements of French troops—or rather of bands of native soldiers officered by Frenchmen—in West Africa, continue to be a menace to the friendly relations of the two nations. That the matter is regarded by the British Government as a somewhat serious one seems evident from the fact that in both branches of Parliament it has received attention during the past week. On a question put by Sir Charles

Dilke to the Secretary of State for the Colonies as to whether a British force in the Lagos Hinterland had been ordered by a French force to haul down its flag, Mr. Chamberlain replied, "with a portentous air" by reading two despatches received a few hours previously from West Africa and declining to comment upon them. One of these despatches confirmed the report that a small British force at Borrea had been ordered by thirty Senegalese to lower its flag, but had refused to do so; the other declared that protests had been exchanged between the rival outposts on the edge of the British settlement of the Gold Coast, and that a French station had been established in a district which had been proclaimed as lying within the sphere of British influence. Mr. Chamberlain is believed to take a more serious view of these West African complications than does Lord Salisbury and other members of the Government, and the reading of these despatches in Parliament is interpreted as an effort to arouse public sentiment on the subject and nerve up Lord Salisbury to adopt a more vigorous policy. The next day the Premier in his place in the House of Lords read a despatch from the British Ambassador, denying on behalf of the French Government any unfriendly intention or the possession of any information as to facts alleged in the despatches presented to Parliament by Mr. Chamberlain. But at all events the French authorities do not appear to have taken any pains to prevent these incidents which are causing irritation. It must be admitted that an element of very considerable danger inheres in the present disturbed condition of affairs within the French republic. The popular mind in France has been worked up to such a pitch of excitement by anti-semitic passion on the one hand and anger at the Government on the other for its bungling, mysterious and arbitrary course in connection with the Drefus affair and the Zola trial, that predictions of a revolution are rife, and it is within the bounds of possibility that the French leaders may conclude that a foreign war offers the only hope of saving the republic from ruin.

Local Government for Ireland. Considerable interest was manifested in connection with the introduction of the Irish Local Government bill in the House of Commons last week. In introducing the bill, Mr. Gerald Balfour, Chief Secretary for Ireland, said that he thought it possible that at first the new order of things might seem to be a failure, but that he believed it would work through such apparent failure to success which would be the beginning of better and brighter days for Ireland. The measure proposes to distribute the local administration between county councils, urban and rural district councils and boards of guardians, the election of which will be by parliamentary franchise, with the addition to the list of electors of Peers and properly qualified women. The qualifications and disqualifications for election as councillors will be the same as in England, except that ministers of religion will be disqualified in the county or district council. The elections for the county and district councillors are to be triennial and all will retire together. The county councils will be the sole rate collecting authority and will control the expenditure. They will also be responsible for dealing with exceptional distress and the county will be responsible for half the extra expenditure. John Morley, Chief Secretary for Ireland in the late Liberal administration, welcomed the bill as being a genuine democratic effort. The Irish leaders Messrs. John Dillon, John Redmond, Timothy Healy and Michael Davitt, spoke in favor of the bill as a whole, but criticised adversely some of its provisions.

The Storm. The severest snow storm of the season, probably the severest for some years, so far as the provinces of Quebec and Ontario are concerned, occurred last week. The storm was also heavy in the northern portions of New Brunswick and Maine. In St. John and eastward the storm was comparatively light, causing little or no delay in the movement of trains. But westward and northward railway travel and traffic has been entirely demoralized. After Monday no mails reached St. John from the Upper Provinces by the way of the C. P. R. until Wednesday night and trains were not able to resume their regular daily service until Friday. On the Intercolonial the condition of things has been no better, and perhaps somewhat worse. The reports from Quebec and Ontario are to the effect that throughout large portions of those provinces the roads are greatly blocked with snow. In Quebec city and neighborhood the storm is reported to have been the most severe experienced in many years. The wind blew at the rate of sixty miles an hour, and while in many places the streets were swept clean of snow, in others the drifts are piled mountains high. On the Lewis side of the river the conditions of things is reported to be worse than in the city, drifts twenty to thirty feet high completely blocking all traffic. A terrible incident of the storm was the avalanche of snow which came crashing down from the cliff near the old Grand Trunk terminus, destroying two houses and killing four of the inmates. Other tenants who had occupied rooms in the house having become alarmed at the prospect of the snowslides, had moved out a few hours before the accident occurred. One of the houses was cut in two by the avalanche above the first flat and the upper storey turned over into the street. Remarkable to relate none of the persons who were in the part of the house thus overturned were seriously injured.

End of the Zola Trial. The trial of M. Zola, who, in conjunction with M. Perriau, of the *Aurore* newspaper, was prosecuted in Paris for alleged defamatory utterances against certain French military officers of high rank, has ended, as it was a foregone conclusion that it would end, in the condemnation of the accused. M. Zola has accordingly been sentenced to a year's imprisonment and to pay a fine of three thousand francs. The statements of M. Zola that Drefus, who was charged with betraying military secrets to a foreign power, was innocent of the crime and was condemned on insufficient evidence, may or may not have been true or capable of proof. But, however that may be, the trial of M. Zola was a wholly farcical business. The whole effort of the court, with the military authorities and the Government at its back, was to prevent any inquiry into the merits of the evidence on which Capt. Drefus was condemned, the presiding judge ruling out any questions which would involve any reconsideration of the matter. Officers of high rank in the army refused, with the approval of the court, to answer the questions of M. Zola's counsel, and instead addressed inflammatory appeals to the jury. There seems to have been a considerable minority of the people who sympathized with Zola's arraignment of the military authorities and strongly resented their despotic assumptions of power, but the large and noisy majority, actuated by anti-Semitic passion, bitterly and incessantly denounced Drefus, not because they had any evidence of his guilt, for they had none, but because he was a Jew. During the trial the life of M. Zola was repeatedly in danger. If he had been acquitted, there would doubtless have been rioting, perhaps revolution in France.

Sights and Sounds in India for Boys and Girls in Canada.

DEAR GIRLS AND BOYS:—What a tall telegraph pole! Look at the top of it. It is crowned with a mammoth bouquet of broad, clean, green leaves. It is holding this ample posy up to the clouds, as if to present it in adoration, to the King of heavens. Indeed, its emerald fronds look as pure as the blue sky itself. This is not a telegraph pole at all. It is a palm tree. This kind is called the Palmyra palm. With the exception of this colossal tuft at the top, it has no more foliage than a telegraph pole. Each leaf is a whole branch, in itself. This kind of a leaf is called a "frond." These fronds are, perhaps, the cleanest things in India, for they float in the air, far above the dust of the pagan earth and the tread of heathen feet. One of the sounds that you may hear when you come to India will be these fronds, rattling together in the breeze; for the palm holds its head above the tops of the other trees, so that the winds sweep upon it in full force. A hawk with broad wings, and white head and breast, has just alighted upon this one with a crash like a box falling upon a pile of stiff brown paper. When an eagle alights upon a palm you can hear the fronds rattling sixty rods or more away. I am only judging the distance from memory; but I never saw a vulture light upon a palm without hearing the crash of the commotion cause by his arrival.

Here we are, encircled by rows of these lofty palms. Our camp is an old Indigo factory. It has a tile roof. A number of the tiles have slipped out of their place and lie upon the ground, crushed by their fall into countless crumbs. Big, black bees buzz about the door and hum in the blaze of the noonday sun. The Telugu brothers who are with me are Tathayya, Gurrayya and Easwarrow. Within a radius of three miles are ten villages, full of men, women and children, to whom we have come to preach the gospel. If you stand in the east door you can see over the tops of the palms in the southeastern sky, ten or twelve miles away, the snowy clouds that hang over Bimlipatam. I am looking for a coolie, with a basket of provisions and a letter from Mrs. Morse, and, lo, here he comes.

Amongst the packages, brought by the coolie is a paper called "The Madras Mail." Let us read it. It brings news about the war on the Indian frontier, about the plague in Bombay and Poona and elsewhere. Here are telegrams from all over the world. But one short item catches our eye and has more interest for us, just now, than all of the others. It announces that the "S.S. Oriental" has left Aden, and is expected to land at Bombay early tomorrow morning. This is the ship on which Bros. Higgins and Hardy and Miss Archibald are coming. Hurrah!

I am spinning along towards home. Did I say spinning? Not yet. There are three miles of rough country to cross before reaching the road. The bicycle and the rider take turns carrying each other until we strike fair sailing. To go around by the road the distance to Bimil is about fifteen miles. The wind is against us, the sun is low in the west and there is no moon this evening. But joy makes a good steam engine and my wheel tries a race with the sinking sun. A small, black cow is grazing on the side of the road. She sees nothing, until the phantom wheel is upon her. One-leap takes her across the ditch, and she bounds over the rocks like a wild reindeer, as if a tiger were after her. But the bicycle and I must rush along. Across a brook, which has no bridge, over four more miles of road, across another brook that has no bridge, out upon another and a better road, five miles more, and the sun has won the victory. Night falls upon the road and upon the fields. These thick shade trees, which hang over the road in some places, are just what we need in the daytime, but in the night they often hide the light of every star, and bury the traveller in darkness, so dense that he cannot see his hand before him. I have no lantern with me and there are still six miles to go. There are short cuts to make, bullock carts to meet, whose drivers are asleep and never wake up to turn out until you get by. There are deep ditches and holes along the side of the road, and bridges over rocky wadies. Committing my way to Him, in whose sight the night shineth as the day, I find a safe path through the darkness to the Mission Bungalow at Bimlipatam. "I will trust and not be afraid."

This is Thursday afternoon, two days before Christmas. A spin of sixteen miles toward the north pole brings us to the gate of the Vizianagram Mission House. A telegram had come stating that our missionary party hope to reach Vizianagram R.R. Station this Thursday evening. The station master had assured Mr. Gullison that passengers from Bombay cannot possibly make connections so as to reach Vizianagram on the half-past eighteen o'clock train. He said that we need not expect our friends until the train came that was due at twenty-four o'clock. Nevertheless, we were unable to keep away from the station, and when the engine came steaming in we were on the platform. We looked into all the cars, but could not find them. Then we turned to come away, having given up seeing them that evening until midnight. Suddenly there was a rush behind us and a sound of familiar voices. We turned around and lo, there, as if they had just dropped down from the stars, were Mr.

Higgins, Mr. Hardy, Mr. Archibald and Miss Archibald. Mr. Archibald had gone down as far as Samalocotta to meet his niece. The train did not seem to be in a hurry to go, and we had about half an hour to talk about everything. But now the bell is ringing "All aboard." Mr. Hardy, Mr. Archibald and Miss Archibald get on the train to proceed to Chicacole, while Mr. Higgins accompanies us to the Vizianagram Mission House. It seems so natural to see Mr. Higgins in India again that I can hardly believe he has been home at all. We sit around the table with the Vizianagram missionaries, and if you want to see a happy family come and see us, as we rejoice over the safe arrival of these three fellow-workers. All have so much to say and so much to ask that the evening is gone before we know it, and the Rajah's gong strikes twelve.

On Friday, the day before Christmas, Mr. Higgins comes to Bimil. Mr. and Mrs. Gullison and Mr. Sanford also come and spend Christmas, with us. It is a glorious day and reminds us of the great Christmas which God gave us, last year, when Mr. and Mrs. Gullison, Miss Harrison and Miss Newcombe landed on this shore. Sunday morning, Mr. Higgins is preaching for us in Telugu. It is surprising to hear him speak so freely, in spite of his two years absence from the country. It is a grand thing to have him back again, all ready for work. "The harvest truly is great, but the laborers are few."

These three missionaries have brought a world of encouragement with them. There is nothing here to pay them for what they have left behind, but the smile of their Master. I know that my Redeemer liveth, for He lives in them. What does the coming of these missionaries mean? It means that we have three more fellow-workers in this great vineyard. We have three more to help preach the gospel to these boys and girls, these men and women. We have three more to help train our Telugu brothers and sisters, in the nurture and admonition of the Lord. We have three more to encourage our hearts and quicken our zeal, by their presence, their words and their deeds, three more children of God, in the midst of the children of Beelzebub. And their coming means more than this. It means that the Telugus are not forgotten in the dear home land. Their coming brings a flood of sympathy from the shore which they have left behind. They have left their country, their kindred and their father's house, that the kingdom of heaven might come with power amongst the Telugus. This helps us to realize that there are many beside ourselves who love the Telugus and long for their salvation. It shows us that you are with us. More than all, it shows that God is with us. It means that God has set his love upon the Telugus. Their coming means that God has been preparing them all their life for this work, even before they knew it themselves. And we believe that He is preparing many others for this same work, whether we know who they are or not. Indeed, they may not know it yet themselves. God's sending these missionaries means that He has an elect people here whom He is going to bring into His fold, even though now they may be serving dumb idols. He is going to bring them out. He has sent these missionaries after them. We thank God and take courage. As I close this letter Mr. Hardy and his munshi are hanging away at the Telugu. He is fighting it with a vim that is sure to conquer. He has already learned the lesson, that we may even study Telugu in the name of the Lord Jesus and in the power of the Holy Spirit.

Sincerely yours,
Bimlipatam, India, Jan. 12. I. D. MORSE.

McGiffert's Apostolic Age.

BY D. A. STEELE, D. D.

The above volume has already received a notice in these columns. But a more extended consideration may be allowed, inasmuch as it is an extra good piece of work, and also typical of the present manner of dealing with the early records of Christianity. "Work," we say, and wisely, for to write one chapter would tax the strength of some men. It is not an old time history of the dry-as-dust order, but a comprehensive study of all the sources of our knowledge of the first century of the Christian religion and of the growth of the views and beliefs expressed in the New Testament and contemporary records lucidly set before us. It is a calm recital of the wonderful story of the founding of the kingdom, and of the way in which it spread.

THE CLEARING OF THE MIST.

Our author dwells on the dawning of light upon the minds of the apostles as to the true nature of the mission of Jesus. It took time to apprehend Him as Messiah, and to see that He was not to set up an earthly kingdom. There is clear statement, also, of the gradual discovery of the church that Jesus was not to return immediately. This was the hardest lesson to learn, indeed the Paulus has been a source of perplexity ever since. There are several references to this engrossing subject, and the manner of dealing with it is at once informing and fair.

P. 252, in speaking of the second letter to the Thessalonians, the author says: "It is clear that though he (Paul) believed that the consummation was not far distant, and apparently expected to witness it himself, he was nevertheless convinced that an interval of greater or less duration must elapse before the end came."

But really the first impression concerning the return of Jesus was incorrect, and, moreover, the disciples for some time thought of a carnal kingdom. We quote

again as explicative of the early view of the longed for return of the Lord. Note p. 63, "Looking to the future as the disciples were for the consummation of the kingdom and for the complete fulfilment of Messianic prophecy, they must inevitably feel less interest in the life of Jesus on earth than in His future advent. The life which they had witnessed was only preparatory, not final, and had value chiefly in its relation to days to come. Thus is explained the remarkable fact that for a long time the significance of Jesus' earthly life was almost entirely overlooked."

Is not the mistake indicated in the above made by some modern disciples? The grand emphasis of Christianity during the dispensation of the Spirit is on what Christ did at His first advent. Our Lord's last addresses clearly point to this (Luke 24:47) "that repentance and remission of sins should be preached in His name unto all the nations," and to this main end they were to be clothed "with power from on high;" "Preach the gospel to every creature, and lo! I am with you all the days until the end of the world." We do not mean to depreciate the second advent, for that holds its appropriate place, but the main stress, it seems to us, at present must be on the Atonement for sin made when the Messiah was in the flesh.

LITTLE LIBERTIES.

We have in "The Apostolic Age," specimens of the free manner in which the modern scholar greets the plain statements of the New Testament. As illustrative of this point pp. 49, 50 in dealing with "Pentecost and the earliest evangelism," Dr. McGiffert shows his independence of received views by insisting that, "It was not the birthday of the Christian church . . . for the Christian church was in existence before Pentecost . . . Pentecost was a day on which the Spirit of God manifested Himself through the disciples as a power for the conversion of others. It was the inauguration of the evangelistic activity of the Christian church. . . . It was not the coming of the Spirit, but the testimony of the disciples that constituted the great central fact of the day." Is this in accord with the narrative of Luke?

Now let us see how our author further treats the statements of the historian: "But in accordance with his general conception, the author of the Book of the Acts finds the chief significance of Pentecost in the descent of the Holy Spirit whom he regards as not given till then." So our author's view is not that of Luke. Moreover, in treating of the tongues in which the apostles spoke at that great inaugural service, our brother does not agree with Luke. He classes the speaking at Pentecost with the gift of tongues so much set by in Paul's letters and says:

"It was apparently this 'gift of tongues' with which the disciples were endowed at Pentecost, and they spoke, therefore, not in foreign languages, but in the ecstatic, frenzied, unintelligible, spiritual speech of which Paul tells us in his first epistle to the Corinthians."

How were they understood, then? and how did every man hear in his own native language? are the queries that come to a plain man. But here again Professor McGiffert in a long note intimates that Luke's idea is different from that which he has so carefully stated: p. 52 n. Luke "evidently supposed that the disciples used foreign tongues, for he took pains to emphasize the fact that those present heard them speaking in the languages severally native to the auditors."

It is also insisted at some length that Luke misinterpreted this part of the Pentecostal phenomena. The view above presented, that the disciples did not speak in foreign languages, has been argued before, but that Luke should not understand, and should misrepresent the phenomena, is something we are quite unprepared for. For our own part, we will stick to Luke. These are specimens of the freedom with which the narration of events in the Acts is treated. All through the reader is brought to a stand by questionings of a similar kind. This is the bane of modern interpretation. The commentator must be wiser than the inspired writer. His opinion overrides the plain statement of the narrator. We in the Provinces are not prepared to take issue with the sacred writers; but unhesitatingly accept their narration of events.

OTHERWISE GOOD HISTORICAL INTENTION.

Our author insists that the first Christians were not liberated from their Jewish modes of thought, and from a close interpretation of the record in the Acts of the Apostles he makes out his case. He is quite right here. They were in bondage to the letter for a long time. While he gives Peter and others credit for their admission of Gentile converts, it must, however, "fairly be doubted whether the idea of eating with Cornelius and the other Gentile converts presented itself to Peter." "The outpouring of the Spirit [on the occasion of the conversion of Cornelius] . . . did not necessarily mean that a Jew, because he was a Christian, had a right to violate the *kabine* law."

"That they admitted that it was lawful for a Jewish Christian to break bread with his Gentile brethren, or, in other words, to disregard the Jewish law, in any particular, must be unequivocally denied." The disciples did not see in the conversion and reception of this Gentile, "the ultimate abrogation of the Jewish law, or the rise of

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a Christian charity in which that law should have no recognition. It was certainly not their belief that the law was any less divine, any less binding, any less permanent, than they had hitherto thought it." Paul, by his keen perception, is the man who first sees the true inwardness of the gospel inclusiveness; all men are equally sharers of the Divine promises, and what is vastly more, all are equally freed from Jewish observances.

A QUESTION OF OUR OWN.

A question not dealt with by the professor intrudes itself just here: Did not the Gentile and Jewish converts together partake of the Lord's Supper? And would not that operate to break up the caste-feelings of the Jewish Christians? If they together ate and drank the emblems, would not that finally lead to their eating any meal in common? This suggests itself to us as one of the underlying ideas of the "communions," as instituted by our Lord, and must have had its influence in breaking down the exclusiveness of the Jewish Christians.

In other numbers of the MESSENGER AND VISITOR we shall take the opportunity afforded by the appearance of this work—accredited as it is by the dominant school of modern theology, and forming one of the volumes of the International Theological Library—to examine the position ad report to our readers the results of our survey. Amherst, N. S., February, 1898.

Rev. Shubael Dimock.

A sketch of his life by his grandson, Rev. Joseph Dimock; republished by request from the Baptist Missionary Magazine of September, 1836.

Shubael Dimock was born in the State of Connecticut, then a British province, about the year 1708. He was of the Standing Order, or Congregationalist, and obtained hope in the Saviour when young. He was brought up by his grandaunt, who was a deacon of a Congregational church, and was, therefore, taught all the rites and principles of that denomination, and after he experienced the power of religion, he united with the church and observed all its forms. He resided in Mansfield, Windham County.

Mr. Dimock was united in marriage to a Miss Hovey, by whom he had two sons and one daughter, after which she died. He was subsequently married to a Miss Marsh of the same province, by whom, I think, he had eight children, two of whom died young. Death again snatched his consort from his embraces; she died in Nova Scotia. Some time after, he was again married to a Mrs. Marsters, a widow, by whom he had one son. He died May 24th, 1781. He was of small stature, quick in his motions, and very persevering in the small circle in which he moved.

But that which most distinguished him was his decidedly religious principles. He took a warm interest in what is called the Separate revival in New England, in the time of the great religious excitement in that country, and was much opposed by the ruling party. He prayed and exhorted in their Separate meeting, but was taxed to pay to ministers whom he never heard, and whom he could not conscientiously support. I am not sufficiently acquainted with all the grounds of dispute between the Standing Order and the Separatists, to specify them. I know one controverted point with them was respecting qualifications for the ministry. The Standing Order contended that a man of moral habits, good acquirements, or thorough education, without the renewing of the Holy Spirit, might be a successful minister of Christ; the other maintained that God called his friends to that work, and not his enemies; that education, though good in its place, could not make a minister of Jesus Christ.

This was warmly disputed in a public debate by Rev. Mr. Salter, and Rev. Mr. Hovey. After Mr. S. had, in an elaborate speech, endeavored to prove from Scripture, especially the case of Judas, that the special grace of God was not necessary to entitle a man to membership in a church, or to a ministerial office, Mr. H. replied: "Mr. S. has placed a chair in the church of Christ for Judas, and now, if he wishes to sit in it, he is welcome to do so; but for my part I do not wish for such a seat myself, therefore cannot conscientiously encourage others to fill so fearful a situation." He said he was of the opinion of Mr. Whitfield, "That a faithful ministry is among the greatest blessings the Almighty has been pleased to bestow on his people, but an unconverted ministry is one of the greatest curses to which a people are doomed."

But, as Mr. Dimock would not pay his rates, they were sued for, except when his wife would pay them, to save any valuable article from the officer. He and many others were frequently sent to jail, or whipped for their contumacy in preaching Christ, or encouraging separate meetings. I recollect to have heard him relate a circumstance concerning a person, perhaps himself, who had held a meeting in Mansfield, and in the time of worship an officer came with a warrant to take the leader of the meeting to Windham jail. When service closed, he read his warrant, and asked him if he would go to Windham with him. He said he had no call to go to Windham that he knew of, but said, if the officer had any duty to do, he must attend to it—that he should not resist him. The constable obtained help, and set the prisoner on a

horse which had been provided for that purpose. The officer then asked him if he would guide the horse. He told him he would guide him to his own house if he would allow him, but that he had nothing to do in that kingdom, and therefore could not, in conscience, guide the horse one step in compliance with that warrant, which was persecuting the cause and people of God. The officer then got on the horse behind the prisoner, and guided the horse to Windham. While proceeding on their journey the prisoner availed himself of the opportunity of addressing the officer so closely on the subject of religion, that it was thought, for the time being, the officer was as much a prisoner as the real one, and that he felt as desirous to be released. I do not recollect how long he was kept in prison.

But the Ruling Party was so intolerant, and Mr. Dimock, with many others, so harassed by fines, imprisonments, whippings, &c, that they thought as they were persecuted in one place they would flee to another, and soon after removed to Nova Scotia.

He here found a place in which, notwithstanding the hardships of settling a new country, he could, in a spiritual point, sit under his own vine.

This removal took place in the autumn of 1859. When he came to Newport, N. S., a few pious persons gathered round him to hear him preach, and sustain the cause of religion, and witness to the truth. Here he continued during the life of his second wife; after his third marriage he removed to Falmouth, where he found a few pious persons, but religion was in a very low state. After some time he removed his family back to Newport, where his eldest son lived. He continued preaching in Newport to a small congregation of people in private houses.

About this time two brothers by the name of Sutton, Baptist ministers, visited those parts alternately, or together. The Lord was pleased to bless their ministry to a number of souls, which greatly strengthened the people of God, and inspired with holy vigor the ardent soul of this messenger of peace.

Shortly after the last visit of the Suttons Mr. Henry Alline, of Falmouth, was converted, and was powerfully exercised about preaching. He soon after began to preach, which increased the zeal of professors of religion in a good degree.

Mr. D. did not agree with all the peculiarities of Mr. Alline's creed, yet he looked upon him as an eminent instrument in the hands of the Almighty to call sinners to repentance. After this, a number of Christians of different ages were formed into a church, called the Church of Falmouth and Newport, consisting of Congregationalists and Baptists. The church met once a month for communion. Mr. D. and his son Daniel generally attended the monthly meetings, summer and winter. He was so opposed to the scriptural ordinance of Believer's Baptism by immersion, that when his son Daniel was exercised on the subject, and desired to be baptized, he would not consent to it. Daniel, therefore, deferred it until he was twenty-four or twenty-five years old, at which time he freely consented. Subsequently, when nearly seventy years old, he was baptized himself, by his son, who had been previously ordained as a Baptist minister.

When Mr. D. was first exercised on the subject, he tenaciously clung to the arguments which are resorted to by Paedobaptists. When he was driven from Scripture, he flew to reason, and would frequently draw conclusions and premises like these: "That God was a God of mercy, and would not require immersion in such a cold country;" "That so many of the martyrs that sealed the truth with their blood could not be mistaken;" and "Would the Lord own, support, and grant them his presence, in error," and also, "That he had enjoyed comfort in offering up his eldest daughter by baptism." [sprinkling.] The circumstance made such an impression on his mind, that it was his most powerful argument to combat, and the last one he gave up. But the Lord discovered to him that it was leaving the unerring standard of Truth, and trusting to very fluctuating and dangerous criterions. He saw now that God had been pleased to commune with his people over many imperfections, and many wrongs, and that God has never given up his prerogative, nor made his conduct towards his people a rule for us to walk by, but has given us the Scriptures, by which to walk. He now said, "If God was pleased to make it the duty of his people to offer their children up by faith and prayer, and if he was pleased to own the faith he gave, and to pass by my superstition, I see no reason why I should make an ordinance where God has made none." He could no longer live in disobedience to so plain a command. He was baptized by his son in the River Kennetock. He preached a good while in connection with his son, one preaching in the morning, and the other in the afternoon. Put at last his age and infirmities disqualified him.

When he became too feeble to leave his own house, he had meetings appointed there. He often used to address the congregation, sitting in his arm-chair, so warmly and affectionately, that they would be melted down to tears. His addresses were generally made of solemn appeals from the word of God to the conscience; of the turpitude of sin,—the unreasonableness of neglecting religion,—the shortness of time,—the vast concerns of eternity,—the sweetness and sure support of religion to the believer.

Sometime in the autumn of 1780, it was evident that he was fast hastening, by a hectic cough, and decay, to his dissolution, and looked forward to it with the utmost composure.

About this time he began to keep a diary, which continued till within a short time of his death. But this, with all the rest of his papers, was destroyed when his son Daniel's house was burned, soon after the death of the subject of this memoir. Some passages, still fresh in memory, are as follows:—

"This day I have been calling to mind some passages of my life, and have great cause for humility,

repentance, and self-abhorrence, and great reason for thankfulness for many deliverances, but above all, for deliverance from sin and temptation—for God's love and a Saviour's blood—for the consolations of the Holy Spirit, and hopes of eternal glory. 'Bless the Lord, O my soul, for his goodness, and for all his wonderful works to the children of men;' and for his superabounding grace to me and mine. What was I, or all my father's house, that the Lord should deal thus graciously with me? How does it behove me to shake myself from the earth, and all the things of time, and live only to God, what time I remain here! I find the pins of this earthly tabernacle are loosening—the clay walls are crumbling and falling down. Oh that my heart may be much on the 'house not made with hands!' Had a sweet and refreshing season in secret, and in family prayer."

At another time he writes:

"This morning awoke in a gloomy state of mind. Could fix my mind on no subject for meditation; my mind did not seem to be led into the Scriptures—my cough troublesome—tried to bring death and judgment near—to examine myself concerning my hope—had no doubt of my personal acceptance with God, but Oh! how stupid and barren is my heart! The family sang a hymn, and read a chapter in the Bible. I engaged in prayer—felt some intercourse with heaven. 'How long shall I sojourn in Meshek, and dwell in the tents of Kedar?' I would say with Job, 'I would not live always, I have no continuing city here, the day is past and gone.' 'Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon!' 'Why should the bride appear like one who turns aside to paths unknown?'"

Another day he writes:

"Today I feel confidence in the promises of God. 'The foundation of God stands sure; the Lord knoweth them that are his. With him I trust my cause.'"

Nearly at the close of his diary he writes thus: "This morning I awoke about the dawn of day; my meditations of divine things were sweet. 'Before I was aware, my soul made me like the chariots of Ammidab.' The harmony of the divine attributes in the economy of redemption, so overcame my soul—so captivated my mind, that wonder, love, praise and joy, overwhelmed me. I knew my time was short, and I hoped very short. My enraptured soul could say with more assurance than ever, 'My beloved is mine, and I am his.' He was the gift of the Father for me, and to me; he hath given himself to redeem me from the curse; and the Comforter, the Holy Spirit, hath revealed him in his mediatorial office. O what love! what wisdom! power and sweetness! 'And he is mine!' yes, he is mine! Could I call all the world, all kingdoms, honor, wealth, power, pleasure, my possessions,—oh how contemptible!"

"I'd part with all the joys of sense,

To gaze upon thy throne;

Pleasures spring thence, forever mine,

Unspeaking, unknown."

"My cough, raising blood, and shortness of breath, are pleasant omens to me of my departure being at hand. Yet I feel willing to wait my heavenly Father's time."

These are specimens of what his diary contained for two or three months previous to his death. But toward the close of life, he seemed wholly detached from the world, and his conversation in heaven.

On the afternoon before his death, all his children and their partners, except his son Shubael, were providentially at his house, to see him; and about two o'clock, as he was sitting in his chair, conversing in his usual strain, he paused for a moment, and then said very calmly, "I do not wish you to be alarmed, but I believe I am dying. I feel a strange alteration in me." His son Daniel felt his pulse, and said that he did not know that he was just dying, but that there was a great change in his pulse.

With the greatest calmness and composure he now gave his dying counsel to his wife, and all his family;—told Shubael's wife to say to him, "You will see your father no more in this world. Tell him from his dying father, to prepare to meet me at the bar of God; tell him this is a delusive, ensnaring world; that its smiles are dangerous; that 'one thing is needful,'—a portion in Christ; tell him it was that supported me in life, and now makes death easy and pleasant to me. I leave him and all my family with the Lord. May they seek the Lord while he may be found, and call upon him while he is near."

He said he might be mistaken as to his immediate dissolution,—that he was quite relieved from that deathly feeling which he felt awhile before, but the tranquil state of his mind was not changed. His countenance and words spoke the serenity and inward peace of his mind. His strength of voice, and wonted vigor of body and mind, were so restored by night, that it was thought he might continue some time. His children went home—he walked to his bed, and his family went to rest, except a step-daughter, who sat by his bed-side. He appeared to sleep sweetly, till he breathed no more; and the family and friends were called before morning to see his breathless corpse, and, in their contemplations, to follow his departed spirit to those mansions prepared for the righteous, and in which for years he had desired to be.

A sermon was preached on the occasion of his death by the Rev. Nicholas Parsons, a Baptist minister in Horton.

Mr. Dimock's preaching talents were small, but he had a particular gift in prayer and exhortation. The holy freedom with which he poured out his soul at the feet of the Saviour, was such a tide of holy breathing, as often drew all who engaged with him into the same heavenly stream. I now make use of the language of others, though I often felt the power of his exhortations and prayers, condemning me for sinfulness, and causing me to fear that I should never obtain that religion which I believed him to possess. I recollect to have heard the Rev. Henry Alline once say to my father, "Come, Bro. Dimock, let us go and spend the evening with Father D. I want to hear him pray. I often think, I never heard any person pray who looks so directly into heaven, and leads others with him as he does. I sometimes have felt so small, I never wanted to think of myself or hear myself again. I expect we shall not hear him much more on these shores of time, for he will soon get home. Yet I may get there before him, but if I do, I think it must be very soon."

He died May 24, 1781, aged seventy-three years. He left four sons, six daughters, and a widow. All but three of his children had families. O that their latter end may be like his!

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

TERMS } \$2.00 PER ANNUM.
 } \$1.50 IF PAID IN ADVANCE.

S. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 92 Germain St.

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Mr. Moody and Prohibition.

The anti-prohibitionists of Canada are not likely to lose sight of any incident which affords the promise of help to their cause at this time or to fail to make the most of any words spoken by men in influential positions, which can by any means be interpreted for the comfort of those who are interested in maintaining the liquor business. The use which some papers are making of certain statements of Mr. Dwight L. Moody, made recently in an interview with a representative of the Montreal Witness and published in this paper, show quite plainly what influences are at work in certain quarters, and also illustrates the method of argument which the defenders of the liquor interest are using in its behalf. Mr. Moody's remarks in the interview were characterized by his accustomed terseness of speech. They occupied but little space, perhaps a third of a column of the ordinary daily paper. But the papers which wish to use the incident to bolster up the rum business are very careful not to print in full what Mr. Moody said. A couple of sentences separated from their connection are given in such a way as to suggest the conclusion that the distinguished Evangelist, like Principal Grant, of Kingston, is on principle opposed to prohibition. This, as anyone who has read Mr. Moody's remarks as reported in the Witness knows, is far from the fact. Mr. Moody accepts the principle of prohibition. He accepts it heartily in the form of local option. He has evidently no sympathy with the position of Dr. Grant that a prohibitory law is wrong in principle and its results practically evil if enforced. His opposition to a prohibitory law is founded on the belief that in large cities, such as Chicago which he instances, such a law could not be enforced. His acceptance of local option argues that wherever there is a sufficiently strong sentiment in favor of prohibition it should receive the sanction of law. Mr. Moody would not favor a prohibitory law for the State of Illinois, because it would be quite impossible to enforce such a law in Chicago. A prohibitory law which is a dead letter, so far as the cities of a country are concerned, Mr. Moody believes it would be unwise to enact. If he considers the enactment of a general prohibitory law for this country to be unwise, his opinion is no doubt based on the assumption that such a law would not be enforced in the cities. But if it can be shown that, in putting a whole country under a prohibitory law, the conditions for its enforcement are made so much better than when it is applied to a single state or province that there would be a good prospect of its becoming effective for the suppression of the traffic even in the cities, then Mr. Moody's objection to a prohibitory law, so far as the case of Canada is concerned, would fall to the ground.

Mr. Moody is generally admitted to be a keen observer of men and things and a man of great shrewdness and strong common sense. Few men too can have had better opportunities for observing the results of the liquor business than the great Evangelist. What he says on this subject will naturally attract attention and receive the respectful consideration to which it is entitled. This is a reason why his position on this important question should be rightly understood and fairly interpreted. There seems to be good evidence, however, that he has not given to this subject as careful attention as he has to some others. In speaking to the representative of the Montreal Witness, Mr. Moody instanced Vermont as a local option state and remark-

ed upon the effective character of the prohibition which obtained there as compared with the condition of things in the cities of Maine. The illustration was certainly an unfortunate one for Mr. Moody for two reasons, both of which are involved in the fact that Vermont has a general prohibitory law.

Jesus and the Sabbath.

The dwarfed and impotent character of Jewish rabbinic teaching is perhaps in nothing made more manifest than in the narrow literalism and hair-splitting casuistry with which it interpreted the Sabbath law. The bigotry of these teachers, their slavery to literalism and tradition, had so dwarfed their religious natures and made them so incapable of large and just conceptions of man's relation to God that they seem to have lost sight entirely of the grand underlying truth that the Sabbath was made for man; and in their hands the Sabbath had become an instrument of religious tyranny, a fetter and a chain upon men's souls, rather than a helpful condition of spiritual life. In strongest contrast with the pettiness and inanity of much of the rabbinic teachings stands our Lord's interpretation of the Scriptures, in its large sanity and its divine illumination. He is as one who enters a long shut chamber, filled with dust and cobwebs, and, flinging wide its doors and windows, lets into every musty corner of it the sweet, fresh air and the pure sunlight of heaven.

When the Pharisees complained to our Lord that his disciples, in rubbing the ears of corn in their hands, as they passed through the grain fields, were breaking the Sabbath, his reply to them involves, as we understand it, the underlying principle that neither the Sabbath nor any other formal ordinance of religion is to be so interpreted and enforced as to interfere with the satisfaction of men's reasonable wants. The law that forbade labor on the Sabbath was not, like the law that commanded love to God and to men, always and everywhere authoritative. It was not *per se* a sin to do any work on the seventh day, for the priests in the temple labored on the Sabbath and were held blameless. Religious ordinances made for the good of God's children must not be so interpreted and enforced as to vex or injure those whom they were intended to bless. Thus David and his followers when they were an hundred had eaten of the shew bread which, according to the letter of the ordinance, it was not lawful that they should eat. The Sabbath was made for man. There was the great underlying fact, and the law must be interpreted in accordance with that principle. The Sabbath was intended to bless man by helping him to a fuller, richer religious life and by promoting his physical, intellectual and spiritual well-being. The spirit of every law is more important than its letter, and, in the sight of God, mercy is always preferred to sacrifice.

But if the Sabbath law properly interpreted did not forbid acts of necessity, still less could it be interpreted to forbid acts of mercy or compassion. Jesus was perhaps willing to endure hunger rather than offend the Pharisees by what he knew they would regard as an infraction of the Sabbath law, for in the matter of plucking the ears of corn, it was against the disciples only that the complaint was made. But Jesus could not forbear to perform an act of love when the case of some suffering or helpless one appealed to his compassion, and it was because his enemies knew this that they waited with malicious interest to see what he would do to the man with the withered hand. Once at least before this he had drawn upon himself the enmity of the Pharisees because he had healed a man on the Sabbath. It was in Jerusalem at the Bethesda pool that Jesus had seen a poor fellow, who for many years had been a cripple, and, perceiving that he had faith to be healed, he had spoken at once on the Sabbath day the healing word, bidding the man take up his bed and walk. That act had brought upon Jesus the fierce enmity of the Jews and whenever in his ministry such an act was repeated it served to embitter their hatred. But though it became more and more evident that these acts of healing on the Sabbath were arousing against him a hatred which could be appeased only by his death, he could make no concessions here. On no day of the week could he shut his eyes to the fact of human suffering, or turn away from the cry of any wretched man or woman. There was something greater than the Sabbath, and that was the divine love finding

expression in the Son of Man. The law of love is eternally supreme, and so it is always lawful to do good on the Sabbath. There has never a day dawned on the world too sacred and holy to be filled with deeds of love and mercy.

The Son of Man is Lord of the Sabbath. The Sabbath is for man's sake. God did not first ordain the Sabbath as the chief end of creation and then make man to fit into that plan as a subordinate consideration, as some modern people, as well as the ancient Pharisees, seem to think. God has given to the Christian world the first day of the week, as a day of rest and worship and religious activity, as truly as he gave the seventh day as a Sabbath to the Jews. Christ has given to his people a Sabbath which is not a rescript of the Mosaic ordinance, but which harmonizes with the larger, freer spirit of Christianity. If rightly conceived and observed, it expresses more of the positive spirit of the Christ. It is a day in which emphatically it is lawful to do good. A day in which the love and power of Christianity should find large expression. It is not for Israel only but for the world. It speaks not of a finished creation only, but of a finished redemption. It points to the glory of the resurrection and the power of the world to come.

Editorial Notes.

—Our Baptist brethren in Maine, we are pleased to note, are meeting with encouragement in the prosecution of their educational work. They had recently completed a subscription of \$50,000 as an addition to the funds of Colby University, thereby securing a grant of ten thousand from the American Baptist Education Society. And now it is announced that Hon. Chester W. Kingsley, of Cambridge, Mass., a member of the board of trustees of Colby has offered to the college, under conditions which it has been found possible to meet, a gift of twenty-five thousand dollars. Colby is certainly to be congratulated on the enlarged usefulness which these substantial additions to its funds make possible.

—Mr. Moody is asking for the prayers of all Christian people on behalf of the eight days mission which he purposes to hold in the Grand Central Palace, New York city, March 13-20. It is the intention to hold meetings morning, noon and night. The building is a very fine one for the purpose, its main auditorium having a seating capacity of 7,000, and there are two smaller halls on the same floor that can be used for overflow and enquiry meetings. The situation of the building too makes it convenient of access to a very large number of people. With the blessing of heaven upon the meetings, Mr. Moody hopes for excellent results. He asks that prayer be offered that God may endue with power all who shall preach or deal with enquirers and those who shall lead the singing, and that he may incline the hearts of the people to receive the gospel gladly.

—It is a great enterprise which the Wesleyan body of Great Britain is undertaking, that, namely, of raising a fund of a million pounds sterling to celebrate the beginning of the new century, now so close at hand. It is proposed that the money shall be expended largely in the erection of Methodist Central Halls in London and the other large cities in the interest of missionary work and education. "Few things," says the British Weekly, "are more helpful than greater visibility, and it is desirable that in London especially there should be more Nonconformist buildings that would force themselves on the public mind. Nonconformity must address itself to middle-class education in a manner not attempted—hardly dreamed of—yet."

—The Outlook does not believe that the pessimistic assertion, heard every now and then, that the race of great preachers is dying out, is justified by facts. "The call of Rev. Charles E. Jefferson to the Tabernacle pulpit, New York, the immediate mention of the Rev. Hugh Black, of Edinburgh, as successor to Dr. Hall, show that such pulpits are not peculiarly difficult to fill. When Dr. Dale passed to his rest, Rev. J. H. Jowett was prepared to take his place and carry on the work of Carr's Lane Chapel as efficiently as it had been administered by his distinguished predecessors. Every one familiar with the younger preachers of the United States knows that there are as many men of the first rank of preachers under forty as over." In this connection mention is made of the Rev. R. J. Campbell an English preacher in

the Congregational bell is a young man to be preaching in Leeds a congregation likened to the audience in the equal of Macaulay's people of the to say, "His wife."

—The Methodist brethren their brethren Century fund by the denominated Toronto, and Potts, Education in Canada, has proposed that a grand effort to tury by raising promotion of Dr. Potts and there should this enterprise 250,000 Methodist a dollar per hination would Potts thinks appropriated Superannuated educational vferences to be endorse the s can raise a m their denomin edly able to matter for the inces, with its for which Pro absolutely ne tional work.

—The Methodist meetings of Union, the Publication, year in Rochester the twelve I Advocate ren that the Ann chester, which bility and be and the Theat attract a large

St. Martin.

DEAR EDITOR: I hope to see you hopefully in re den we have s are saying we c by the commit two-thirds of o Book of 1897 The pastors cheered us with tive churches. assigned quota cheerfully than agitation. A b my mind for co Baptist people and speedily brother." To surely say Am: Expecting to at the request of the MESSENGER act as Secretar church clerks k to him at 85 G I hope to hea Donald's gener \$5,000, is fully brethren, keepi burdened longe interest on mo believing he w beloved people.

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the Congregationalist denomination. Mr. Campbell is a young man scarcely over thirty and is said to be a preacher of very remarkable power. Preaching in Leeds recently, he addressed in the morning a congregation of students and preachers and was likened to Fairbairn; when speaking to a general audience in the afternoon, he was described as the equal of Maclaren, and when he spoke to the poor people of the factories in the evening, one was heard to say, "He might have been a working man's wife."

The Methodists of Canada propose to emulate their brethren across the sea in raising a Twentieth Century fund. The idea is being warmly advocated by the denominational papers. The *Guardian*, of Toronto, and the *Wesleyan*, of Halifax, and Rev. Dr. Potts, Educational Secretary of the Methodist church in Canada, has published a letter in which it is proposed that the Methodists of Canada unite in a grand effort to celebrate the opening of the new century by raising a fund of a million dollars in promotion of the enterprises of the denomination. Dr. Potts and the editors of the papers agree that there should be no great difficulty in accomplishing this enterprise. There are, it is said, more than 250,000 Methodist church members in Canada, and a dollar per head for all connected with the denomination would nearly make up the sum named. Dr. Potts thinks that the money when raised should be appropriated principally in the interests of the Superannuation and Supernumerary funds and the educational work of the denomination. The Conferences to be held during the year will be asked to endorse the scheme. If the Methodists of Canada can raise a million dollars for the advancement of their denominational work—and they are undoubtedly able to do so—it certainly should be an easy matter for the Baptist denomination in these provinces, with its 150,000 adherents, to raise the \$60,000 for which President Trotter is asking and which is absolutely necessary to the success of our educational work.

The May Anniversaries—that is the annual meetings of the American Baptist Missionary Union, the Home Mission Society and the Publication Society—are to be held this year in Rochester, New York; on the invitation of the twelve Baptist churches of that city. Zion's Advocate remarks that this will be the first time that the Anniversaries have ever been held in Rochester, which on account of its beauty and accessibility and because it is the seat of the University and the Theological Seminary, will undoubtedly attract a large attendance.

St. Martin's Seminary Indebtedness.

DEAR EDITOR.—I am pleased to write at this time hopefully in respect to the outlook for removing the burden we have so long been considering. The churches are saying we can and will raise the amounts suggested by the committee, viz: at the rate of fifty cents each for two-thirds of our membership, as reported in the Year Book of 1897.

The pastors of Fredericton and St. Stephen have cheered us with what we are to expect from their respective churches. Carleton church is at work raising the assigned quota. Individuals sending amounts, do so more cheerfully than at any time since we began this special agitation. A brother writes, "This burden has been on my mind for considerable time. . . . I hope now our Baptist people will go to work earnestly and willingly and speedily and raise the amount so rightly due our brother." To this desire of a contributor we can all surely say Amen.

Expecting to be absent from the city for some months, at the request of the committee, Bro. A. H. Chipman, of the MESSENGER AND VISITOR, has kindly consented to act as Secretary and Treasurer. Will the pastors and church clerks kindly note the same and send all amounts to him at 85 Germain St.

I hope to hear while away that our Bro. Mont. McDonald's generous offer to settle in full by our raising \$3,000, is fully met. Do not exhaust his patience, brethren, keeping him waiting. Do not suffer him to be burdened longer with having to pay the ever accruing interest on money for which he became responsible, believing he would at once be relieved by a loyal and beloved people.

Not one of us has made the heroic sacrifice to save our reputation and to aid in having academic education carried on in New Brunswick under the care of our body as has our good Bro. McDonald; now in the day of his burden-bearing be true-hearted Baptists, lovers of fair play and ready to act on Apostolic advice "bear ye one another's burdens."

Since last report the following amounts have been sent me. Rev. F. B. Seelye, \$5; Cheerful Gleaners, Germain St., \$5; Penobscquis, \$1; Sister, Fredericton, \$1; Sister, St. John, \$1; D. Thompson, Chance Harbor, \$2.

With the prayer that God may bless our churches and enable them to wipe out this indebtedness,

I am yours truly for Com.,
St. John, Feb. 28th. G. O. GATES, Sec.

An Idyll of Campaigning.

A Lesson in Faith.

BY T. TROTTER, D. D.

"The Lights and Shadows of Campaigning" would make by this time a fruitful theme. Happy, however, is he who, in any walk of life, learns to exult in the light, to cherish the memory of the bright places, and to remember that "every shadow points to the sun."

The day preceding the one of which I wish to write had been almost fruitless. I had toiled faithfully from morning until night. Courtesy had greeted me all through the day, but the men I was looking for were many of them away from home; others were willing in spirit, but limited in means, and unable to respond; and when the day was over I had obtained only two subscriptions, one of twenty, the other sixty dollars. This was hardly one of the radiant days, and the feeling at its close was scarcely that of exhilaration.

The next morning it was difficult for hope to lift her wings as easily as if the day before had been a high success. The feeling which predominated as the new day began was akin to that which one has when, having climbed a pretty steep hill, and taken a brief rest, he finds himself confronted by another hill which may prove as long and steep as the first one. As I lay thinking, a multitude of thoughts surged through my mind; some grave, some gay, some depressing, some uplifting; when, suddenly, a great word from the Book, hidden in the soul, issued from its ambush, and uttered itself in tones so loud and clear that, instantly, every other voice was stilled, and every distracting thought faded away. "We walk by faith, not by sight,"—that was the word.

How the horizon lifted! how the sun shone forth in the heavens! how insignificant the difficulties now appeared, measured by the divine resources which faith perceives! Memory at once recalled Andrew Fuller's great sermon on these words, and that fine chapter in "The Mind of the Master on "The Sixth Sense"; and before the process of thought was completed my heart had become not only quiet, but buoyant with hope, and strong with confidence. What mattered the incidental reversals in my poor doings of yesterday, or today, or tomorrow? I said "God's in His heaven—

All's right with the world!"

The interests that are dear to His heart cannot be confounded. He must be allowed to take the way that will glorify Himself, whoever may be humbled, but that He will find a way is certain if we only trust Him."

After this, it was with a light heart that I set forth on this second day. Like sweet chimes the words of the apostle were all the time ringing in my ears.—"We walk by faith, not by sight." I felt that I could laugh in the face of a whole day of reversals. It was well I was fortified. I called at place after place, and when the noon hour had come, I had not found one man at home whom I had sought for. The morning footed up—zero. After dinner the quest was renewed. Two gentlemen were called upon who were sure to do something pretty good. Both of them felt unable just then to commit themselves, they purposed doing something later on, but for the present could not speak definitely. It was four o'clock in the afternoon, and I was not yet beyond the zero point of financial attainment. It looked as if I was to have an unqualified opportunity for one day to walk by faith, or, at least, without anything in sight.

Half an hour later a lesson in faith had been completed which it seems now I can never forget. Within that half hour I found myself in the company of a brother and his wife, both deeply interested in God's work, but from whom I had not looked for anything. It had been farthest from my thought to ask if they had sought to give. I did not see how they could have much, and if they had anything they were the kind of people who would hardly wait to be asked. It had not occurred to me to solicit anything at their hands. I was there in a purely social way. Judge my surprise and joy when this brother quietly handed me a document, written ready for my coming, containing a pledge for four hundred dollars in behalf of the Forward-Movement Fund. I could not hide my surprise or my delight. Yes, the husband and wife had talked the matter over, they felt it was a crisis with the College, they must do something, they must do the utmost in their power, they would give this amount, and they would make it a memorial of a dear child who years ago, as Barrie would put it, found the shining gates, which are always open for the children, and one day wandered in. The income of this brother has been, and is, a very moderate one—many would call it a very small one. The gift is for him and his wife a very large gift.

But something more of the same kind was to follow. Before I left the house, a young lady who was calling, and who I believe is a school teacher, modestly handed

me an envelope containing something for the Fund. I did not examine it till I had gone away. It contained a pledge for fifty dollars, and the following note, which touched me very deeply:

DEAR SIR AND BROTHER,—I wish the enclosed were one hundred times as much. But He who blessed the loaves and fishes has still the same power to accomplish great things through small means. May our Father's richest blessing attend every effort made by you, and those associated with you, in the work of our loved Institutions. This is the earnest prayer of one in whom has been implanted a deep regard for everything connected with Acadia, by a very dear father, to whose memory I subscribe the following amount."

Surely the experiences of the last half hour of my story were designed as an illustration of what might be if the morning's message were acted upon. While all my wit and wisdom, all my talk and toil for a good many hours, had brought nothing, God's direct work in the hearts of three of his saints put the promise of \$450.00 into my hands without an effort on my part. I did not interpret this as the reward of faith, but as a lesson in faith, a demonstration of the possibilities which lie beyond the ken of worldly wisdom, and of the facility and power with which God can work. I saw in it an encouragement to trust God, and walk and work as seeing Him who is invisible.

The hope of Acadia is not in men or in external circumstances as visible to the eye of sense, but in God, and in men only as they are moved by His spirit. Her success now, as in the past, is conditioned not on the shrewdness of worldly wisdom, but upon that faith which sees God in His heaven all the time, and commits this great trust to His hands in unflinching confidence. It may be folly to the world, but we walk to victory if we walk by faith.

A Word to the Maritime Pastors from their Brethren in the West.

DEAR BRETHREN,—Your Western brethren feel that they have a claim on you for support in the work of Christ here. We base this claim on three facts: First. A large proportion of the people we care for are Maritime people; Second. The work is in great need; and Third. It will only be a few years, at the present rate of progress, when the West will return two dollars for every one now received.

But the problem with us is how to work in the Provinces so as to obtain a fair share of your gifts. We Maritime pastors, out of deference to your opinions, oppose the sending of a collector among you. We have asserted that the churches will respond without such an expedient. Acting on our suggestion, the Board has sent the following appeal to every pastor. We have it printed now lest some of the letters should have miscarried:

WINNIPEG, MAN., December 6, 1897.

DEAR BROTHER,—Never in the history of our work did we feel in a greater degree our need of the sympathy and support of our Maritime brethren. But we are led to believe that the Maritime pastors prefer to do their own work in their own way, and we have therefore determined not to send a collector among you this winter, but to make our appeal to the pastors. Will you kindly take up one special collection for North-West Missions and forward it to Bro. H. E. Sharpe, Winnipeg? Our need is great—greater this year than ever before. You are acquainted with the facts of our sad bereavement. If you cannot take an offering at once for us will you drop us a card, stating whether you can give us one by February 1, 1898, so that we can make plans accordingly?

Yours, brethren, in the work,

A. J. VINING, Supt.

W. C. VINCENT, for Com.

If you, brothers, respond to this appeal, you will greatly aid the Lord's work here, and at the same time avoid that form of appeal to which so many pastors are averse. Just one offering! Take it so as not to interfere with your regular work; but do not treat us to indifference.

Yours in the work,

W. C. VINCENT.

Book Notices.

Select Notes. A Commentary on the International Lessons for 1898, by F. N. Peloubet, D. D., and M. A. Peloubet. Published by W. A. Wilde and Company, Boston.

A notice of this work, so widely used and so highly and justly esteemed by Sunday School teachers and scholars, it was intended should appear in these columns some months ago, but by some inadvertence was omitted. It seems sufficient to say that the "Notes" for the present year are equal, if not superior, to those of the preceding years, and that, as all know who are acquainted with the richness and variety of the matter which this book from year to year places at the hand of the student, is saying a great deal.

Sabre Thrusts at Free Thought. By Rev. W. W. Walker. Toronto: William Briggs.

This is a volume of 135 pages. Its alternative title—A Defence of Divine Inspiration, more clearly indicates its character and purpose. The author has divided his book into two parts, in the first of which he dwells on objections and difficulties which free thought has urged against the Old Testament Scriptures. Chapters I. and II. dwell on the Pentateuch; III., on the historical books; IV., on science and the Bible, and V. on Prophecy. Part second contains chapters on The Gospels; The Resurrection; Faith; St. Paul's Writings and The Book of Revelation. The volume is perhaps not a specially valuable contribution to the already extensive literature in defense of the Bible. However, the Bible is safe in spite of all its critics and defenders. The volume is attractive in appearance, well maintaining the high reputation of the publishers.

* * The Story Page. * *

How the Story Ended.

BY SOPHIE SWEET.

You don't expect they've forgot to send the paper, do you, Cely?" asked Uncle Pliny Pease anxiously.

Cely was tying his muffler around his neck, and giving his clothes a little surreptitious brushing in the back entryway of the poorhouse; surreptitious because the poor-mistress had reminded her, more than once, that she wa'n't hired to wait upon the paupers.

"I shouldn't think they would forget it. Perhaps it has only been miscarried or delayed and you'll find it at the office today," she said comfortingly.

"'Twouldn't be a mite strange if I should now, would it?" said the old man, and his eyes, childishly blue, although faded, lighted up eagerly. "I dreamt about that story last night but I woke up before I dreamt how it ended. You see the girl in the story, Geraldine her name was—kind of a pretty name, Geraldine, ain't it?—she was going to get married and take her old uncle home to live with her. He'd come home from Injy, where he'd been knocking round considerable, and he was kind of old and—and poor." The last word came to Uncle Pliny's lips with a kind of wistful hesitation.

"Some of the relations they doubted whether he wa'n't an impostor. Anyhow, they didn't want Geraldine to own him, because he was poor. But she was fixing up a room a purpose for him in her house that she was going to move into as soon as she was married. It had a flowered paper on the walls—all over pink roses and brakes; you know brakes? like them that grows out there 'long side the wall; some calls 'em ferns. And curtains in the windows, looped kind of tasty, and bookcases for his books and papers—so none of 'em should get burnt up I expect. And het! the room was bet by a stove so 't would be real comfortable. Being old maybe he was notional, and felt the cold more'n he ought to. And—well I declare 'twas real pretty to read about. I don't know but what I dreamt some of that about the paper and bookcases and I don't know as I did. I was so afraid that something would happen to hinder the marriage or that they'd work upon Geraldine so't she think he wa'n't her uncle and wouldn't have him, that I declare I began to dream about that story before 'twas time for the paper to come! And then it never come—or it hadn't come yet."

He looked wistfully at Cely, as if questioning whether she really thought it ever would come.

"Those summer boarders that sent it to you seemed to be real nice folks. I guess it will come," the girl said cheerfully, as she went out into the snowy, sparkling winter morning.

Her ironing table was beside the window in the poorhouse kitchen, and as she watched the stooping, shrunken old figure trudging bravely through the snowdrifts, "Seems as if I couldn't bear to have him disappointed," she murmured.

"Well, I declare, Cely Graves, if you don't act as if you were under-witted about that foolish old man!" said the poor-mistress sharply. "He'd better be thinkin' of his own 'latter end than of the end of some silly story. It's a world of solemn realities, and I wa'n't never one that had time to read foolish lies that folks made up."

The poor-mistress was a thin and angular woman with snapping black eyes and crisply-curling black hair. She had a brisk and energetic gait, and pats and dogs, as well as people, instinctively got out of her way.

"He hasn't much comfort, poor old man," said the girl. "I most wish you hadn't burnt up all his papers so we couldn't tell which number would have the end of the story. I would have sent for it for him," she added, with unwonted boldness.

"Well, I want to know if you're rollin' in riches, Cely Graves! I wanted the papers to kindle the fires with, and I'll warrant 'twas as good a use as they could be put to! I expect nothing but what the town will be asked to furnish story papers for the paupers next thing!"

"He was a real hard-working man while he could be," said Cely, spreading out a coarse tablecloth into even lines and subduing a spark in her blue eyes at the same time. "Seemed hard his losing his fam, and his sons and his daughters dying off so."

"It's hard for a good many of us, and we've got to put up with it," said the poor-mistress crisply. "I ain't one to complain, and I ain't without feelin', but I will say that when old folks get to be childish, and you don't know what minute they'll be so helpless you'll have to feed 'em, they're a great care, and I ain't sorry that the town's goin' to have spunk enough to send Uncle Pliny off to the State poor farm. You see his farm was right on the boundary line that Pekoe and Hardscrabble are always quarrelin' over. Hardscrabble won't take care of him, anyhow, and Pekoe is goin' to get rid of him if it can. And I do hope it'll be before spring."

"Oh, he'll feel so badly! Pekoe is his home," said Cely, and her eyes filled slowly with tears.

"This ain't a world where many folks can have their choice, to say nothin' of paupers," said the poor-mistress dryly. "There's Horace Benson coming out of the woods in his pung. He was in there by five o'clock this morning. What other young man like him, that was only overseeing a gang of men he'd hired, would do that? I do like to see folks up and comin'. They say he's saved up enough to buy Greeley's lumber mills, and he's going to do it come spring and settle down here in Pekoe. I declare, I hope he will, and get him a real good wife. With his prospects he could look as high as the minister's daughter—and they say he did sit in the minister's pew 'long of her, last Sunday."

The poor-mistress cast a furtive, curious glance in the direction of the ironing table. The color was high—higher than the ironing fire had made it, on Cely's rounded cheeks. In the privacy of the pantry, where she went to put the top crust upon the pie she was making, the poor-mistress sniffed scornfully.

"The idea of her setting her cap for Horace Benson—Cely Graves, that's only backwoods' folks and works out!" she murmured.

Cely was gazing eagerly out of the window when the poor-mistress put her pie into the oven.

"I'm hoping that he'll overtake Uncle Pliny and carry him down to the post office," she said. "It's such hard walking."

"Well, you needn't hope any such thing," said the poor-mistress sharply. "Horace Benson ain't one to leave his business to cart around paupers where there ain't any need of their goin'. He's going after supplies for his men that he's had come from Boston by boat, and he'll turn right down the river road to the Port."

Cely had known before the probable destination of the great pung with its two strong, gayly-prancing horses; what she wished to know was what would happen when it overtook the faltering, infirm old figure struggling through the drifts.

But Uncle Pliny was lost to sight behind some pine woods before the pung reached him. And for all the ache in her heart Cely's hands went swiftly over the ironing board. There would soon be dinner to get, and the poor-mistress was very particular about dinner since the town had allowed her to take Horace Benson, the young lumberman, and one or two of his workmen, to board.

She looked out of the window often, but no Uncle Pliny appeared on the long snowy road. That was not strange for he would be likely to sit in the post office, which was also the village store, to warm himself. He would linger and tell stories if there was any one who would listen to them. The children would always listen, and Uncle Pliny adapted himself to his audience; he knew "Jack the Giant Killer," and all of "Mother Goose" by heart. He told them Bible stories too. The poor-mistress declared that, although he read every day in his big Bible, you would find out if you looked over his shoulder that he was always picking out the stories. And he would tell the children about the Lord walking in the cornfield and feeding the multitude with loaves and fishes, and he would picture it out so that—well, maybe he didn't tell 'anything that wasn't there, but it didn't sound like the same thing. And the poor-mistress didn't want her young ones to get the idea that the Bible was a story book. She shut him up pretty quick.

Cely sighed as she peeled the potatoes. Perhaps, after all, if he could survive the transplanting, the State poorhouse would offer no more comfortless and uncongenial home than the one in Pekoe.

A cheerful jingling of sleighbells, and up came the steaming horses and the great pung to the poorhouse door. Uncle Pliny was on the seat in front with the driver, radiant with childlike delight. Horace Benson helped him down carefully.

"Got to go into the woods yet with my supplies. Got kind of belated. Be back to dinner soon!" he called cheerily to the poor-mistress.

"He ketcht up with me, Horace Benson did, and carried me to the post office," said Uncle Pliny, a little wheezy with the cold but chuckling with delight. "It hadn't come, Cely, the paper hadn't come"—with a little, patient sigh—"and seeing I was a little mite disappointed Horace Benson gave me a ride. He took me clear down to the Port amongst all the stores, and right across the river on the ice. He put an extra robe he had right up 'round me so I wa'n't a mite cold. 'Twas a real treat."

"He'd better have been attending to his business and then he wouldn't have left my dinner to get stone cold," said the poor-mistress grimly. "And you needn't go talking it over 'mongst the folks, or they'll all think they must have a sleigh-ride. Give such folks an inch and they'll take an ell."

Uncle Pliny's sensitive old face looked subdued and dejected at once. But Cely's cheeks were all aglow as she put the pork chops and sausage where they would keep hot, and whisked the mashed potatoes till they were as light as the foam of the sea.

She served some of that mashed potato to the paupers' dinner, in the great kitchen. The family and the boarders ate in the dining room, and Cely waited on both tables.

"That girl is pamperin' the paupers so I expect I shall have a hard time to get along with 'em," complained Mrs. Pike to the young lumberman. "But I hate to turn her off, her folks are so poor and shiftless. I expect they'd hardly have vituals to eat if it wa'n't for the wages I pay her."

Cely's ears were quick and she heard the last clause as she came in from the kitchen. Her cheeks blazed and her eyes smarted with unshed tears. It was true what the poor-mistress had said about her family. And every day she took pains to tell her what smart folks Horace Benson belonged to over to Oreland.

Uncle Pliny had whispered to her as she put the mashed potato upon his plate, that Horace Benson thought it likely that the story had turned out all right. He didn't believe them bad folks could make Geraldine think that the poor old man wa'n't her uncle. "And he calculated there might be more in that room than I'd ever thought of—story books in the book-cases and a picture paper took for him every week. And—" Uncle Pliny lowered his voice to the faintest whisper, and glanced uneasily toward the dining room—"and tobacco allowed, seeing he'd been so long in Injy, where like enough he would pick up bad habits. You expect I'll find out just how it turned out? You expect that paper'll come some time, don't you Cely?"

And Cely had nodded confidently in return. She had a plan to make it come. The poor-mistress' candid personalities drove it out of her mind but only for a little while.

She went to the store after supper to get a yeast cake. As she went out the poor-mistress called to her:

"Horace Benson has just drove off in his sleigh. He was dressed up to kill. I expect he's gone to take the minister's daughter sleigh-ridin'. I don't know but he could look full higher than the minister's daughter if he was a mind to."

That was nothing to Cely. She had a mightier matter than the young lumberman's courtship upon her mind. Could she do without the new plaid waist she had meant to have, and spend the money for a year's subscription to that precious paper for Uncle Pliny? They were doing better than usual at home; her father had worked steadily in the mill, and her stepmother had been encouraged by that prosperity to a little thrift and industry. She need not send the money home. But her old red cashmere waist would have to be darned at both elbows; she could never wear it without the humiliating consciousness that her elbows were darned.

She thought of it all the way, and when she reached the post office walked directly up to the postmaster and asked him for a money order to send to the publishers of Uncle Pliny's paper.

"That paper seems to be getting popular in Pekoe," remarked the postmaster. "He's just been getting a money order to send to the publishers."

The young man of whom he spoke turned quickly and came to the office window. It was Horace Benson. "I did it for Uncle Pliny, you know," he said to Cely. "I wanted him to see the end of that story that he thinks so much about, and I hope I had it dated far enough back. If that is what you are doing it for, why you may as well take your money back."

"I suppose it isn't my business to thank you, but I can't help it," said Cely as they walked out of the store together.

His sleigh was at the door and he carried her home, the most natural thing in the world. By a somewhat roundabout way; that was natural, too, for it was moonlight and good sleighing, but not too roundabout, for Cely had bread to make.

It happened that no one associated the jingling of sleigh-bells with Cely's return, so she avoided questions and gossip.

In the great kitchen the poor-master and the paupers were listening to Uncle Pliny's stories.

They were all agape with wonder and delight, even to Nancy Babbage, who was demented, and expected every day that Queen Victoria would come for her with a coach and four, and little Peter Lamb, whose head was too large, and who walked in his sleep. Uncle Pliny made them guess how the stories ended, and then chuckled over their mistakes.

But one thing was always certain, Uncle Pliny's stories would end happily. The poor-mistress was drowsing over the dining-room fire. Perhaps some vague suspicion had entered her dreams, for she remarked with apparent irrelevance, when Cely's entrance aroused her, that the minister's daughter had a beautiful, clear skin. (Poor Cely was frankly besprinkled with freckles.)

"I do hope that when he gets the paper the end of the story will suit him," the young lumberman said anxiously to Cely. "I don't know whether he could stand it if it didn't end well." But he didn't say such a foolish thing as that where the poor-mistress could hear him.

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When the papers arrived—a large bundle of back numbers, with the end of the story in one of them, Uncle Pliny was too ill to see them. It was only a cold, the doctor said; but colds are heavy upon worn old frames.

It was Horace Benson who read the end of the story first, for Cely devoted every spare moment to Uncle Pliny.

Horace called her out of the sick room one day with a look of concern on his face. It doesn't end right, according to my ideas," he said. "The designing relatives beguile Geraldine into going away, and the old uncle thinks she has deserted him, after the little room with the book-cases and the fire is all ready for him. And he dies. I suppose the author thought it was pathetic. Perhaps it is, but I don't want Uncle Pliny to read it."

"Nor I," said Cely. "I hope he will forget all about it."

"Couldn't we make a better ending to it?" asked Horace Benson; and he looked at Cely so meaningly that one would have thought she would blush all her freckles out of sight.

But Cely was simple and straightforward; she was thinking of Uncle Pliny. "I couldn't write even the end of a story to save my life," she said sadly.

The poor-mistress got very tired of taking care of Uncle Pliny. She said papers were hard enough to get along with any way, to say nothing of old and sick ones. He got up after many weeks; but who could say when he would be down again?

So she set her husband to agitating the matter of sending him to the State poor-farm. And one day, when there was a hint of spring in the sky that hung over the Peck hills, two of the selectmen came to announce to Uncle Pliny that he was to be carried the next day to the State poorhouse.

The poor-mistress went up-stairs with him to help him to put on a clean collar. She said folks must be firm. Cely was almost wild; but what could she do?

"Oh, how can they? He is so humble and gentle," she cried. "He let me put him off so easily about the ending of the story; he seemed to understand that there was something I didn't want him to know."

This remark was made to Horace Benson, who had just come in.

"Cely, I've just fixed it right about the little new house down by the mills; it's mine now. We could furnish Uncle Pliny's little room there—brakes and roses and book-cases and all!" The young man's voice was husky with haste and eagerness. "Will you, Cely?"

Now you wouldn't have known that Cely had a freckle. She was all rosy red. She looked down demurely and said of course it was all for Uncle Pliny's sake.

Horace Benson went into the best room to tell the selectmen that Uncle Pliny was no longer a town charge. Cely flew and met the poor-mistress and Uncle Pliny on the stairs.

He looked white and weary and clung to the railing; he did not know just what the selectmen's visit meant; but so many hard things had come to him in life.

"You're not going near the selectmen, Uncle Pliny!" cried Cely. "You're coming with me to hear the beautiful end of the story."

"Well, I never!" said the poor-mistress.—Our Young People.

A Hero of History.

Some young people take to the reading of history and biography as naturally as ducks to water, others are so fully persuaded that there are no lives of dramatic interest off the stage or outside the covers of a novel that they refuse to acquaint themselves with what would afford them keenest enjoyment and a store of useful knowledge. A writer in The Outlook sums up one of the most thrilling lives on record in the following comprehensive paragraph:

The story of William the Silent's life, in each of its three phases,—personal, political and domestic, is as adventurous and romantic as the most devoted reader of "A Prisoner of Zenda," "A Gentleman of France," or "St. Ives" could ask, and as utterly unlike that of a great statesman or soldier of today as could possibly be imagined. Born to one of the greatest estates and the highest nobility of his time, and an aristocrat in every fibre of his being, he became the illustrious founder of the present kingdom of Holland, not by casting his lot with the ruling powers of his age, but by sincerely espousing the cause of liberty. He was married for the first time at eighteen, and for the fourth time at fifty years of age; at twenty-two he was commander-in-chief of an army of twenty thousand men; a man of religious spirit, he began life as a devout Catholic and died a devoted Protestant; he was notable as a man of the world, living in royal style among royal personages, as a soldier, as a statesman, as a reformer; he possessed the energy and fearlessness of Luther, but also the refinement and charm of person which Luther had not; he had the horror of brutal revolution which characterized Erasmus, but the singleness of person and the devotion to a cause which Erasmus lacked; he died the victim of an assassin's bullet when only fifty-one years of age, a martyr in the cause of religious liberty and political freedom.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—March 6.

Hours of Destiny.—Acts 24: 24, 25; 26: 19, 20; 27: 29. To every conscious life there comes a supreme moment of choice—which is to the soul the hour of destiny. In the Scripture passages set for our careful thought at this time, allusions are made to three of such crises.

1. In the first of the above passages Felix is before Paul and is made conscious of Paul's God in such a way as to be assured that God has also authority over him. The truth flashes upon his soul. God has revealed himself to Felix through His servant Paul, and the time has come for a submission which will end the warfare, and will be the beginning of a life of peaceful trust in Jesus the Christ. What will he do? The Heavenly Host, as "a cloud of witnesses" look down with compassion and interest. He trembles under a consciousness of the crisis. He hesitates, and in that fatal hesitation his destiny is sealed. He dismisses the preacher and his God. The awful crisis is over and Felix sinks back into his sins.

2. In the second passage chosen allusion is made to that thrilling incident in the life of Paul which happened on the road to Damascus. Saul, "breathing out threatenings and slaughter against the disciples of the Lord," thus emphatically declaring himself an inveterate unbeliever in Jesus of Nazareth, is accosted by that same Jesus in a vision of over-powering brightness and splendor. Suddenly, without a moment's warning the crisis of his life is upon him, as it afterwards came to Felix. What will he do? Tremble, hesitate and disobey, or become subdued, reverently anxious and obedient. We have the answer in his own words: "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." He consecrated and then concentrated himself to the Master and to the work to which that Master called him.

3. In the third passage King Agrippa, with Festus and others, are before Paul in his judgment to hear Paul's defense, but in reality to hear God's message concerning his belief in the truth of God's Word, on which is to be based his submission to God's son—Jesus Christ. God—through His ambassador—Paul, meets Agrippa with solid argument, which is thrown out to him as a bridge to be used in coming to Him. The supreme moment of his life has come. What will he do? How disappointing and unworthy of a noble soul is his response, as seen in the light of the action that followed it. "Almost thou persuaded me to become a Christian." That almost in whatever spirit spoken, being a commentary upon his decision.

Let emphasis be placed upon the importance of taking Christ seriously when He comes with offers of salvation to unsaved souls. That moment when Christ looks upon a sinner in a call of love is the moment to respond.

Let this be the thought that shall stand out with great prominence throughout the service. Let the prayers and hymns be saturated with this thought.

Nictaux. J. W. BROWN.

The Union and the Sunday School.

These two organizations should be kept in close and constant touch with each other. Of the two, we unhesitatingly declare that the Sunday School ranks first in value. As much as we love the Union and as deeply as we realize our debt to it, we deem it only fair to say, that in fundamental importance and far-reaching influence, the Sunday School is entitled to first place in the church's regard. The school is absolutely indispensable. It is the sine qua non of church permanence and growth. The work of the Union may supplement the work of the school, but the Union can never supplant the school. The point of this paragraph, however, is not to call attention to the Union as a supplement to the school, so much as to urge that the Union be made a stimulant to the school. The Union should be used to quicken and tone up the school. Its aim should be the "Culture" of teachers "for Service" in the Sunday School. Think of the Sacred Literature course which we are now following. It is, in essence, a Teachers' Normal Course. Every well conducted S. L. class this winter is in reality a normal class. Now let us see to it that this training is made to tell upon the school. Bring the Union to bear upon the school. Many members of the S. L. classes are already teaching. Let others place their names upon the reserve list and hold themselves in readiness to fill vacancies as they occur. Let the Union turn its trained forces over to the service of the school. Union and school can thus be made to fit into each other like interlocking cog-wheels; and where their interaction is maintained the whole machinery of the church will be kept in effective motion.

J. D. F.

Clementsvalle B. Y. P. U.

No report has been sent in from our Union for some time, but we are still striving to keep up the meetings, although at times they are not as interesting and as well attended as we would wish them to be. Our president, S. E. Pyne, is an active worker, and we would like to see more of the members follow his example and be more in earnest in this great work for our Master. We trust that it may not only be a Union in name, but a Union in heart, that each one will be ready to fill their place and thus increase the cause of Christ daily, that we may reap an abundant harvest in this the coming year. We feel that we need the prayers of other Unions that God may enable us to do just what he would have us do.

L. MAY MILLETT, Cor.-Sec'y.

Shelburne County B. Y. P. U.

The Shelburne County B. Y. P. U. met in connection with the quarterly meeting in Shelburne Town February 8, at 3 p. m., Bro. Geo. I. McDonald, County President, in the chair. Reports were received from the eight Unions in the County. One new Society, viz., Port Clyde, having been organized during the last quarter. Much valuable work is being done in the County by the young people. A very helpful and interesting paper, subject, "Christian Living," was read by C. L. Forbes, Lic. Also one subject, "The best means for sustaining B. Y. P. U. Life," by Pastor N. B. Dunn. The meeting was in every respect interesting and helpful. Closed with music, and benediction by Pastor Dunn.

MARY M. DUNN, Co. Sec'y.

Osborne, N. S.

It has been some time since we have reported. We are still alive and quite vigorous. Our Union changed its night of meeting from Sunday evening after preaching to Friday. The following officers were elected sometime ago: Bro. Willard Firth, Pres.; Howard Lewis, Vice-Pres.; Sister Annie Belcher, Sec'y; Sister Maggie Giffin, Treas.; Annie Dunn, Organist. We are pursuing the S. L. and C. M. Courses and find them very helpful.

PASTOR.

Our Juniors.

Chester Basin.

Since space and a request has been given for reports on Junior work, we embrace the opportunity to give a short account of our Union in this place, which was organized in the summer of '97, by our pastor, W. H. Jenkins. Although not in operation very long we feel encouraged in the work. Our meetings are held every Sabbath at 3 o'clock. We are taking the C. C. courses, using the Junior leaflets, which are proving very satisfactory. After a song service of about twenty minutes we have the drill on the questions in the courses followed by a short prayer meeting. A collection is taken which is to be used for Foreign Missions. Two of our girls have been brought to Christ and were baptized quite recently. This is what we desire and are working for, to win those for Him who has said, "Suffer the children to come unto me."

B. C. OXNER.

The above is the first report from any of our Junior Unions; and it was accompanied with a word of cheer, which was most refreshing. We had begun to think the new venture was a mistake; we hope not.—Ed.

George Washington's Doll.

Sometimes we find little boys who are very fond of dolls, but they seem to be ashamed of their pets, and will hide them for fear some one may know of their love. It may give these small boys courage to know that George Washington once owned a rag doll. George Washington's doll was made by the great-great-grandmother of a lady who lives in New York, and was once exhibited at Huntington, L. I. The doll is not pretty, but it is greatly prized because it has been owned by the man whom all men and all children honor for his truth and bravery.—Sunday School Advocate.

All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acquaintances.—Edmund Burke.

We do not reject money because a few counterfeiters are in circulation. Why should any one reject religion because there are a few false-hearted professors in the church?

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 Street, St. John, N. B.

PRAYER TOPIC FOR MARCH.

For Mr. and Mrs. Archibald, the school, native preachers and Bible women at Chicacole.

At the Executive meeting of W. B. M. U. held Tuesday, February 22, Mrs. D. Price, Tryon, was appointed, Vice President for P. E. I. in place of Mrs. M. C. Higgins, removed from the province. Mrs. George Saunders was appointed Co. Sec. for Carleton County, in place of Mrs. Horseman, who has resigned.

The members of the W. M. A. S. of Little Bras d'Or, C. B., gave a missionary "At Home" at the residence of Mrs. P. B. Moffat on the evening of February 15. The principal object was to supplement our subscriptions to missions, as our numbers are so few, the sum we can raise seems so small compared to what we would like. Then we have about one dozen children from five to fifteen years of age, some of them church members, and all we trust interested, whom we want to enlist in the cause. We have never seen our way clear to start a Mission Band, but thought this might make them feel they too were helping in this work. As we have no public building, but have hospitable homes, one of which was kindly thrown open for us, we thought an "At Home" would be an appropriate name. Our Presbyterian friends generously assisted with the music as well as by their presence. The exercises commenced by singing "All Hail the Power," followed by reading by the President of appropriate selections from Old and New Testaments, and, in the lack of any pastor, not even the "supply" being available, prayer by a brother present. The programme consisted of readings, recitations, solos, duets and choruses, and a missionary "exercise" for four boys and four girls, prepared by the C. E. Society. The children all did their best, and one of the gems of the evening was the recitations and singing of two little girls about five or six years old. Our thanks are due to Mrs. Johnston, our President, who so ably trained the children, and conducted the exercises so successfully, as well as added to the enthusiasm of the evening by her stirring address on the necessities of the work and the indifference of Christians in the matter. That this, our first appearance before the public, was a success, was evinced by the generous silver collection taken, which amounted to \$12.40. Cake and coffee was served at the close.

AGNES M. MOFFATT, Sec'y.

The Snowflake Mission Band of the Alberton Baptist church was organized October, 1894, by Mrs. E. R. Steele, of Amherst, N. S. As it was not possible for her to remain with us we are trying to do what we can alone. We have not the presence of a pastor's wife like some, so we often feel discouraged. But we know we are working for our Master and we press onward. Since organized we have raised about thirty dollars towards Miss Clark's salary and four dollars for Famine Fund, raised by a social held at the home of our president, Mrs. David Gray. We raise our money by Mite and Birthday Boxes. Each member pays ten cents to have their name enrolled. We also take a collection at each meeting. We hold our meetings fortnightly on Saturday afternoons, but we have not been able to meet regularly this winter on account of the bad roads. Our officers for this year are: Mrs. D. Hartt, President; Mrs. D. Gray, Vice-President; Ella Bennett, Secretary; Dora Hatt, Treasurer. Our prayer is that we may have an increase in membership and more interest in missions this year than ever before.

ELLA M. BENNETT, Sec'y.

Shelburne County.

The Shelburne County W. M. A. Society met with the quarterly meeting in Shelburne Town on Wednesday, February 10, at 2 p. m. Mrs. N. B. Dunn conducted the meeting in the absence of the Co. Pres., Mrs. Thomas Williams. Most of the societies in the County are in good working order and doing much for the welfare of Christ's kingdom. One Society, viz., Jordan Falls, has ceased to meet, but it is hoped that in the near future something will be done to cause it to put on new life. Our Society reported five new members added during the last quarter. We missed Sister A. F. Brown, our County Secretary, very much, she having removed from the County to P. E. I. We hope some other sister may be speedily appointed in Sister Brown's place.

A MEMBER.

Amounts Received by the Treasurer of the W. B. M. U. from February 1 to February 14.

St. John, Germain Street, F.M., \$17, H.M., \$5.40, G.L.M., \$5, Reports, 60c.; Acadia Mines, F.M., \$2.50, H.M., \$2.50, Tidings, 25c.; St. John, Leinster Street, F.M., \$10; Point de Bute, Mission Band, F.M., \$2, H.M., 46c.; Upper Gagetown, F.M., \$5; Clarence, F.M., \$31.66, H.M., \$2, Reports, 15c.; Cavendish, "What I Can" Mission Band, F.M., \$11.75; Mrs. C. H. Martell, Tidings, 50c.; North Sydney, F.M., \$22; Germantown, F.M., \$4; Parrsboro, Sunday School, toward Mr. Morse's salary, \$8.32; Tusket, F.M., \$3, H.M., 38c.; Tidings, 25c.; Reports, 15c.; Paradise, Indian Mission, \$3.50; Albert, Mission Band, toward Mr. Morse's salary, \$16.39; New Germany Mission Band, \$6; Granville Centre, F.M., \$4.25, "A friend" F.M., \$1, Tidings, 25c.; Reports, 10c.; Parrsboro, F.M., \$5, Tidings, 25c., Reports, 15c.; Woodstock, a member of the Aid Society, toward Miss Newcomb's salary, \$5; Sackville, F.M., \$9.80, Maritime Con., \$13.20; Westport, F.M., \$5.41; South Rawdon, F.M., \$2, Tidings, 50c.; 2nd Falls, St. George, F.M., \$4; Centreville, Digby Co, B.Y.P.U., F.M., \$5; Cambridge (Narrows), F.M., \$5.50, Sunday School, toward Mr. Morse's salary, (Mite Box opening), \$10.50; Greenville, F.M., \$5; East Onslow, F.M., \$2.50, H.M., \$2.50, Tidings, 25c.; West Onslow, F.M., \$4, H.M., 50c.; Moncton, F.M., \$10, work among the French, \$20; Canada, F.M., \$4.45, a friend, F.M., \$1, a little boy, 10c.; Dorchester, Sunday School, F.M., \$5; Nictaux, F.M., \$7.60, Maritime H.M., \$4.25, Reports, 15c.; Carleton, F.M., \$5, N.B. Convention, \$1.57, G.L.M., \$1.57, N.W.M., \$1.57. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The place our Foreign Mission work holds in the minds of our people, is not just what it should be. There is great room for development along this line. True the tide is rising, but the rising tide has a good many obstacles to overcome before it reaches the height of human need and Divine requirement. Here and there are a few Christians who seem to enter into the spirit of a world's Redeemer, and who give largely of their means for a world's redemption. A case in point has recently come to our knowledge. The late Mr. J. F. Morton of Aberdeen, Scotland, who was a member of the society of friends, became very deeply interested in all movements for the advancement of the kingdom of Christ. By his will, recently made known, the Moravian church is to receive \$1,250,000, two thirds of which is to be used for missions, and the China Inland Mission will receive about \$750,000, all of which must be expended in advance mission work in China. This great offering of about \$2,000,000 is thus all to be used for the advance of the Kingdom of God, and more than \$1,500,000 directly for Foreign Missions. Thank God there are some men of means who believe in missions and especially in missions to the heathen, who read their Bibles and believe them. Think of it brethren, \$1,500,000 and over directly to the work of giving the gospel of God's dear Son to those who have it not. True we cannot do as much as that. Of course not, but we can do something, we can all do something. The work can rest on our hearts, we can talk about and pray for it and help it along in so many ways. We need not hinder it, by talking against it, because that is setting your opinion over against the wish and will of Jesus Christ.

How does this strike you brethren in the ministry, pastors of our churches, shepherds of the flock. As much for work abroad as is given for work at home. Would not that be as good an answer to the prayer "Thy Kingdom come" as could possibly be given? Would it not show to the world that as Christians we mean business—that we are in earnest and that our aim and endeavor is—to win the nations to Jesus Christ?

Brethren just read over your marching orders again, prayerfully, and then ask yourselves if we are doing the right thing by those peoples who are sitting in darkness. We have the light. They have it not. Shall we give it to them, or shall we withhold it? Perhaps we can do better than has been done. Let us try! Let us all try!

As churches we are doing something to give the gospel to those who are without it. Our hearts are greatly cheered by the words that accompany some of the remittances that are coming to hand from time to time. We feel grateful to those brothers and sisters for their words of cheer. But what we most earnestly desire to know is that the great bulk of our church members are all just as deeply interested in this work as are some of them. We believe that our Lord Jesus Christ instructed His church to give His gospel to all the world. At least we say so. But the question often arises, do we really mean it? Why is it that so many of our people lay such great stress upon baptizing and so little upon evangelizing the lost. The one must precede the other. No man should be baptized until he has first been evangelized. We are to "teach all nations," and this is just as obligatory upon us as to baptize people who have been taught "the way of life." The fact is that in too many instances we ignore one half of the Lord's great commission. In it we have—

1. Go. 2. Teach. 3. Baptize the taught. 4. Teach the baptized to observe all things commanded. Now the most important of the things to be taught is the commission itself. It is just as important under His commission to teach the churches their duty to "teach all nations" as it is to teach in order to baptism. And yet how seldom is this great fact emphasized in our pulpits. We hear "Believe and be baptized" frequently enough, but oh, how seldom are we told that our great business is to "teach all nations, to give all peoples a chance to be saved, to let them know of a Saviour's love and of a Christ able to save to the uttermost." Surely if the one is important, the other is equally so—nay, verily, it is more so, for a man may be saved without baptism, but he cannot be saved without faith in Jesus Christ. But faith comes by hearing and hearing by the Word of God. How can they hear without a preacher? And how can they preach except they be sent? Brethren, we repeat—Let us read over again, very prayerfully, "our marching orders." The world is to be won, and under God this is to be done by His people.

Denominational Beliefs and Religious Teachers.

As you recently published, without comment, our Bro. Dr. de Blois's paper on the topic: "Should Denominational Beliefs Impose Restrictions upon Religious Teachers?" will you now insert a few comments? Rev. Geo. E. Horr, D. D., editor of The Watchman, remarked that Dr. de Blois's paper "was philosophical and eloquent, but somewhat vague. His general drift was that the utmost liberty should be conceded."

Dr. A. K. Parker, of Chicago, remarked that "whatever limits may properly be imposed upon a teacher in his denominational pulpit, in his thinking he is to be unfettered."

Rev. R. T. Jones took the extraordinary position that "The preacher should be absolutely free in his teaching as well as in his thinking."

Rev. Dr. Geo. A. Lofton said: "A denomination has a right to limit its teachers to its beliefs."

Dr. P. S. Henson closed the discussion by remarking: "Robert G. Ingersoll has a right to the freedom of his opinions, but I would not take him into a Baptist church. As to the responsibility of a teacher to the denomination, I insist that when people have put their money into a great institution, and have appointed men to teach, and have furnished the very pecuniary maintenance upon which these men depend, if these men are not willing to observe the doctrines which they are called to enunciate they ought in all honesty and honor to get out on a platform where they can be independent."

Dr. Henson also drew a picture of a "man who, after assuming command of a ship designed to ply between New York and Liverpool, decided to sail for the North Pole."

A. CHIPMAN.

—The Baptist ministers of St. John met on Monday morning in their usual weekly conference. There were encouraging reports from the churches. Baptisms on the previous day were reported by the Main St. and Germain St. pastors. A resolution was adopted by the Conference expressing fraternal appreciation and regard for Revs. G. O. Gates and J. A. Gordon, who were about to leave the city to be absent for a time, congratulating them on their well-earned vacations, and praying that the time spent away from home may prove very pleasant and profitable, and that they may return invigorated for future service in the Master's vineyard.

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"After six years' suffering from blood poison, I began taking Ayer's Sarsaparilla, and although I have used only three bottles of this great medicine, the sores have nearly all disappeared."—**A. A. MANNING, Houston, Texas.**

Would Come to Canada.

A few days ago I received a letter from Rev. Morten Joslin, pastor of Sutcliffe Baptist church, Olney, Bucks, England (of whom I never heard before), saying that he wishes to come out to this country, and would like to be introduced to some Baptist church in Canada, N. B., N. S., or Prince Edward Island, that may be without a pastor." He asks me to mention his name to some such church. How he has got my name I do not know; perhaps he has seen that I am Secretary of our Convention.

He is 29 years of age, educated for the ministry at Regent's Park College, "settled as minister of the above church from that institution in August, 1893," and says his labours there have been "attended with gratifying success." He refers to a half dozen brethren who will speak as to his suitability to serve a church in the capacity of pastor. Among these are Rev. D. Angus, Emeritus Principal of Regent's Park College, Rev. G. P. Gould, M. A., the Principal, Rev. J. G. Greenhough, M. A., ex-president of the Baptist Union and Rev. S. H. Booth, D. D., the secretary of the Union.

Yours sincerely,
HERBERT C. CREED.

Windsor Baptist Rebuilding Fund.

New Minas Baptist church, \$3; Mrs W D Reid, \$1; Friends, Bridgewater, per Rev E P Churchill, \$6; Chogogin B Y P U, \$1; Rev C P Wilson, \$1; R M King, Halifax, \$10; Hanson Place Baptist S S, Brooklyn, N Y, \$25; Miss Myra Giffin's S S class, Isaacs Harbor, \$2.91; Mrs A J Vincent, do, \$4.65; "Friends" in West Jeddore, \$2; J Hayes, Wolfville, \$5; B Y P U, Fredericton, \$3; McLean Mission Station, Regina, N W T, \$2; Mrs L D Morse, India, \$1; Hantsport Baptist church, \$20.30; W H Stoddart, Bridgewater, \$2; University Ave. Y P S C E, Rochester, N Y, \$3; Miss Dickie, Brooklyn, N Y, \$1; L E Corbett, Five Islands, \$1; Friend, Jacksontown, N B, \$2; Clarence, Annapolis Co, Baptist church, \$4, (sufferers); Mr Crisp, Ingallsville, \$2, (sufferers); Bloomfield Mission, Halifax, \$4; Second Baptist church, Rochester, N Y, \$10.22; Rev Wm Bowen, Providence, R I, \$5; Broadway Baptist church, Providence, \$10; Rev J E Robertson, Red Pt, P E I, \$2, Mrs, do, \$1; Hattie M, do, \$1; Mrs Alex McLean, do, \$1; Jessie Lynch, Newport, Mrs Wm Pemberton, do, Christian Steeves, Hillsborough, stranger, do, Mrs Wm J Lewis, do, Dea Lewis S Steeves, do, Gorham D Steeves, do, each \$1; Geo Armitage, Sherbrook, Ont., \$9; Rev J Bael Atwood, Ont, \$1; Students, Acadia College and Horton Academy, \$53; D E Thompson, Q C, Toronto, \$10; Mrs Thos Harris, Toronto, \$25; John Firstbrook, Esq, Toronto, \$1; Wm Davies, Toronto, \$50; Mrs, do, \$25; Moncton, cash, G B Lutz, \$10; J W Freeman \$4; M B Jones, H B Gross, each \$2.50; His name, Ge

Spencer, Steadman Crandall, James Doyle, each \$2; Miss J M Rosa, Melvin Steeves, H C Charters, J W Brewster, each \$1; (W B Forrest, Boston, \$5). Pledges: A H Jones, \$5; A E Wall, \$5; Wm Tool, \$2; Sackville, N B, collection, \$14.57; Pledges, \$6.91. Amherst, cash, Mrs Botsford Smith, \$5; "Friends" \$2.25; Wm Read, \$1; M J Layton, Hon T R Black, Inglis C Craig, each \$5; B J Lawson, Misses Seaman and Read, John Calder, Mrs. Wycoff Rogers, each \$2; J G Har \$1; Rev J L Pledges. Rev J L MacDonald, Mrs Robert McCully, each \$10; M D Pride, \$20; N A Rhodes, \$25; Rufus Hicks, \$8; G H Christie, F S Smith, Mr and Mrs Samuel Freeman, each \$5; J Avarad Black, 1 Furnace castings.

A. A. SEAW.

Notices.

The Queens County Quarterly Meeting will convene with the Canaan Baptist church on Friday, March 4th, at 2 p. m. The afternoon and evening sessions of Friday will be devoted to the meetings of the Queens County Baptist Sunday School Convention. A large attendance is requested. F. W. PATTERSON.

The next District meeting of Lunenburg County will convene with the church at Mahone Bay on the 6th and 7th of March instead of at Chester as before announced. A good programme is being prepared and subjects of universal interest will be discussed. The meetings will begin on Monday evening and be continued throughout the following day. The first meeting will be evangelistic. Tuesday afternoon will be devoted to B. Y. P. U. and Women's work in our churches. All the societies of the churches are requested to send delegates. A County Association of the B. Y. P. U. will be organized (d. v.) on this occasion. Let all the churches without this Society for the young begin to arrange for such an organization in their midst. We hope to see a large representation from all the churches. E. P. CHURCHILL, Sec'y.

The York County Quarterly Meeting will convene (d. v.) with the 2nd Kingsclear Baptist church at Hammondvale on second Friday, 7 p. m., March 11th. Pastor C. N. Barton to preach the introductory sermon, Pastor Geo. Howard to preach the Quarterly sermon. We hope all the Baptist churches of the county will send representatives. C. N. BARTON, Sec'y. pro tem.

The next session of the Annapolis County Conference of Baptist churches will be held at Clementsport, Monday and Tuesday, March 7 and 8. First meeting Monday evening at 7 o'clock. Addresses will be given on Education, Home and Foreign Missions and Northwest Missions. Speakers: Revs. F. M. Young, S. Langille, L. F. Wallace and G. W. Schurman. Conference will continue through Tuesday morning and afternoon. Papers on "Who shall Ordain?" "The Invitation to the Lord's Supper," and "Should Baptist be Aggressive?" will be given on Tuesday. An interesting and profitable session is expected. J. W. BROWN, Sec'y. Nictaux, February 18.

The next meeting of the Yarmouth Co. quarterly meeting will be held with the Temple church, Yarmouth, March 8. Opening session at 10 a. m.—General Business; 2 p. m.—An address on Personal Preparation for Service, by P. S. McGregor; 7.15 p. m.—Social worship, followed by a Gospel address by P. R. Foster. Let every church be represented in this meeting. W. F. PARKER, Sec'y. Yarmouth, N. S., February 17.

The Carleton, Victoria and Madawaska Counties Baptist quarterly meeting will convene with the Jacksontown Baptist church on the third Friday in March at 7 o'clock p. m., preaching by Bro. Merritt. Missionary sermon by Rev. J. W. Rutledge, quarterly sermon by Rev. A. H. Hayward. We hope to see a large attendance of ministers and delegates. THOS. TODD, Sec'y-Treas. Woodstock, N. B., Feb. 18th.

The Annapolis County Baptist S. S. Convention will hold its semi-annual session at Clementsport on the 8th of March. Programme, afternoon session and evening session: 2 p. m.—Business; (1) The Successful Superintendent; (2) "Evergreen Schools," Miss Millet; (3) "Better Teaching produced by Normal Classes," J. W. Brown; (4) Model Normal Class," E. E. Steeves. Address, Rev. J. G. C. White, Sunday Schools I visited in my trip abroad. L. W. ELLIOTT, Sec'y.

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SORE THROAT.

By taking twenty or thirty drops of the Ready Relief in some molasses, on going to bed, and pling a piece of flannel, saturated with Relief, about the throat, you will get up in the morning entirely relieved from Sore Throat.

PNEUMONIA.

or Inflammation of the Lungs, should be treated with the Ready Relief as follows: The Patient should be given 20 drops of the Relief every hour in a wine glass of water, and the whole chest, back and front, must be kept under the influence of the Relief by frequent application; beef tea and animal broths must be given to support the patient and his bowels are to be occasionally moved with Dr. Radway's Pills.

INTERNALLY, a half to a teaspoonful in half a tumbler of water will in a few minutes cure rashes, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sic Headache, Sleeplessness, Diarrhoea, colic, Flatulency and all Internal Pains.

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not only cures the patient seized with MALARIA, but if people exposed to it will, every morning in getting out of bed, take twenty or thirty drops of READY RELIEF in a glass of water and drink, and eat a cracker, they will escape attacks.

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Always Reliable, Purely Vegetable. Perfectly tasteless, elegantly coated, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the stomach, bowels, kidneys, bladder, Nervous Diseases, Dizziness, Vertigo, obstiveness, Piles.

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The Old and the Young ARE ALIKE CURED BY THE USE OF GATES' FAMILY MEDICINES.

AYONDALE, Picton Co., January 14, 1896. Messrs. C. Gates, Son & Co.:

Dear Sirs.—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced it the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly,

DAVID MURRAY.

Sworn before me this 15th day of January, 1896. A. S. McDONALD, J. P.

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Bad Blood Will Out.

Can't help but come to the surface in the form of Ulcers—Sores, Boils, Pimples and Rashes of one kind and another. Especially is this so in the SPRING. At this time of the year the Blood needs purifying, the System needs cleansing. Nothing will do it with such perfect success as

B. B. B.

Jessie Johnston Rockwood, Ont., writes:

"I had boils very bad and a friend advised me to try Burdock Blood Bitters, so I got a bottle. The effect was wonderful—the boils began to disappear, and before the bottle was done I was totally cured. As an effectual and rapid cure for Impure Blood B. B. B. cannot be

The Home

Spring Languor.

The long shut-in period of the cold weather begins to tell upon the health and spirits as early as in the middle of February. The Lenten fasts of the churches were for this reason a wise dietetic regulation, because they offered a complete change of diet at a season when such a change is especially demanded. As a sanitary matter, heavy roasts of meats, highly spiced puddings and dishes containing fats should begin to disappear from the table at about this season, and the more delicate flesh of young lambs and veal take their place as soon as possible. Fish is excellent at this season, because the increased demand of Lent keeps the supply fresh, though it is not until about two months later that the choicest fish of the spring waters are abundant. Oysters are especially nice at this season, and fresh cod and halibut are abundant. It is time to stop using fresh pork by March 1.

There is a natural and wholesome desire for fresh green foods and for acids in this month. The cheap and excellent Mediterranean oranges that now replace the sweeter and more expensive oranges grown on this side of the ocean, and the excellent Messina lemons offer cheap acids for preparing desserts. The acid of apples has now become insipid, and needs lemon juice and peel with it. There are still cranberries in the market, one of the most valuable of all anti-scorbutic fruits we have. The pickles of cucumbers put in vinegar last fall have lost strength by the last month of winter, unless they were sealed up. Replace them, if possible, by fresh pickles, prepared from salted cucumbers. Before the first lettuce is usually grown in a hotbed acceptable salads so welcome now may be made from the tender white sprouts, of the old beet and turnip roots planted in a shallow box of sand in the cellar. Simply plant them and allow them to send up short sprouts. Parsnips and other roots, even horseradish, which a little later are dug out of the moist earth, are better than any tonic.

The best way to fight spring languor is with a change of diet and fresh air and exercise. The weakened state of the vital powers causes most people to keep their houses closed up and keep within doors themselves. Open the windows two or three times a day and wash out the house with fresh air. Let the sleeping-rooms be properly aired at night. Manage to pass at least an hour every day in exercise in the open air. The regimen, together with wholesome suitable food, will do more to restore the tone of the system and drive away what our ancestors called "dusky fumes of melancholy" than all the drugs in all the pharmacopoeias in the world.—N. Y. Tribune.

Mending Table Linen.

After the season of snow and frost is at an end the careful housekeeper often finds frayed and cracked places in her most cherished table linen and towellings. These heavy linens are more apt to show the effects of frost than finer goods, because they are usually made up in larger pieces, which are more bent and twisted while being brought in from the line. No linen goods should be allowed to freeze. If there is any suitable place to dry them in the house during cold weather they should be dried within doors. In many houses there is no convenient place and the choice of the lesser evil is to dry them outdoors.

It is an art to mend table linen or any damask linen goods properly. Do not wait until the rent appears, but darn the linen, if possible, as soon as it becomes frayed and thin, before the threads have broken apart. Use thread about the same size as the thread of the goods, or, if the linen has a coarse raised thread, a little finer. Where the linen has been torn or has broken apart fasten under the rent a thin piece of linen cambric—a strong piece of an old handkerchief will do. Draw the parts of the tear together. Trim off the uneven threads and, with a little of the ravellings of the linen, replace them and

weave the stitches in to keep the edges together for about an inch on each side of the rent, sewing them through the back of the linen cambric. If this work is carefully done it will be quite difficult to trace the tear, providing the linen has been properly washed and ironed after it was mended.—N. Y. Tribune.

Clothes Closets.

There are no rooms in the house that should be more securely built than the closets for clothes. Usually any dark unventilated place in the house is boarded up and serves for a receptacle for clothing, and too often for any debris which is too valuable to throw away but which is desirable to keep out of sight.

Closets should never become clutter places. They should be securely built without any cracks where moths or other insects may lurk. There should be a window to light and ventilate them, so that they will not become storage places for bad air. A great many persons are careless about ventilating their clothing after taking it off. All clothing except outside wraps should be aired thoroughly before hanging it up in a closet. Where there is no means of ventilating a closet it very soon has a close, "stuffy" odor, especially hung with unaired garments. Even if the greatest care is exercised it is also necessary to air the closets.

Lighting Rooms.

The fashion of a hanging lamp, even in the dining-room, where it is especially convenient, is passing away. The objection to such a light is that it throws ugly awkward shading, and is not so easy to see by as the standing light or the shaded side lamps which throw their light over the shoulder and from about the same elevation as the eye in standing. A lower light is agreeable when sitting around a reading table, if properly shaded. Nothing is more trying than a glaring light which strikes the eyes directly.

The most picturesque side lights are made of brass or Venetian iron. The lamps have simple metal fronts that usually rest in a porcelain receiver of solid color. This color is displayed through the network of iron or brass that forms the bracket which holds the lamp. The pretty lampshade of solid yellow, pink or delicate green porcelain is covered by a shade formed of arabesques of metal to match the bracket that holds the lamp. Since Venetian iron and brass work has become a pastime with women, the lamp brackets and shades are often manufactured at home. The little kit of tools with which this fashionable blacksmith work is done may be purchased together with the materials for it. It is not very cheap work, but it costs much less to manufacture Venetian iron articles than to purchase them already made, and one is sure to have a pattern that is satisfactory. Candlesticks in black iron are very pretty fitted out with dainty wax candles in solid colors to harmonize with the colors of the room in which they are placed. No lamp gives such a soft and beautiful light as these candles of wax.

Home Dyeing Made Easy.

Even a Child Can Dye With Diamond Dyes.

Diamond Dyes Color Anything Any Color—Make Old Cloaks, Gowns, Scarfs and Suits Look Like New—How to Dress Well at Small Cost.

Diamond Dyes are a wonderful help to economical dressing. These simple home dyes will color anything any color, and they make cloaks, stockings, dresses, fasteners, laces, curtains, etc., look like new. Many of the Diamond Dyes are made from specially prepared dyestuffs, and in no other way can home dyeing be done so simply and satisfactorily.

They come in all colors, and the plain and explicit directions on the package make it easy for the most inexperienced to use them with success. Even a child can dye a rich, perfect color, if Diamond Dyes are used.

Do not risk your material with dyes that claim to color both cotton and wool with the same dye, for it is impossible to get satisfactory results with dyes of that character. In Diamond Dyes there are special dyes for cotton and special dyes for wool, and they are all guaranteed to give satisfaction, if used according to directions.



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If you need a remedy you want one that has been tested for years; not an obscure, untried thing that is urged upon you, or on which you save a few cents—that is no consideration as against health.

For wasting in children or adults, Scott's Emulsion of Cod-liver Oil with Hypophosphites has been the recognized remedy for twenty-five years.

50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

44 and 46 Pearl Street, New York, February 10, 1898.

My certificate (Certified Public Accountant) was the seventh issued by the State. There are only 120 in the entire State (N. Y.) holding certificates, so that doesn't speak badly for the method of teaching in the Saint John Business College.

B. MCGIBBON, C. P. A., (of Gibbon & Lewis, Accountants and Auditors). This is what we fit our students for. Catalogues to any address. S. KERR & SON.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter.

THE WHEAT AND THE TARES.

Lesson XI. March. 13.—Matt. 13: 24-30; 35-43.

Read the whole chapter.

Commit Verses 37-39.

GOLDEN TEXT.

He that soweth the good seed is the Son of Man. Matt. 13: 37.

EXPLANATORY.

THE NEW METHOD OF TEACHING. The group of Eight Parables spoken at this time (seven in Matthew and one other in Mark) were concerning the kingdom of heaven in various aspects, and should be read and studied as a group, in order to obtain a view of the drift and burden of Jesus' teaching at this time.

Note that these parables are followed by a group of miracles, as was the Sermon on the Mount in the record given by Matthew, as if on purpose to confirm the teacher's authority for the great truths he spoke.

A parable is a story picture of familiar things, which illustrates, illumines, and impresses some great truth. This world, with all its forces and powers, seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world. Earthly things are made after the pattern of the heavenly.

PARABLE OF THE TARES.

I. THE FIELD IS THE WORLD.—Vs. 24, 28. 24. THE KINGDOM OF HEAVEN. Which Jesus as king had come to establish on earth, in which the laws of heaven are obeyed on earth, and thus earth becomes like heaven. SOWED GOOD SEED IN HIS FIELD. The field is the world, not the church merely.

II. THE SOWER AND THE GOOD SEED.—Vs. 24, 28. A man which sowed good seed. The man is God, who is the source of all good seed. He began in the garden of Eden, and has been sowing ever since. He, not Satan, owns the world. The good seed are "the children of the kingdom," those who in heart belong to the kingdom, are filled with its spirit and live according to its principles.

III. THE ENEMY SOWING TARES.—Vs. 25-27, 28, 29. 25. BUT WHILE MEN SLEPT, i. e., at night, in secret, SOWED TARES AMONG THE WHEAT. The Greek word means that he over-sowed, sowed the tares where the wheat had already been sown. Such malice as this was well understood by his hearers.

27. WHENCE THEN HATH IT TARES? The same question troubles reformers and preachers. They came from the enemy, and not from God.

The tares are the children of the wicked one, who are filled with his spirit, live according to his principles, and are under his control. They are not a degenerate form of virtue, but as distinct as virtue and vice. They often resemble the good till the fruit begins to appear. They are living, and propagate their kind.

IV. WHEAT AND TARES GROWING TOGETHER.—Vs. 28-30. 28. WILT THOU THEN THAT WE . . . GATHER THEM UP? The tares ought not to be there. They are an evil. Let us root them out.

29. NAY; LEST WHILE YE GATHER UP THE TARES, YE ROOT UP ALSO THE WHEAT. Because there was danger of mistaking the wheat for tares; because the roots of the two were intertwined together; and because the wheat would be trodden down by any one going through it for the purpose.

30. LET BOTH GROW TOGETHER UNTIL THE HARVEST, when these difficulties will be removed.

V. THE TWO HARVESTS.—Vs. 30, 39-43. 30. UNTIL THE HARVEST, . . . THE END OF THE WORLD (v. 39), of age. In the original, the word world (aion) here is an entirely different word from that translated world in v. 38. It does not refer to the physical world, but to the present era or age, which ends at the day of judgment and the coming of the Son of Man. SAY TO THE REAPERS. The reapers are the angels (v. 39). (Matt. 16: 27; 24: 31; 2 Thes. 1: 7). GATHER YE TOGETHER FIRST THE TARES. "Flour of mixed wheat and tares cannot be given even to animals. Hence all the baskets of wheat are carried from the threshing-floor to the flat roofs of their houses, where they are emptied out on mats, and the tedious separation of grain from grain is carried on, sometimes for days, until the wheat is finally rid of this unhappy admixture." To BURN. 41. ALL THINGS THAT OFFEND. That cause others to sin, and THEM WHICH DO INIQUITY, themselves (v. 42) SHALL (be) CAST . . . INTO A FURNACE OF FIRE. (1) This is all they are fit for. It is the just end and right punishment of the wicked. (2) Punishment is intended to keep wickedness from spreading, and destroying all the good, just as weeds are burned, to keep them from multiplying, and destroying the good grain. WAITING AND CRASHING OF WHEELS expresses the terribleness of their end. The knowledge of that danger should

have shown them the awful evil of sin, and kept them from it. GATHER THE WHEAT INTO MY BARN (v. 30), where it will be preserved,—accomplish the end for which it was made.

43. THEN, when the evil, hindering element is removed, SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN, the symbol of gladness, of truth, of glory, of life in themselves, and of giving light and life and cheer to all around. (See Dan. 12: 3.) WHO HATH EARS TO HEAR. All of you who are willing to see, whose mind is open to the truth. (See above, on Why Jesus Spoke in Parables.)

We are all sowing seed of some kind, shall it be wheat or tares?

What shall we be in the world, wheat or tares?

The harvest, the fruit of different courses of life, should teach us which kind of life to choose.

PORT MULGRAVE, June 5, 1897.

C. C. RICHARDS & Co.

DEAR SIRS,—MINARD'S LINIMENT, is my remedy for colds, etc. It is the best liniment I have ever used.

MRS. JOSIAH HART.

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Nyassan Medicine Co., Truro, N. S.

Mention this paper when you write.

PAIN IN THE HEART.

Too serious a condition to neglect.

A Guelph harness maker tells how he was cured.

Mr. Wm. Dyson, the well known saddler and harness maker of Guelph, Ont., makes the following statement: "I heartily re-



commend Milburn's Heart and Nerve Pills to anyone suffering from nervousness and heart trouble. They are a splendid medicine for such complaints. For a long time I was afflicted with nervousness and pain in my heart, which was especially severe at night, often destroying my rest. These pills cured me and invigorated my nervous system which is now strong and healthy. They restored restful sleep besides removing the distressing heart pains which formerly gave me so much anxiety and trouble."

Milburn's Heart and Nerve Pills 50 cts. a box \$ for \$1.25, sold by druggists or sent by mail. T. Milburn & Co., Toronto, Ont.

Laxo-Liver Pills cure Constipation.

13 RUNNING SORES.

Mr. Stephen Wescott, Freeport, N.S., found (Bur'ock Blood Bitters) a wonderful blood purifier and gives his experience as follows: "I was very much run down in health and employed our local physician who attended me three months, finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time, from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B.; when one-half the bottle was gone, I noticed a change for the better, and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved."

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- 1 Barnes' Notes on Acts, 90c. now 55c.
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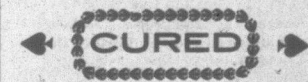
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From the Churches.

BEAR RIVER, N. S.—The work continues. Interest increasing. Baptized 9 last Sunday, six more received now, many to follow. Forty-five have made a start since Saturday. We have quit singing, "Our love so faint, so cold to thee;" for our prayer, "Come Holy Spirit," is answered. G. W. SCHURMAN.

NORTH CHURCH, HALIFAX.—Our "jubilee" is proving itself a time of real rejoicing. On Sunday evening, Feb. 6, three "jubilee candidates" were received, two by baptism and one by letter. On Sunday evening, Feb. 20, nine more happy converts followed Jesus in baptism. One has been restored. Others have come out on the Lord's side, and will add to our week of joy. We thank God for sending us such a spiritual jubilee. ZENAS L. FASH.

MAUGERVILLE, SUN. CO.—We have been holding a few special meetings, and the Lord has shown us again His willingness to save. Five have been received for baptism, and others have requested it, but storms having stopped our meeting, their request could not be brought before the church. There are others who have given evidence of being on the way to life. As we have only had as yet, seven meetings outside of our Sunday services, we want to go on with them if Providence send us favorable weather. Pray that God may revive us all. Feb. 23. O. P. BROWN, Lic.

JEMSEG, QUEBENS CO.—MR. EDITOR, allow me through your paper to acknowledge the kindness and liberality of my church and congregation at Jemseg, Feb. 9th the parsonage was crowded, tea was served bountifully and yet the pantry fairly groaned with good things left by the ladies for the minister and his family. After tea Bro. Joshua Colwell in behalf of the friends presented to the pastor over forty dollars, in cash and as good as cash. For this token of your thoughtfulness and kindness to me and my family, dear friends accept my heart felt thanks. Feb. 17. W. J. BLAKENRY.

PRINCE WILLIAM AND 2ND KINGSCLEAR.—We closed our first year of the pastorate of these churches the 16th of January. The year was one pleasantly and we do hope and trust profitably spent between pastor and people. Although the roads were bad and the weather disagreeable, we observed three evenings of the week of prayer in the Prince William church. Having fairly entered upon another year, we are hoping for a larger measure of prosperity along spiritual lines. The Quarterly Meeting convenes with 2nd Kingsclear church in about three weeks, and we hope that that session with additional efforts will bring grand results. P. B. SHELVE.

NEW HARBOR, GUYSHORO CO., N. S.—The work of the Lord is advancing in this corner of His vineyard and the lost ones are being gathered into the fold. Three weeks ago, I began special services here and as a result there has been a general awakening among the church members as well as those who were in a lost condition, making enquiry "What must I do to be saved." There have been a large number of enquirers and some have found Christ to be a precious Saviour. Bro. A. J. Vincent came over yesterday, 20th, from Isaac's Harbor and baptized thirteen promising candidates, men and women; and we are looking forward to the time when others will thus publicly put on Christ. A. G. COLBORNE.

WINNIPEG, MAN.—At a regular meeting of the Scandinavian Baptist church, at its new Chapel, the Alexander Grant Scandinavian Memorial Baptist church, on Feb. 3rd, 1898, a resolution was unanimously carried, extending our most sincere and hearty thanks to all the friends who through their contributions, helped to purchase a lot for us and to erect a building thereon in which to preach the gospel. We also desire to acknowledge: Received from C. H. Harrington, Sydney, N. S., since last acknowledgment, for the Alexander Grant Scandinavian Memorial Baptist church, \$25. L. M. STOLBERG.

MAIN STREET.—Pastor Gordon preached on Sunday evening to a congregation which crowded the large audience room. At the close of the preaching service the ordinance of baptism was administered to two candidates. The after service was very largely attended. On Monday afternoon Mr. Gordon left for Winnipeg, where he is to supply the pulpit of the First Baptist church, for a period of two months. During his absence the work at Main St. will be under the leadership of Evangelist Martin. Special meetings are being held this week with encouraging results. While the church will greatly miss Pastor Gordon during his absence, it is a matter for great thankfulness that the condition of things is so encouraging.

ELGIN, N. B.—During the past four months the First Elgin Baptist church has been making extensive, as well as somewhat expensive, repairs on their church edifice. While our building has been closed, the Methodist brethren have very kindly allowed us the free use of their house for all purposes connected with our church work. The repairs are now at length completed, and it is intended to have a grand reopening on the first Sunday in March. On that day three services will be held, and some of the leading ministers of our denomination have been invited to preach to the people that may come together. Absent members of our church, as well as all friends from other churches are cordially invited to be present and participate in the enjoyments of the occasion. The interior of the house has been entirely remodelled, the work being done by men of experience and skill, and now presents a very neat and attractive appearance. It is hoped that the offerings received through the day will materially assist in lightening the financial burden which the work has imposed upon us. L. GODARD, Church Clerk.

HEBRON, N. S.—We observed the week of prayer in union with the Methodist church of this place. The evidence of the Holy Spirit in our midst was so marked that we considered it advisable to continue the meetings, which we did for three weeks. During that time we enjoyed a blessed season of refreshing. Backsliders were reclaimed who now bid fair to become leaders in the church, and precious souls were saved some of whom have been received for baptism. Our prayer meetings and Sunday School have taken on new life, the latter having increased in attendance at least twenty five per cent. We are greatly encouraged. Expect to hold special meetings next week in the Hartford section of the church. Pray for us. J. W. TINGLEY.

GERMAIN STREET, ST. JOHN.—At the close of the Sunday morning service, Feb. 27th, Pastor Gates baptized two candidates. The condition of the church is hopeful. Large congregations are present at all the regular prayer and preaching services. Followed by the prayers of his people, Mr. Gates, after a service with this church of more than 12 years, starts for the Orient. He expects to be absent from the city for six months, visiting in the meantime Egypt, Palestine and the cities of Southern Europe. In London, where Mrs. Gates is expected to join him, he will attend the World's Sunday School Convention as a delegate from the Provincial Sunday School Convention of N. B. A farewell social is to be held for Mr. Gates by the church on Tuesday evening, which will no doubt be an occasion of great interest. Mr. Gates leaves on Wednesday to take steamer at New York on March 5th for the East. He will be greatly missed by his people, but all unite in the hope that he may derive great benefit from the trip.


OSBORNE, N. S.—It is more than four years since we began laboring with this church. They have been years of hard, but very pleasant service. The people have shown us continued kindness, and our feeble efforts to serve the church have been appreciated by them. We are earnestly looking for and expecting a blessing from heaven. Some have been hopefully converted and will we believe soon join our numbers. One young brother has been received for baptism. On the evening of Feb. 24th, a goodly number of friends gathered at the parsonage and spent the evening in a social manner. Deacon J. S. Arnold being called upon read an address and in behalf of the church and congregation presented the pastor with a beautiful fur-coat; with a heart full of gratitude he accepted the gift. After refreshments had been served by the sisters, all went home feeling that in such cases, "It is more blessed to give than to receive." N. B. DUNN.

LOWER GRANVILLE.—On Monday evening, Feb. 14th, a large number of the friends of the Lower Granville Baptist church assembled at the Baptist Parsonage, prepared to give us quite a good pounding. They brought us a number of pounds of useful articles and spent a very pleasant evening, about 11 o'clock we had prayer and sang "God be with you till we meet again" and then the visitors went home feeling quite pleased with the pounding they had given their minister and his family, and we were pleased with the pounding we got. How much better it is to be pounded in this way than to be persecuted with the stones of envy and malice and gossip. May God bless this people and always give them plenty of the right kind of stones to pound their ministers with. I have closed up my work now with the Lower Granville Baptist church. I am free to take hold of the work of the Lord wherever he may direct. At the present time, I am enjoying a visit in the St. Mary's Bay field, Digby Co., N. S. I do not know what the result will be, but the outlook is encouraging. Brethren pray for us. Yours in the work. JAR. A. PORTER.

PORT HILLFORD, N. S.—The Port Hillford Baptist church had a successful roll call on Feb. 14th. Pastor Kinley presided. The attendance was quite large. After a short devotional exercise, the church Clerk gave a brief outline of the history of the church and its pastors, from the time of its organization in 1846 to the present and also a careful statement of its members. The church roll was then called by the Clerk and out of a resident membership of 91, 54 responded, some with appropriate passages of scripture others expressing a desire that their lives be more consecrated to the will of the Divine Master. A few interesting letters were read but most of the non-resident members did not respond to the call, notwithstanding they were mostly all notified. Deacon F. Roud then gave a report of the Sabbath School and an earnest request for the parents and older members of the church to attend the school. Bro. Stewart Kinley then gave a report of the Mission Band which was very encouraging. The pastor then referred to the small beginning of the church, 51 years ago, and its present financial standing. He ascribed much of its success to the labours of the devoted servant of God, the late Rev. Henry Eagles, whose pastorate of the church extended 33 years. Port Hillford, Feb. 22. J. McC.

WOOD'S HARBOR, SHELBURNE CO., N. S.—During the month of January, the church invited Rev. Isa Wallace to come and assist the pastor in a special effort for the salvation of souls. He came, opening the meetings Jan. 4th, and remained until Jan. 30th. During his stay with us God greatly honored his word in the strengthening of believers and the saving of souls. The interest continued good up to the close of the services, when two young women of seventeen years and one more mature in life were baptized, while others were trust are contemplating the same step. The church here faces a bright future being in the centre of a rapidly increasing population, supporting two good schools, in which four of the five teachers are followers of Christ. The Young People's Society enrolls fifty-six as its active and associate membership. The W. M. A. S. has lately been revived and we look for strong missionary interest. The prayer meetings are well attended with a growing interest for a deeper spiritual life. The Sabbath School under the direction of our brother Joseph Dixon is in a prosperous condition. The pastor could spend all his time here most profitably, but size of his field prevents, the distance around it being sixty miles. HENRY QUICK.

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There will be sold at Public Auction at Chubb's Corner, in the City of St. John, in the City and County of Saint John, and Province of New Brunswick, on Thursday, May 14th next, at Twelve O'clock, noon, pursuant to the directions of a certain Decreeal Order of the Supreme Court in Equity made on the seventeenth Day of February, A. D. 1898, in a certain cause there pending wherein the Foreign Mission Board of the Baptist Convention of the Maritime Provinces are Plaintiffs and Charles Campbell and Elizabeth Brown Campbell, his wife, are Defendants, with the approbation of the undersigned Receiver, the mortgaged premises described in the Plaintiff's Bill and said Decreeal Order, as follows: "All that lot of land and premises fronting on Duke Street, formerly Morris Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, which is now and distinguished on the Map of Plan of the said City as Lot Number Eight Hundred and Sixty (860), having a front of forty feet on the said street and extending back southerly one hundred feet, together with all the buildings and improvements thereon and the privileges and appurtenances thereto belonging or in anywise appertaining."

For terms of sale and other particulars apply to Mont McDonald, Plaintiff's Solicitor, Saint John, N. B.

Dated this twenty-sixth Day of February, A. D. 1898.

MONT McDONALD, THOMAS P. REGAN,
Plaintiff's Solicitor, Receiver in Equity,
GEO. W. GILGOW, Auctioneer.

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MARRIAGES.

CHAPMAN-EMMER.—At Port Lawrence, N. S., Feb. 23rd, by Rev. J. H. MacDonald, Stewart J. Chapman to Maude A. Embree, both of Port Lawrence.

HARLOW-BANKS.—At the Baptist parsonage, Kempf, Queens Co., Feb. 4th, by Rev. L. J. Slaughterwhite, Brinton Harlow to Lena Banks, all of Caledonia Corner.

GILLESPIE-HARTZ.—At Charlottetown, Feb. 2nd, by Rev. C. W. Corey, Geo. Y. Gillespie, of Clyde River to Sadie M. Hartz, of Cornwall, P. E. I.

MCLEAN-ROBERTSON.—At the home of John Robertson, Long Creek, P. E. I., Feb. 2nd, by Rev. C. W. Corey, Hector A. McLean to Christy A. Robertson, both of Long Creek.

BLAKELY-GIFFEN.—At the residence of the bride's brother, Mr. Whitman Giffen, Feb. 16th, by Rev. A. J. Vincent, Saxby M. Blakely to Penina M. Giffen, both of Isaac's Harbor, N. S.

STEWART-McRAE.—At the parsonage, River Hebert, Jan. 21st, by Pastor J. M. Parker, Alex. Stewart to Mrs. Eita McRae, all of Joggin Mines, Cumberland Co.

MILLS-TABOR.—At the home of the bride, Feb. 23rd, by Pastor J. M. Parker, Arthur S. Mills, of Parrboro, to Myra L., youngest daughter of Stephen Tabor, Esq., of Joggin Mines.

FREEMAN-CRANDALL.—At New Canada Baptist church, on the 23rd inst., by Rev. D. W. Crandall, father of the bride, assisted by Rev. J. L. Reid and Rev. E. P. Churchill, Nelson Porter Freeman, M. D., of New Germany, to Lizzie McHenry Crandall, B. A.

GREARSON-McADAM.—At the residence of the bride's mother, Feb. 14th, by Rev. A. H. Lavers, Fred A. Grearson, of the firm of Grearson Bros., Barrie, Vermont, U. S., to Phoebe McAdam, of St. George, N. B.

WEBB-PURDY.—At Greenville, Cumberland Co., N. S., Feb. 15th, by Rev. J. E. Tiner, William Webb, of Greenville, to Millie Purdy, of the same place.

BEAUMONT-GRAHAM.—At the Baptist parsonage, Surrey, Albert Co., N. B., Feb. 17th, by Rev. John Miles, Harry Beaumont, of Demoselle Creek, to Nettie Graham, of Albert Mines, Albert Co., N. B.

GERTRIDGE-ARMSTRONG.—At the home of the bride's parents, North Kingston, Kings Co., N. S., Feb. 24th, by Rev. H. Saunders, Erv L. Gertridge, of Gasperaux, Kings Co., N. S., to Laura Armstrong, of North Kingston, N. S.

DEATHS.

GREEN.—At Falmouth, on the 15th inst., Mrs. Priscilla Green, aged 70 years.

BROWN.—At the Foster's, Lunenburg Co., N. S., on Feb. 19th, of cancer in the stomach, Louisa L., beloved wife of George Brown, our sister was a living member of the New Ross Baptist church, and died in the triumph of faith.

WOODWORTH.—At Central Haynesville, York Co., N. B., Mr. Thomas Woodworth departed this life, Feb. 18th, in the 68th year of his age. He leaves a wife, two sons and three daughters and a large circle of friends to mourn the loss of a kind husband, father and friend.

HAY.—At Minneapolis, Minn., on Sunday morning, Jan. 30th, of pernicious anemia, Fred T. Hay, eldest son of Chas. H. Hay, formerly of this city, in the 44th year of his age, leaving a widow and seven children to mourn the loss of a kind husband and father.

JOHNSON.—On Feb. 3rd, after a lingering illness, Bro. William Johnson, postmaster of Waterford, Digby Co., N. S., aged 83, leaving a widow and six children to mourn their loss. He was received into the fellowship of the 1st Baptist church of Digby Neck by Dr. Morse, who also officiated at his marriage and conducted the funeral service.

BYNON.—At the residence of his daughter, Mrs. H. L. Patchin, 42 High St., Portland, Me., Feb. 13th, George Bynon, aged 70 years, 8 months and 10 days. Deceased was a native of Prince Edward Island, but

most of his life was spent in this province, N. B., at South Musquash, St. John Co. He was a member and deacon of the South Musquash and Dipper Harbor Baptist church for many years.

JOHNSON.—At Wolfville, N. S., Jan. 19th, Esther J. Johnson, widow of the late Leonard P. Johnson, aged 52 years, leaving a brother, sister and one daughter to mourn their loss. She had been in a decline for sometime, which gradually ended in her death; but her hope was in Jesus, and though wanting to live she was willing to die if it was God's will that she should.

FILLMORE.—At Turtle Creek, Albert Co., Jan. 13th, Dea. Willard Fillmore, aged 35 years. After two weeks of very severe suffering from inflammation of the hands our brother passed peacefully away fully trusting in Jesus, leaving a widow and five children, a father and mother, as well as a large circle of relatives and friends to mourn the sad loss. For some years our brother was a member of the 1st Coverdale church, and about fifteen months ago he was elected to the office of deacon, which office he held until God called him away.

DUNHAM.—At Somerville, Mass., Feb. 16th, Phoebe Dunham, widow of Geo. Dunham and sister of the late Hon. David McLellan, formerly of Portland, St. John. During her residence in this city Mrs. Dunham was an honored and useful member of the Main St. Baptist church. She was also a charter member of the W. C. T. U. and an interested supporter of the Portland Free Public Library. Her last church home was at Tremont Temple, though disease and suffering kept her from the active Christian life which would have been her choice.

SAUNDERS.—The wife of the late Rev. Thomas Saunders, of Prince William, York Co., N. B., passed peacefully away at her son's residence, Upper Simson Ridge, Feb. 16th. Mrs. Saunders was a daughter of the late Isaac Simmons, Maspaquis Lake, Sheffield, Sunbury Co., N. B. She was baptized by Rev. W. D. Fitch in 1849 and joined the Canning Baptist church, Queens Co. She was the mother of six sons of whom four are living, Arthur, of Detroit, Mich.; Dow, of Fredericton, N. B.; George W. Bridges, Denver, Col.; and S. S. Vandine of this place with whom she lived. She was in the 88th year of her age. Her end was peace. The remains were interred at Three Brooks. The funeral services were attended by D. P. Millin.

GARROD.—At Hebron, N. S., Jan. 21st, Emily C. Garrod aged 30 years. The deceased leaves a husband, a little daughter and a large circle of relatives and friends to mourn their loss, but their loss is surely her gain. Having experienced a change of heart in her twelfth year she united with the Hebron church, of which she was a faithful member until her death. She bore her lingering illness with wonderful patience. She did not mourn even in her most trying moments, but could always say to her heavenly Father, "not my will but thine be done." Thus having served Christ faithfully on earth she has doubtless gone to reign with him in heaven, and also to meet her five dear little children who passed on to the better land before their mother.

JONAH.—On Feb. 8th, of paralysis of the brain, Martha, beloved wife of Dea. Isaiah Jonah, of Dawson Settlement. Our sister was stricken down while engaged in the duties of life, and remained unconscious till the end. She leaves a sorrowing husband, nine children, twenty-seven grandchildren and a very large circle of friends to mourn the loss of one beloved and respected by all who knew her. Sister Jonah was baptized in 1873 by Rev. James Irving and united with the 2nd Hillsboro Baptist church, of which she remained a worthy member until death removed her to the church triumphant. During her Christian life she was faithful to the cause of Christ. Only insurmountable difficulties prevented her from being at all the services of the church. She was deeply interested in F. M. work, and always at the meetings of the Aid Society if possible. She delighted in the service of God and no duty seemed to be hard for her. The church has lost one of its most faithful members, the community one respected by all and the home is

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Manchester, Robertson & Allison

le't desolate by the removal of an affectionate wife, and a loving mother. May God comfort the sorrowing and may we all be as well prepared to meet the dread monster as was our sister.
TRUS.—At his home, Jemseg, Queens Co., Feb. 1st, Dea. Benjamin Titus, aged 75 years, departed this life after some five weeks of painful illness. He leaves a widow and three sons, Merrit R. Titus of Lower Jemseg, Charles D. Titus of Mill Cove and Theodore Titus of this place. The departure of one so widely known as Dea. Titus has cast a gloom over the whole community and much sympathy is felt for the aged widow who is in her 75th year. Bro. Titus had been deacon of the Jemseg church for over forty years. He filled that office acceptably to the church. He was kind in disposition, loving in his spirit and was highly esteemed by all who knew him. Bro. Titus loved the church of God and was a strong man in the church. Jemseg church will miss him. The strongest principle of his life, and the one that shaped it, was love to Christ and his church. He was a firm Baptist and had clear conceptions of the doctrine of grace. The remains of our departed Dea. Titus were laid to rest in the family burying ground on Friday, the 4th inst. The services were conducted by the pastor, W. J. Blakney, assisted by Rev. A. J. A. Colmer, Episcopalian, and Rev. G. Springer. "They who sleep in Jesus will God bring with him."

MILBURN'S
COD LIVER OIL EMULSION
Combined with Wild Cherry Bark and the Hypophosphites of Lime, Soda and Manganese
Render it the most effectual remedy for Coughs and Colds, Bronchitis, Consumption, Scrofula, Rickets, or any wasting disease where a food as well as a medicine is required.

Watch Repairers
JEWELLERS
SILVERSMITHS
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M. S. BROWN & CO.
Established 1840.
128 and 130 GRANVILLE STREET
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Shutter Blinds
The only Blind made that will last for years without repairs.
A. CHRISTIE WOOD WORKING Co.
CITY ROAD, ST. JOHN, N. B.

Make No Mistake.
DO NOT DESPAIR
Until You Have Tried What SMITH'S...
Chamomile Pills
Can Do for You!
D O you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use
Smith's Chamomile Pills
FOR SALE BY ALL DRUGGISTS.
FRANK SMITH, DRUGGIST, ST. STEPHEN, N. B. and CALAIS, Me.
PRICE 25 CENTS. FIVE BOXES \$1.00.
If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

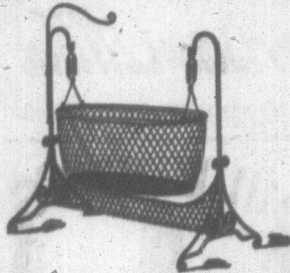
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DRESSES.
PINE
BRONCHITIS,
NESS, SORE
TENZ, and
CHEST.

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Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of
PURE, HIGH GRADE
Cocoas and Chocolates
on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE, 8 Hospital St., Montreal.

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CITY ROAD, ST. JOHN, N. B.

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Country Produce
Find it to their advantage
to Consign
Pork, Poultry,
Butter, Eggs, etc.
TO
D. G. WHIDDEN
COMMISSION MERCHANT
HALIFAX, Nova Scotia
And Buyers of Oranges find
it pays to drop him a
card for prices.

When You Purchase a
"Little Beauty
Hammock Cot."



You'll wonder how you ever did without it.
Notice its construction.
You don't need to keep rocking, a single touch and it teeters and swings, gently soothing baby to sleep or amusing it when awake.
"Baby's Letter" giving description and prices sent free on application to the Patenter and Manufacturer.

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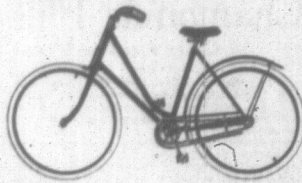
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FOR SALE.

One Smith American Cabinet Organ, in perfect repair, at a great bargain. Chapel style. A rare chance for a church to obtain a fine organ very cheap. Enquire of
PASTOR B. H. THOMAS,
Digby, N. S., Box 115.

ONE FAULT

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It's a fault, however, our customers appreciate. We handle none but good goods.



SPEED-KING - \$40 Cash
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And the special grade

KING of SCORCHERS

List \$85 Cash \$75

All goods GUARANTEED, and will give no trouble.

Agents Wanted
E CHILL & CO
101 Yong St.
Toronto

News Summary.

Robt. Tucker, mail carrier, while crossing Bonnie Bay, Nfld, on the ice with a team of dogs broke through and perished.

The two hundred fishermen who were carried to sea at Helsingford, Denmark, last Wednesday on the ice have been saved.

Messrs. A. J. H. Stewart and Joseph Poirier were nominated Saturday to contest Gloucester county in the pending by-election.

Officers of Dorchester penitentiary are wearing handsome new uniforms made by the convicts under the direction of Inspector Burns.

Adam A. Tupper, of Truro, well-known as a promoter of search for Capt. Kidd's treasure, was run over and killed on a railway in Connecticut.

The C. P. R. Monday announced a reduction of first-class passenger rate from Montreal to Toronto to \$5; the rate was formerly \$10.40.

John E. Walsh, sixteen years old, has been found frozen to death. He became lost in the woods in the neighborhood of his home at Economy, N. S.

Mr. Frederick Wootton, Conservative member of parliament for the Stepney division of the Tower Hamlets since 1886, is dead. He was born in 1836.

It is announced that the Chinese loan of \$16,000,000 has been arranged with the Hong Kong and Shanghai Bank, of London, and the German Asiatic Bank.

The referendum in Switzerland has resulted in popular approval of the proposed state purchase of the railroads of the country at a cost of about \$200,000,000.

Rufus E. McDonald, aged 28, a clerk in a jewelry store in Saco, Me., died on Tuesday while having twenty-eight teeth extracted by a dentist in Biddeford.

Mr. George V. Knight, of Bridgetown, died very suddenly on Monday. He was a native of New Brunswick, going from Pennfield, Charlotte County, to Bridgetown about twenty years ago.

Robert Simpson and Andrew Darrach, coal miners, were instantly killed in the Drummond mines at Westville, N. S., Monday morning. Wm. Gray was badly injured.

The Y. M. C. A. convention at Amherst was brought to a close on Sunday with largely attended services in the different churches and special meetings for men and women.

There will be contests in all divisions in Ontario next two. In south Bruce, Traux is elected by acclamation and in Prescott, Evanslural by acclamation. Both are Liberals.

While following the deer bounds at Aiken, S. C., Monday, Mrs. Wm. C. Whitney, wife of ex-Secretary of the Navy Whitney, was knocked from her horse and quite seriously hurt.

Saturday evening fire destroyed the barrel manufactory at Lequille, Annapolis county, recently assigned to the Union Bank of Halifax. The loss is estimated at between \$15,000 and \$20,000. Insured in the Northern for \$7,000.

Captain Farquhar, of sealing fame, heads a company who have purchased the steamer Lunenburg for wrecking purposes. She will be equipped with powerful pumps and other paraphernalia, and will be always ready at an hour's notice to proceed to the scene of a wreck.

Fire Sunday night destroyed the residence of James Arthur, farmer, in the township of Rama, Ont. His sons, James and Archie, and Mrs. Arthur were burned to death. An eighteen-year-old daughter escaped, but was so badly burned she is not expected to live.

Funeral services over the remains of Miss Frances Willard were held in Churchville, N. Y., on Tuesday. The procession through the village was very large and passed the cottage on Main street where Miss Willard was born. The services of the service the body was taken at once were of a simple character. At the close to the central depot, where a special train was waiting to carry the funeral party to Chicago.

According to the Boston Globe, a little town near Providence, R. I., boasts a church whose pastor, besides being an eloquent preacher, is a man of stalwart proportions. At one of his evening prayer meetings the services were disturbed by two young men, who audibly scoffed at everything they saw or heard. Finally the pastor remonstrated with them on their behavior, and asked them why they attended the meeting.

"We came expecting to see miracles performed," impudently replied one of the rascals.

Leaving the desk and walking quietly down the aisle, the pastor seized one after the other by the collar, and as they disappeared out of the door, remarked: "We don't perform miracles here, but we do cast out devils."

800 WORDLESS SERMONS

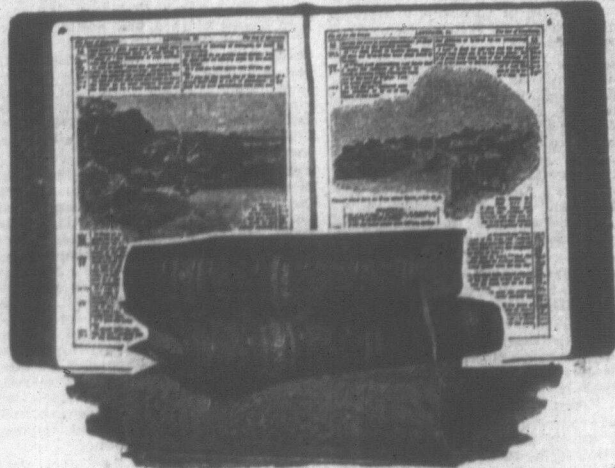
A new illuminated Edition of the Bible, so extraordinary in character, so original in conception, so artistic in its illustrations, and so luxurious in its binding, as to challenge the admiration and win the friendship of all Bible and book lovers.

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This beautiful Bible, produced at enormous cost, and embellished with the work of the greatest living artists, can be procured by any reader of this paper, together with a year's subscription to MESSENGER AND VISITOR, for

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Description of this New Bible

The text conforms to the Authorized Oxford Edition, every proper name is accented and self-pronounced. There are copious marginal references and a complete concordance. The crowning glory of this beautiful new edition is its eight hundred superb Scriptural engravings, making this the most artistically perfect as well as the most practically desirable edition of the Holy Scriptures ever produced in any country or in any language. These marvelously faithful descriptive illustrations will prove

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SPECIAL CONDITIONS. US, 14. *They overtake the children of Israel.*

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may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness. 13 ¶ And Mo'ses said unto the people, ¶ Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: 14 for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever. 14 ¶ The LORD shall fight for you, and ye shall see the LORD'S hand against Pharaoh.

EXACT FACSIMILAR OF THE TYPE.

The Ladies Home Journal

Editorial
September 13, 1897

Why I like this illuminated edition of the Bible is because something along it has been well done, and seems to have been done in the right spirit. The book itself has been approached by the annotator with reverence and intelligence, and by the artist with sympathy and knowledge. It has not been made into a meaningless picture book. The pictures here are a distinct purpose. They illustrate the text, but they do more; they intelligently explain it, and many a hidden obscure passage will answer to thousands of new meanings through their eye-teaching pictures. Regarding the Bible in a worthy opinion in the hands of many, but it has been made a splendid achievement in this new.

Edward W. Bok

Many of our friends have already taken advantage of our remarkable offer. Those who intend to do so should not delay.

Remember that the quantity of these Bibles within our reach is limited.

For full particulars see issue of December 8. Send for book of specimen pages, and when you write address
A. H. CHIPMAN, Business Manager Messenger and Visitor, St. John, N. B.

N. I. Bowditch speaking at a Dairyman's Association. Keep dairy of by themselves no cellar below. Stables should and drained. walls, and be Never use m Allow no str stable for any manure under and remove it possible. Whitewash year; use lantern daily. Use no dry, ing. If fodder feeding. Clean and th fore milking; floor. Keep the str condition, and or place when equally well. Have the co year by a skill Promptly reject suspected reject milk. herd until cert especially tub Do not mov able walk wh milking or fee Never allow hard driving, necessary dist to cold or stor Do not chan Feed liberal table feed posed or moul Provide wa access, and al cold. Salt sh Do not allow like garlic, c eaten, except Clean the e If hair in the easily kept cl Do not use before calving afterwards. The milker spect; is sh should wash milking. The milker garment, use kept in clean Brush the e just before m clean, damp Milk quie thoroughly, noise or de exactly the s evening, and order. Throw awa in the gutter each teat; a little value a rest. If in any n bloody or str ance, the wh Milk with hands to com Do not allo at milking ti If any acci full of milk remedy this milk and Weigh and each cow, a sample at lea the fat test. Remove th from the st where the air

The Farm.

Dairy Points.

N. I. Bowditch of Framingham, Mass., speaking at a meeting of the Connecticut Dairyman's Association, thus summarized his recommendations:

Keep dairy cattle in a room or building by themselves. It is preferable to have no cellar below and no storage above.

Stables should be well ventilated, lighted, and drained. Should have tight floors and walls, and be plainly constructed.

Never use musty or dirty litter.

Allow no strong smelling material in the stable for any length of time. Store the manure under cover outside the cow-stable, and remove it to a distance as often as possible.

Whitewash the stable once or twice a year; use land plaster in the manure gutter daily.

Use no dry, dusty feed previous to milking. If fodder is dusty, sprinkle it before feeding.

Clean and thoroughly air the stable before milking; in hot weather sprinkle the floor.

Keep the stable and dairy-room in good condition, and then insist that the dairy or place where the milk goes, be kept equally well.

Have the cows examined at least twice a year by a skilled veterinarian.

Promptly remove from the herd any animal suspected of being in bad health, and reject milk. Never add an animal to the herd until certain it is free from disease, especially tuberculosis.

Do not move cow faster than a comfortable walk while on the way to place of milking or feeding.

Never allow the cow to be excited by hard driving, abuse, loud talking, or unnecessary disturbance; do not expose them to cold or storms.

Do not change feed suddenly.

Feed liberally, and use only fresh, palatable feed stuffs; in no case should decomposed or mouldy material be used.

Provide water in abundance, easy of access, and always pure, fresh but not too cold. Salt should always be accessible. Do not allow any strong flavored food, like garlic, cabbage, and turnips to be eaten, except immediately after milking.

Clean the entire body of the cow daily. If hair in the region of the udder is not easily kept clean, it should be clipped.

Do not use the milk within twenty days before calving, nor for three to five days afterwards.

The milker should be clean in all respects; he should not use tobacco; he should wash and dry his hands just before milking.

The milker should wear a clean outer garment, used only when milking, and kept in clean place at other times.

Brush the udder and surrounding parts just before milking, and wipe them with clean, damp cloth or sponge.

Milk quietly, quickly, cleanly and thoroughly. Cows do not like unnecessary noise or delay. Commence milking at exactly the same hour every morning and evening, and milk the cows in the same order.

Throw away (but not on the floor, better in the gutter) the first few streams from each teat; this milk is very watery and of little value and is very likely to injure the rest.

If in any milking a part of the milk is bloody or stringy or unnatural in appearance, the whole mess should be rejected.

Milk with dry hands; never allow the hands to come in contact with the milk.

Do not allow dogs or loafers to be around at milking time.

If any accident occurs by which a pail full of milk becomes dirty, do not try to remedy this by straining, but reject all this milk and rinse the pail.

Weigh and record the milk given by each cow, and take a morning and night sample at least once a week for testing by the fat test.

Remove the milk of every cow at once from the stable to a clean, dry room, where the air is pure and sweet. Do not

allow cans to remain in stables while they are being filled.

Strain the milk through metal gauze and a flannel cloth or layer of cotton as soon as it is drawn.

Aerate and cool the milk as soon as strained. If an apparatus for ailing and cooling at same time is not at hand, the milk should be ailed first. This must be done in pure air, and it should then be cooled at 45 degrees if milk is for shipment, or to 60 degrees if for home use or delivery to factory.

Never close a can containing warm milk which has not been aerated. Do not allow milk to freeze.

Under no circumstances should any thing be added to milk to prevent its souring. Cleanliness and cool are the only preventives needed.

All milk should be in good condition when delivered. This may make it necessary to deliver twice a day during the hottest weather. When cans are hauled far they should be full and carried in a spring wagon. In hot weather, cover the cans, when moved in a wagon, with a clean, wet blanket or canvas.

Milk utensils for farm use should be made of metal and have all joints smoothly soldered. Never allow them to become rusty or rough inside.

Do not haul waste products to the farm in same cans used for delivering milk. When this is unavoidable, insist that the skim-milk tank be kept clean.

Cans used for the return of skim milk should be emptied and cleaned at once on the arrival at farm.

Clean all dairy utensils by first thoroughly rinsing them in warm water in which cleaning material is dissolved; then rinse and lastly sterilize by boiling water or steam. Use pure water only.

After cleaning, keep utensils inverted in pure air and sun if possible, until wanted for use.

Dragged from a Condition of Physical Wretchedness and Misery.

Paine's Celery Compound Was the Deliverer.

Mr. Barrand Says:

"Surely the Medicine Which Has Done so Much for Me will Prove a Blessing to Others."

Most Desperate Cases of Rheumatism are Overcome by Nature's Cure, Paine's Celery Compound.

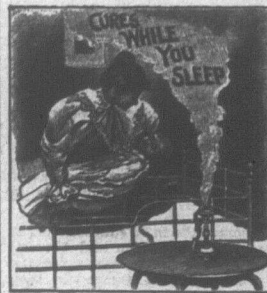
THE ONLY REMEDY FOR PAIN-RACKED AND STIFFENED LIMBS.

WELLS & RICHARDSON Co.,

DEAR SIRS:—Just a year ago I was attacked by inflammatory rheumatism in its most acute form, which totally incapacitated me from pursuing my trade—that of a tailor—or in fact from doing work even of the very lightest kind, as every nerve in my body was affected. I was in this distressing condition for more than seven months, when I commenced to use Paine's Celery Compound. I soon began to realize the beneficial effects of the medicine; but my case was an obstinate one, and required the persistent use of the Compound for some months before I was able to move about. I am thankful to say I am so far recovered that I have commenced work again; and I am very hopeful that by continuing the use of the Compound a little longer I shall, please God, be restored to my wonted health and strength again. Surely the medicine that has done so much for me will prove an equal blessing to others similarly afflicted; and to such I say, "Give Paine's Celery Compound a trial." For what your medicine has done for me you have my most grateful thanks. Yours truly, JOHN BARRAND, Barrie, Ont.



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.



Vapo-Cresolene

FOR

Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

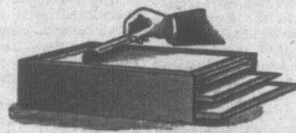
Items from physicians' statements in our Descriptive Booklet. Send for it.

"Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have instructed every family under my direction to secure one." "It is of great value to Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists. VAPO-CRESOLENE CO., 69 Wall St., N. Y. City.

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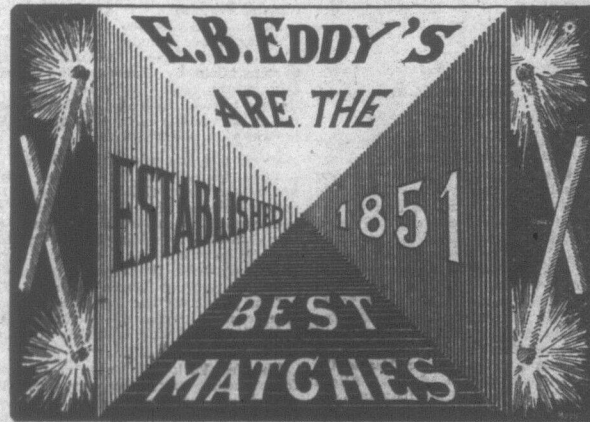


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People

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

A NEW PREMIUM



THE LINCOLN FOUNTAIN PEN.

Given for two new subscriptions. Taken back if not satisfactory.

AYER'S Cherry Pectoral

promptly relieves the cough, stops the tickling in the throat, and induces quiet and refreshing sleep.

1-2 Size 1-2 Price.

THE CANADIAN PACIFIC RAILWAY

Is Loyal to Canadian Interests.

(From the Montreal 'Witness,' Feb. 5.)

The people of British Columbia are not easy to satisfy in the matter of the efforts which government, railways, press and people of Canada generally should make in order to secure to the British Columbia ports the Yukon business, but the Canadian Pacific Railway's course seems to be highly approved at least by the Victoria (B.C.) 'Times.' It says: "The Canadian Pacific Railway Company has shown wonderful, yet characteristic, energy in dealing with the Klondike question; they have fairly flooded the United Kingdom with literature in the highest degree beneficial to the interests of Canada, yet indulging in no abuse or misrepresentation of the Americans. The case for Canada has been put in such a manner that thousands who would have gone to Seattle, Tacoma, Portland and other American points west come to Victoria, Vancouver and other British Columbia cities. The C. P. R. can take passengers to Seattle quite as cheaply as they can land them in Victoria or Vancouver, but it is to the Company's credit that all their efforts have been to divert the travel to Canada. We don't expect railway companies to be influenced entirely by patriotism, but the C. P. R. have certainly in this matter done all within their power to give Canada the benefit of their influence without going out of the way to hurt rival lines by false statements. The Alaska Commercial Company, with all their experience in the Yukon and through knowledge of the rules and regulations governing the import of goods to the Klondike, purchasing their stores in Victoria is significant testimony to the fact that the Canadian campaign has been conducted on the proper lines and that it will be completely successful."

Denominational Funds, N. S., from Jan. 25 to Feb. 19.

Inglerville B Y P U, \$13.23; Lawrence-town B Y P U, \$4.63; Cambridge church, \$9.75; Biltown church, \$3.50; Windsor Plains church, \$1.20; Wentworth church, 80cts; Rev J E Tiner, 20cts; Portauquique and Upper Economy church, \$16; New Glasgow, \$6.60; Christian Workers, Little River, \$11; Argyle church, \$9.84; Tusket church, \$18.50; Hantsport church, \$8.87; do Junior Union, \$3; Hebron church, \$21.85; do S S church Edifice Fund, \$1.26; do special \$9; New Germany church, \$5; Gabarouse church, \$2.76; Fourchie church, \$3.31; Grand Mira church, \$1.93; Prince Street, Truro, \$33.62; Temple, Yarmouth, \$33.50; Nictaux section, \$12.20; Albert Gates, Nictaux, 50cts; Elias Bartheaux, do, \$2; John McGregor, do, \$1; Torbrook S S church Edifice Fund, 63cts; New Tusket church, \$3; 1st Church, Halifax, \$65.70; do, Mite Society, \$19.29; do, B Y P U, \$3.37; Brookfield church, Col. Co, \$5; Miss Ida Parker, Berwick, \$5; Amherst church, \$67; Miss Alice Logan, \$1; New Canada church, (D W C), \$5; West Brook and Newville, \$13, eight for Miss Archibald's salary; 1st Hillsburg B Y P U, to support Evangelist in North West, \$35; New Ross church, \$7.50; Waterville church, \$2.50; Little Glace Bay church, \$3; Port Medway church, \$6; Cambridge church, \$1.50; West Jeddore S S church Edifice Fund, \$1; 1st Digby Neck church, \$21; Upper Stewiacke church, \$13.70; Wolfville church, \$50.44; do, special \$5.50; New Cornwall church, \$3.05; Mahone Bay and North West, \$12.95; Dartmouth church, \$26; 1st Yarmouth church, \$63.79; Weymouth church, \$2; Waterville B Y P U, for Mr Gullison, \$5; New Annan church, \$5.60; "Anon" for Missions, \$5; Lusenburg church, \$12.50; Chester church, \$28.70; do, special, \$1.30. —\$736.07. Before reported, \$2621.58. Total to Feb. 19th, \$3357.65.
Wolfville, N. S. A. COBURN,
Feb. 19. Treas. Den. Funds, N. S.

News Summary.

There are thirty failures in Canada this week, against fifty in the corresponding week last year.

Lady Abbott, widow of the late Sir John Abbott, at one time Premier of Canada, died on Friday at Montreal.

Two French expeditions are advancing toward Sokoto, within the British sphere on the River Niger, West Africa.

Jas. White, uncle of Jacob and Henry White, Bathurst, who died at Chatham the other day, was 101 years old.

It is stated negotiations are pending for the purchase of the steamer Flushing by parties interested in the lumber business in Quebec.

Half the Chinese loan, amounting to \$3,000,000, was fully underwritten in London on Thursday. The issue price is 90 and the interest from the loan is 4 1-2 per cent.

The C. P. R. has broken the world's record for a transcontinental freight run, carrying four carloads of silk from Vancouver to New York in exactly seven days. The silk was valued at \$800,000.

Hon. G. W. Burton, Chief Justice of Ontario, has been knighted. Mr. Augustus Harvey, Sir Robert Thornburn and Mr. Philip Cleary, legislative councillors of Newfoundland, retain the title of honorable.

Chatham World: There has been a big smelt catch within the last few days at Portage Island and Neguac. Capt. A. R. Goodfellow is reported to have sold his catch for \$500 and another man writes that he bagged two and a half tons in a day or two.

At Canmore, Alberta, Wednesday night, fire destroyed the Pullman and Waverly hotels and several stores. Forty inmates of the Pullman hotel escaped in their night clothes, but Clara Christensen, the ten-year-old daughter of the proprietor, was burned to death.

Lyman Dart, 17 years of age, convicted and sentenced to be hanged on March 3 at Truro, Nova Scotia, has been acquitted and discharged. Lord Aberdeen has signed an order-in-council to this effect. It turns out that Dart was innocent of the crime and the report of the trial judge was favorable to his discharge.

Wednesday night burglars entered the retail dry goods warehouse of Haycock & Douglas, St. Catherine street, Montreal, ransacked the premises, blew open the safe with a powerful charge of gun-powder, took whatever contents were of value, set fire to the building and escaped. Only about \$30 in money was secured. The loss by the fire is about \$15,000.

In the House of Commons Friday Mr. Curzon, replying to a question put by Admiral Lord Charles Beresford as to whether France intended to occupy Hainan for a naval base in the far East similar to steps taken by Germany and Russia, said that the French government had intimated to the British ambassador at Paris that it had not the least intention of initiating any such policy in China.

Joseph Chaffers, a notorious litigant in London, has gone to St. Pancras workhouse, where he probably will spend the remainder of his life. This is the man for whose sake a special act of parliament was passed in 1896, forbidding him to institute proceedings in any court of law without having obtained the express permission from the Court of Queen's Bench. The act was passed for the particular purpose of preventing him from persecuting people indiscriminately by merely vexatious lawsuits.

The New York World has this telegram from Washington: "Secretary Long has retired for a few days from active work as secretary of the navy. The acting secretary is Theodore Roosevelt, of New York. When asked concerning the probability of war and the condition of the navy in case of emergency he said: "I wish you would say that while we do not expect war the navy department is simply making every preparation for it. The work of the navy is going on as rapidly as we could wish. To get into an ideal condition of defence and offence will consume much time and a great deal of patient work. During the past ten days the labor of the department has been multiplied. Like every one else we are patiently awaiting further developments."

Personal.

Rev. J. E. Tiner, having accepted a call to the church at Salisbury, N. B., has removed to that place from Westchester, N. S.; and desires his correspondents to note the change in his address.

We are glad to learn from Rev. W. E. Hall, of Halifax, that his health is so far restored that he is now able to preach twice on Sundays without great fatigue. He hopes to be able shortly to accept the pastoral charge of some church.

OGILVIE'S

TESTIMONIAL.

HALIFAX, N. S., December 31st., 1897.

W. W. OGILVIE, Esq.

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