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The Madagascar Blue Book. While there appears to be good reason to hope that the negotiations now being entered into between Great Britain and France will result in the settlement of points at issue and a better understanding generally between the two Governments in respect to international affairs, it is evidently not the intention of the British Government to conceal the conviction that the conduct of France toward Great Britain has been for some time past marked by extreme shabbiness, and that the adoption of different methods on the part of France is a necessary condition to the continuance of friendly relations between the two countries. This is made evident by the appearance at this juncture of a British blue book on Madagascar in which is set forth the history of recent relations (most unsatisfactory from a British standpoint) of the two Governments in connection with that island. The correspondence included in the blue book covers most of the past year, beginning February 24 and ending December 20. It consists of a series of protests and complaints by the British Government of the French action; first, of securing the British neutrality by promising that the French protectorate would not be overstepped and that British rights would be guaranteed, whereas the protectorate was promptly turned into annexation, and British rights were annulled; second, by allowing the French Agent to forbid native traders to deal with foreigners; third, in increasing the duties on their goods to absolutely a prohibitive extent; fourth, by issuing official illustrations of French trade-marks and urging the natives to buy no others, in order that they might be known to be true sons of France, and, fifth, by forbidding coastwise traffic to all foreign vessels, a decree only revoked because there was not enough French vessels to carry it. Incredible as it seems, it is definitely asserted that the protests, covering eleven months, did not evoke one single answer from the French Government. They simply ignored every promise and treaty engagement, and never even acknowledged the repeated official protests of Great Britain. The publication of these despatches is Lord Salisbury's proof to the country that it is impossible to carry on negotiations with France. The publication of this significant blue book at the present time means, as one London correspondent writer shows, "that the British Government is determined to have done once and for all with the French policy of pin-pricks, and, with the full weight of British public sentiment behind it, intends to put to the fullest test the professions of French desire for friendship, of which M. Cambon, the new French Minister to Great Britain, has made himself the medium. English public opinion has watched this selfish, unfriendly French policy with growing indignation, and there is no man, however opposed to Lord Salisbury in politics, who will not today echo the British Prime Minister's grave declaration that France's action is inconsistent with good faith, with the practice of international law and with the comity of civilized peoples. And England, having in Madagascar the gravest cause of complaint against France, means to make the most of it. She expresses her indictment in the most downright phrases at the moment when her grievances at Shanghai and Newfoundland are already much in the public mind."

Britain and France. France appears to be coming to a more calm and sensible frame of mind in reference to its relations with Great Britain. The idea that the latter intended to seize a favorable opportunity to force a war upon France is being abandoned in favor of the saner view that Great Britain does not want war but a settlement of existing difficulties and an under-

standing as to international relations which will put an end to frictions and exasperations which had become intolerable. The wiser heads in France are no doubt convinced that it is much better to seek to arrive at such an understanding by means of a reasonable diplomacy than to pursue toward Great Britain a policy of exasperation which can only result in war. The Paris correspondent of the 'New York Tribune' notes that there is now for the first time in France a genuine desire manifested to meet England half way, and in a friendly spirit to discuss, and once for all to settle, the difficulties cropping up from Madagascar, Newfoundland, China and elsewhere. In this spirit M. Delcasse and M. Paul Cambon will open forth-coming negotiations in London. As an illustration of the calm business-like way in which the negotiations with England will be opened, the 'Tribune' correspondent quotes the following statement of a French official: "It would be just as ill-advised for France to insist upon rights in Newfoundland, which are conferred by the Treaty of Utrecht, and thereby obstruct the legitimate development of the French Shore region, as it would be, for instance, for England in her dealings with the United States to take a cast-iron stand on the equally obsolete Clayton-Bulwer Treaty, but of course we should expect fair compensation elsewhere for renouncing the treaty. Several of the questions to be settled with England are intricate and difficult, but we mean to brush away all cobwebs spun under different circumstances, and to talk over matters in a practical way such as cannot fail to remove all danger of a war which would be a diplomatic crime."

Britain Cordially Co-operates. In replying to the Czar's proposal for a Disarmament Conference of the Powers, Lord Salisbury promises the cordial sympathy and co-operation of the British Government. "This sympathy," the British Premier declares, "is not confined to the Government, but is equally shared by popular opinion, which has been strikingly manifested by the numerous resolutions adopted by public meetings and societies. There are, indeed, few nations, if any, which, both on grounds of feeling and interest, are more concerned in the maintenance of general peace than Great Britain. The statements which constitute the grounds of the Emperor's proposals are but too well justified. It is unfortunately true that while a desire for the maintenance of peace is generally professed and while, in fact, serious and successful efforts on more than one recent occasion have been made with that object by the great Powers, there has been a constant tendency on the part of almost every nation to increase its armed force and add to the already vast expenditure on the appliances of war." While the perfection to which the instruments of warfare have been brought, their extreme costliness and the horrible carnage which must result from their employment upon a large scale have no doubt acted as a serious deterrent from war, yet the burdens imposed by the present conditions must, if prolonged, produce a feeling of unrest and discontent, menacing both to external and internal tranquillity. Lord Salisbury therefore informs the Emperor Nicholas that "Her Majesty's Government will gladly co-operate with the proposed effort to provide a remedy for the evil, and if in any degree it succeeds, they feel that the sovereign to whose suggestion it is due will have richly earned the gratitude of the world at large."

The Oceanic. The 'Oceanic' launched on Saturday at Belfast, Ireland, is not quite correctly described as "the biggest ship the world has ever seen." The 'Oceanic' does

indeed break all records in respect to length. She is longer than the great German steamship 'Wilhelm der Grosse,' by fifty-six feet, and longer than the 'Great Eastern' by twenty-four feet, the respective lengths of these three monsters of the deep being 648, 680 and 704 feet. But the 'Great Eastern' was both broader and deeper than the 'Oceanic,' and her tonnage exceeded that of the latter by several thousand tons. The 'Great Eastern' proved so discouraging as an experiment in mammoth ship building that it was for a long time believed that no craft of anything like her dimensions would ever again be built, but within the last decade the tendency has been toward the building of ocean liners on larger models. Besides the 'Oceanic' and the 'Wilhelm der Grosse,' there are two of the newer ships which each exceed 600 feet in length. These are the 'Luania,' 620 feet, and the 'Campania,' 625 feet in length. The 'Oceanic' is for the White Star line, and the officials in New York are said to be reticent about her probable speed, but express the hope that she will be able to get in every Wednesday no matter what the weather may be on the voyage across. If the ship is to arrive in New York from a trans-Atlantic port every Wednesday she will certainly need to show some speed.

The United States and the Philippines. Recent despatches from the East appear to indicate that the United States Government may have very serious business before it in the Philippines. The Filipinos, as the people of those islands are called, have very decided objections, it appears, to being governed from Washington. This, at all events, is true of certain leaders who appear to have a very considerable following. If the United States, therefore, is to exercise in the Philippines the functions of government, it would seem necessary to proceed without much regard to that time-honored American doctrine that government rightly derives its authority from the consent of the governed. In Manila and in Iloilo—the two principal cities of the Philippine group, there is a very disturbed condition of affairs. The insurgent leader Aguinaldo, who appears to be a man of a good deal of ability and influence, is urgently demanding independence for the Philippines and is threatening to drive the Americans from the country. A despatch from Manila to the 'New York Herald,' dated January 13, states that the situation there becomes hourly more grave. The native troops seem enthusiastic at an attack upon Manila, and posters bearing the inscription "Independence or death" are displayed on all sides. It is said that the native troops in the neighborhood of Manila number 30,000, and all profess great hatred of the Americans, declaring that they will accept no terms except absolute independence. Wealthy and influential Filipino families are said to be leaving Manila for Hong Kong, owing to the dangerous condition of affairs in the former place. If the matters in the Philippines are as represented, it is evident that the situation is one of considerable embarrassment for the United States Government. The acquisition of the Philippines may involve an inheritance of Spain's difficulties in dealing with them. United States control will doubtless be for the Filipinos far preferable to Spanish control, but if they are determined to resist to the utmost any foreign control, the task of reducing them to submission may prove very tedious and expensive, while, considering the strong opposition that exists in the United States to the policy of acquiring territory in the Eastern hemisphere, it is hardly a task upon which the nation would enter with enthusiasm.

Thanksgiving Address.

November 24th, 1898.

BY REV. H. R. HATCH, M. A., WOLFVILLE.

TEXT:—Psalm 67:5, "Let the people praise thee, O God; Let all the people praise thee."

The observance of a national Thanksgiving Day, with appropriate religious services, is a custom well worthy of our support and sympathy. While on the one hand no one believes less than I that thanksgiving can be called forth at any word of mouth from our authorities, for thanksgiving to be real must be spontaneous, yet on the other hand there is wisdom in the setting apart of a day, when the people as a whole may direct their thoughts to both the individual and the national blessings, and may return thanks to Almighty God therefore. The Bible continually calls us to thanksgiving and praise.

"Enter into his gates with thanksgiving,
And into his courts with praise,
For the Lord is good; his mercy is forever,
And his faithfulness unto all generations."

And again—

"Let the people praise thee, O God;
Let all the people praise thee."

Accordingly let us look upon the proclamation of our authorities to set apart this day for special thanksgiving, as only another way in which God bids us to lift our hearts to him anew with praise and rejoicing. And shall we not let our thought, today, go beyond even the national causes for gratitude to God, but into the wide-world and seek for causes which should impel the hearts of men everywhere to praise God and give thanks?

But when we think of the things to be thankful for our thought usually turns to what are called the blessings of life—meaning thereby, the material or temporal blessings—like abundance of harvests, or successful investment of funds, or the fortunate result of the employment of our brain or muscle. In other words we think of the things that make life easy and pleasant and comfortable, the things that enrich our homes or minister to the delight of our hearts, and these certainly are among God's good gifts to our life. But not all of us have been blessed in this way. Some of us have seen, perhaps, the fondest of our hopes dashed to the ground. Some loved one, on whom we were leaning, death has snatched away, or sickness laid by. Or it may be that some business venture has failed to return satisfactory results. Possibly now for a twelve-month above the door of earthly ambitions has been written the word of Job's complaint, "But trouble cometh." To both classes alike, to the worldly prospering one, on the one hand, and on the other to the man to whom adversity has come, should this day of thanksgiving be a boon, and because of its national character, should divert our thoughts from self to the nation, and indeed to the world. Any man is fortunate, blessed of God, to whom God has granted just those experiences and conditions which permit him to make the most and the best of himself. The same thing is true of a nation and of the world, and when we consider the opportunities of this kind which have been put into the hands of men, this very year we are led to give devout thanks for the gracious blessings of the all wise God and Father.

(1). But first of all we are reminded that the thanksgiving day among the colonies of England on these northern shores, and from whom we have received the custom, was essentially a home-day—a day when parents and grandparents, children and grand-children, uncles aunts and cousins, all, met about one board and partook of the abundance, greater or less, which God had given in the harvests of field and orchard. It emphasized the home-life. Let us thank God today for the home-life, for the family circle, and if that circle has been broken, let us think of the absent one only to thank God, that in by-gone days, there was the larger circle than today; and especially let us thank God that there is in our hearts the hope which comes through Jesus, that in the life beyond the grave the circle may be renewed, and then—may no face be missing! Let us, too, let the memories of other days, of boyhood, of girlhood, shed their halo around us as with hearts, grateful and joyous, we gather about our tables, spread with the good things of God's bounty, and thank God that the instinct for a home-life was so strong in our fathers and mothers, that the home has been preserved for us with its purity and precious influence.

(2). Then in addition to the direction already given to our thought I wish, secondly, to ask you to consider with me the movements of a more or less world-wide aspect, which have been of a world-wide significance, and in which the Dominion has played an important part.

(3). The first of these movements is the movement towards reform.

This is not saying that in past years there has been no such movement toward reform, but that while in former years such movement was largely local or national, the movement, this year, has been more distinctly of an inter-national character, or when local and national in some respects, nevertheless of an inter-national significance. Probably your thought already has anticipated mine, and you are recalling certain reform impulses of the year. Let me however mention several and I can hardly do more than mention them.

(1). First of all I would mention the impulse to better sanitary conditions. Perhaps the reform movement has been less distinct in this particular, than in the others that we shall speak of later. Other years have seen much work done in this line and great stimulus given thereto. The various large cities are always concerned with problems of sanitation. Regulations of quarantine gave the movement national and inter-national importance. But this year the needs of sanitation growing out of the famine and plague-stricken sections of India; the visit of Col. Warren, under appointment by the U. S. government, to Havana for the purpose of mapping out plans to renovate the sanitary conditions of that city, and his subsequent death from yellow fever, incurred while engaged at his work, together with a larger thought on the part of municipalities touching their responsibility for the public health, have given a special significance this year, to the movement of reform in the direction of sanitation.

(2). Secondly, I would mention the impulse of the reform movement touching the military life. Like a bolt from a clear sky came the rescript of the Czar, proposing to the nations of the earth a Peace Congress, for the purpose of discussing the question of disarmament—especially of the European nations. We are informed that it has been announced from St. Petersburg that the governments invited, including American, European and Asiatic, are to send three delegates each to this congress.

A moment's reflection on the number of men employed in military pursuits, or might be employed at short notice will convince one of the significance of this proposal. According to the Government Messenger, the official press-organ of the Russian government, Russia is the chief offender in the matter of over-arming, and of the great European powers Great Britain is the least. Russia's army in time of peace is more than a million strong. Mobilized it would number two and one-eighth millions. France comes next with a standing army of six hundred thousand and a war-footing—counting all reserves—of four millions. Great Britain's army is the smallest, numbering two hundred and twenty-two thousand men in peace and seven hundred and twenty thousand in time of war. The Messenger farther computes that throughout the world there are five and one quarter millions of men under arms, and that this number could be raised to forty-four and a quarter millions in case of war. Europe spends more than one billion dollars (£250,000,000) to maintain her armed peace. When we think of this enormous number of men taken from useful employment and instead of being producers of wealth are mere consumers thereof, and of this enormous sum of money spent by Europe alone to maintain her armies in the time of peace, something of the significance of the Czar's proposal begins to dawn upon us. And when we speculate about the wealth which might accrue to the world, if these five millions of men and more were to become producers, as well as consumers, of wealth, and reflect on the results in education, spread of the gospel, and in a thousand and one other ways, if that billion of dollars were diverted from its present channel, to commerce and the peaceful arts, we can not help the thought that the Czar's manifests is the most significant proposal for a decade, if not for the century.

What if, as some witty newspaper man has remarked, the Czar has not even succeeded in disarming suspicion! What if the Scotch preachers of the Dundee Presbytery—so the dispatches state—have actually voted down a resolution commending the avowed purpose of the rescript, and instead declared that Great Britain should increase her armament! The fact of the coming of the proposal, of its coming from the source it did, the fact of things proposed, things in the line of peace and human brotherhood, should be quite enough to lead every Christian heart to bow before God and give thanks for such a clear manifestation of the working of His Spirit among the affairs of men.

"Out of the warlike north
Cometh the peace-note forth,
O clarions sound it! bugles ring!
Around the round earth let it swing,
Till answers thee all the world, young Czar,
With lips that know not war."

"Nothing so great, O Czar,
Nothing has been so good
As thy strong, sweet voice of brotherhood,
Which marks the progress of Christian life
With the thought, and word, and hope sublime
To free the world from war!"

"Thy call, heroic Czar,
Oh may the round world heed
Responsive in spirit, word and deed!
Till battle-banners, folded and furled,
Blot from the brow of the beautiful world,
The blood-red stains of war!"

"So may the century's sun
In radiance go down;
On its closing years thou hast placed a crown,
In which is a dazzling jewel set,
Whose luster the world will never forget,
Whose light will never be done."

Moreover, the Czar's cry for peace finds an echo in the words of Kaiser William III, as he stood in the Church of the Redeemer in Jerusalem, and declared that he

wished to sound the cry of "Peace on earth," and then renewed the vow of his ancestors, "I and my house will serve the Lord." Taking from these words all sentiment and the plain fact remains, that another of Europe's war-kings is on record as desiring peace. It is a somewhat curious situation which these two war-lords present, but nevertheless they have sounded a cry for peace and brotherhood, which—let us pray—will accomplish its mission of mercy, and the sooner, the better.

Again, in France the military has had a set-back, of a different kind to be sure yet a very significant one. I refer to the opening of the Dreyfus case in the Court of Cassation, or the highest court of appeal in France. Whatever may result, the fact of the reopening in a civil court and the circumstances which have rendered such a procedure possible, make a distinct gain for justice and for civil process of law against military court-martial and authority.

(3). Thirdly, I would call your attention to the impulse the reform-movement has given political matters. We have only to mention Cuba, and the Philippines to remember that several millions of our brothers have made distinct gains in political freedom. But among the most astounding events of the year have been the attempted political reforms in China—in sluggish conservative China. By a series of imperial edicts the emperor sought to bring his empire into line with the march of the 19th century; but they were of such a revolutionary character, that the emperor was forced from his throne and the wheels of progress were turned back. But it is not the result that astonishes us, but the attempt itself and that there should be even an idea of making the attempt. The spirit of reform is abroad in China and we shall yet hear of marvellous things done in the celestial empire.

(4). Fourthly, I would call your attention to the impulse of the reform-movement touching temperance. At this point I would like to refer to the recent Plebiscite taken in the Dominion. From one or two points of view it was rather discouraging. We are informed that of the one million two hundred thousand voters of Canada, only five hundred and fifty thousand registered at the polls—less than half as you see. Of this number the majority for prohibition will not exceed twenty thousand. The most discouraging feature is not the loss of the battle, but the fact that six hundred thousand voters did not go to the polls at all; and that if every vote cast had been for prohibition the stay-at-home voters would have defeated the movement. Upon them is the responsibility for the defeat.

But on the other hand the movement itself has many encouraging features for us. The fact the people were asked to express an opinion in the matter was a distinct gain for temperance legislation. And then there is the additional fact that, because of the agitation of the matter, the people have been more or less educated in matters of temperance. In other words the movement was a distinct gain for temperance education. It shows us, too, that the matter of the saloon will not down until the saloon is down, and that the spirit of temperance reform has come to stay and will stay until our homes and our children are protected from the curse of rum. The mere matter of defeat counts for little alongside the new impulse towards temperance. Reform-movements move slowly, but sooner or later righteousness in matters of temperance is bound to come and I for one thank God that the Canadians as a people have inaugurated the movement for national prohibition.

(5). The second movement, of which I wish to speak, is the movement towards larger brotherhood.

The Czar's rescript of which we have already spoken was in this direction. In the United States the movement of the fraternal spirit has welded together the north and the south, the east and the west as they have not been welded together since the civil war. The temperance movement in Canada, to which I have just referred, was another expression of this fraternal spirit. Apart from these, however, there have been two concrete illustrations of the movement that I wish to mention.

(1). There has been an added impulse towards church union. This impulse has manifested itself in the United States and also in Canada. Let me call your attention especially to the impulse in Canada. While movements in this direction have occurred in past years in the Dominion, yet during this year the impulse towards church union has been given fresh impetus. The meetings held recently for the purpose of promoting church union among the evangelical churches of Canada have been characterized as significant in three ways, "First, the enthusiasm; secondly, the presence of notable men; and thirdly, the clear setting forth of the principles which must underlie any effective union." All this is full of hope for our Christianity. For there is a Christian unity without Christian uniformity much larger and more Christian than has yet been attained by our churches. We have wasted too much energy telling people why we are Baptist, or Methodist, or Presbyterian and too little, why we are Christian. I understand that a Baptist pulpit offers the opportunity to preach Christ, and that a Methodist pulpit and Presbyterian pulpit give the same opportunity; that it is the business of these pulpits to bombard the strongholds of Satan, not to fire red-hot shell at one another. With all my heart I wish that there might be a union of the evangelical churches of these Maritime Provinces, so that there should be inter-denominational comity in the matter of establishing new churches on new fields.

The spirit of church extension on this continent has been almost a mania, and as a result there are churches of several denominations in communities where only one can be well supported—churches living at a poor dying rate, or jealous of one another's additions, churches, too, whose very existence has robbed the kingdom of God of funds that might have been used in other directions far more to the glory of God and should have been so used.

So we welcome every movement to bring the churches together. The principles set forth in the meetings referred to are as old as Christianity itself, and it is only as these principles become the working principles of the Christian churches that the prayer of Jesus for his followers "That they may all be one," will be answered.

(2) The other illustration of the fraternal spirit which I wish to mention, is the friendly feeling between the Anglo-Saxon peoples. The growth of this spirit has been marvellous. But while it seems to have grown up almost in a night like Jonah's gourd, yet its roots stretch back into the past years and the present movement has been but the sudden blooming of the inherent spirit of brotherhood.

Some of you perhaps have read the sermon of Dr. Clifford of London, preached in Tremont Temple, Boston, two months ago, at the close of which the audience passed the following resolution: "Resolved, that the magnificent statements of Dr. John Clifford of London that 'England and America are joined by stock, tongue, literature, religion, achievements, liberty and conscience, in an alliance which can not and shall not be broken, but shall strengthen and increase as the years pass by,' is the unanimous opinion of this audience of nearly three thousand people, in Tremont Temple, September 30, 1898. That this resolution is but the reflection of the spirit abroad among the Americans every close observer of current events must admit.

On the other hand the sentiment in the English metropolis was clearly seen in the Lord Mayor's show two weeks ago. One of the cars represented Britannia and Columbia seated beneath a canopy, while the American flag was carried by a British sailor and the British flag by an American.

"What is the voice I hear
On the wind of the western sea?
Sentinel, listen from out Cape Clear,
And say what the voice may be.
'Tis a proud free people calling loud to a
people proud and free.

"And it says to them, 'Kinsman hail!
We severed have been too long;
Now let us have done with a worn-out tale
The tale of an ancient wrong,
And our friendship last long as love doth
last, and be stronger than death is strong."

"Answer them, sons of the self-same race,
And blood of the self-same clan,
Let us speak with each other face to face,
And answer as man to man,
And loyally love and trust each other as
none but freemen can."

Amen and amen.

So let us thank God that we are permitted to see a glimmer of the glorious brotherhood of the peoples of the earth which he has made the heritage of the sons of men. Let us thank God that it is our privilege to live at this time and to have a part in these movements towards the bringing of the kingdom of God.

"We are living—we are dwelling
In a grand and awful time
In an age on ages telling,
To be living—is sublime.

"On! let all the soul within you
For the truth's sake go abroad.
Strike! let every nerve and sinew
Tell on ages—tell for God."

"A Rage for Dipping."

In reporting to the Society for the Propagation of the Gospel in foreign parts, in the year 1800, the Right Rev. Charles Inglis, Bishop of all Canada, resident in Halifax, writes thus of the religious state of things in Nova Scotia:—

"A rage for dipping or total immersion prevails all over the western counties of Nova Scotia, and is frequently performed in a very indelicate manner before vast collections of people. Several hundreds have already been re-baptized, and this plunging they deem to be absolutely necessary to the conversion of their souls.

On the Saturday preceding these solemnities the teacher sits above the congregation with a number of select brethren on lower benches, appointed to assist him. Before this tribunal the people are brought forward, often by compulsion, to relate their experiences, and if they consent to be baptized they are commonly pronounced to be converted. People come together to these meetings from a distance of seventy miles, leaving their families often in destitute circumstances and their plantations exposed to ruin. All order and decorum are despised by them. Fierce contentions prevail among the most intimate; family government is dissolved; children are neglected and become disobedient. They are rigid predestinarians and hold that all mankind were actually present and actually sinned with our primitive parents. After conversion they are not answerable for any sins they may commit, since it is the flesh and not the spirit which offends. Those who die in infancy they consign over to damnation. Many of them deny the resurrection and future judgment, heaven and hell; though the elect are to be happy and the reprobates miserable after death. Their discipline is democratic. The right of ordination, dis-

mission, etc., lies with the brethren. Their political principles are equally dangerous with their religion. It is believed that the conductors of those people are engaged in the general plan of total revolution in religion and civil governments; and it is a certain fact that "The Rights of Man," "The Age of Reason," and "Valney On the Ruin of Empires," a false representation of the French Revolution, with scandalous invectives against the crowned heads of Europe, and against British administration in particular, have been recently handed about by the professed new lights."

This is a formidable array of charges against the Rev. John Payzant, Joseph Dimock, Theodore S. Harding, James Manning, Edward Manning, Harris Harding, Elijah Estabrooks, Enoch Towner, Joseph Crandall, John Barton and Thomas Handly Chipman. They were, in the year of our Lord 1800, the dangerous leaders who awakened such alarm in the breast of the Right Rev. Charles Inglis, bishop of Canada. They taught many very heretical doctrines and did a good many naughty things according to the report of this celebrated divine. Well, with such reports as these floating about the country concerning them, it is not to be wondered at that they decided in this very year, very meekly decided, that it would be well to have their articles of faith printed, so as to meet the untrue things said of them, then concurrent among their opponents.

Bishop Inglis got at that time for salary yearly \$10,000, from the Imperial government, and \$2,000 from the bishop's fund, making a neat little income of \$12,000, besides his lands in Aylesford where he spent his summers and some of his winters. Had he been paid the \$12,000 for packing as much untruth as possible into his report about the Baptists in this year 1800, he could not have well done better than he did. Their articles of faith and practices were substantially as they are at the present day. Had it been possible, they would have been swallowed up in a flood of false reports. What was tried on their master before them, and failed. It succeeded no better in ending their work than it did in ending the work of him called lord by both the slanderers and the slandered. How much of the false rubbish in this report was believed by the bishop is now known only to the Lord. Charity could lead one to hope that he had been made the victim of some sinners, fond of wicked practical jokes of this kind. Evidently he and his twenty clergymen were not a little alarmed at the doings of these eleven homespun preachers without college training or even a decent living guaranteed. Each episcopal clergyman received his salary from the funds of the S. P. G., in London. These plain, new-light Baptists trusted to the Lord and the voluntary benevolence of the people—poor people they were too.

Bursting with falsehood as the bishop's report is, there is running through it a slight streak of truth. The first sentence is true: "A rage for dipping."

Let even this should not be believed, swamped as it is in lies, I will undertake to prove that Bishop Inglis was decidedly, emphatically true in this assertion.

At Horton, T. S. Harding, young, active and eloquent, was careering over the country, mountains and valleys, preaching like an angel and baptizing almost every Sunday. More than a hundred were led by him into the water, so great was the rage for dipping at Horton. In old age he told Dr. Cramp that this revival spread all the way down the valley and mountains to Yarmouth and beyond that town. At Yarmouth the rage for dipping was so great that on one occasion the Rev. Harris Harding and about twenty of his church were conducted down to the water by the Rev. James Manning. So glorious was the sight and such was the ecstasy of the candidates, the people and the administrator, that James Manning in writing about it, said, it seemed to him like the baptism of Christ at Jordan. So soon as Mr. Harding emerged from the water of the lower Hebron Lake, where the baptism took place, his mouth was opened, and, as if anointed anew, he proclaimed the glorious gospel to the awe-stricken, waking multitude. The rage for dipping was as great at Yarmouth, where Harris Harding proclaimed the message of life, as at Horton where the people listened spell-bound to the glowing declamation of his namesake. Right, Bishop! There was a great rage for dipping.

Look away to New Brunswick! There is the gentle Joseph Crandall. His feet are swift over the counties of Westmoreland and Cumberland in particular. A way he goes in mid-winter on his snowshoes, over the country toward the St. John River. Fires flamed up out of the snow wherever he went. Up and up the great river he continued his journey; and wherever he appeared, there fell upon the people a great rage for dipping. In this way the winter months passed, and the beautiful spring of the majestic St. John River returned. Its inspiration warmed and exhilarated all nature, animate an inanimate irrational and sentient; but it did not check the rage for dipping. Let Joseph tell his own story just here: "About the last of May I came down the River to Waterborough. The low-lands were all inundated, and I could not see how the Lord's work could be carried forward just then, as the people could not attend the meetings. We landed at Brother Marster's, and soon the boats came loaded with anxious enquirers, asking about the reformation up

the river. . . And in that room in an hour or two after my arrival, the Lord's work commenced. . . Brother Elijah Estabrooks, their leader, a holy man of God, led the way, and the whole society followed in the holy ordinance of immersion."

Here Esq. Esty, said you are going to break up our church, took up his hat and went out saying, "My parents gave me up to the Lord in infancy, and from that I will not depart. But he was the first one to go down into the water before a great host of people the next morning. "Such a day of the Lord's power" says the enthusiastic Joseph Crandall, "was I believe rarely witnessed on earth." There was about thirty immersed on one occasion. This meeting did not break up till after the sun had gone down; and it was truly solemn, and delightful as well, to hear the praises of the Lord sung by great numbers of happy converts, returning home in their boats from the solemn scene. The clear setting sun, the broad expanse of smooth water spreading over a large expanse of land, the serenity of the atmosphere, the delightful notes of the feathered songsters, and the solemn tones of the hymns sung by the happy converts in the boats, presented to me an emblem of the very presence of God. It seemed as though the very heavens had come down to earth."

Yes, the great rage for dipping extended into New Brunswick. The first sentence in the Bishops report is true whatever may be said about it as a whole. But the dipping was not performed in an indelicate manner; it was not "deemed to be absolutely necessary to the conversion of the soul"; it had nothing to do in the giving of life—regeneration; but what about the Prayer book formula? The converts were not brought before the church "by compulsion." Consent to be baptized did not lead the church to pronounce them converted; "the leaving families destitute and farms to go to ruin," was mere fiction; "the despising of all order and decorum," is another statement entirely destitute of the essential element; "fierce contentions and the dissolution of family government," must be classed with the things that were not so; "the neglecting of children and their disobedience" cannot be placed in the neighborhood of truth. "Not answerable for sins after conversion" also has to go down on the dark catalogue with the statement, "that those who died in infancy were consigned to damnation"; "the denial of the resurrection, judgment and hell," is another statement of beliefs that did not exist among Baptists or orderly Newlights of that day. The danger of their political principles and their purpose to overthrow civil government also goes with the class of statements on which no one could put the label, "truth."

But while the Bishop wrote so many things that had no salt of truth in them, his first sentence was confessedly a great fact. There was a great rage for dipping. Why? The Holy Spirit anointed the preachers. He came mightily on Christians, enlightened, convicted and converted sinners; quickened their consciences and made the command and symbolism of baptism plain, and the regenerated souls longed for it as the newborn babes for its mother's breast. To follow Christ in baptism was the delight of their hearts. The Holy Ghost generated in the souls of the converts a rage for dipping.

What is needed now all over the same ground? A rage for dipping! Who can create it? The Holy Ghost! Prayer, faith and preaching with His power, sent down from heaven, will reproduce on the same ground the same rage for dipping, which arrested the attention of Bishop Inglis and so alarmed him in the year 1800.

That rage for dipping is a fire in the soul, kindled by the Holy Ghost. Rice, the new convert of prejudices, put the new Testament into his hands and as the iron to the magnet, and as the bird to the wing, so will the new born soul call for the glorious symbol of death to sin, life from the dead, and Christ joyfully accepted as the captain of the great Salvation. A divine fire in the heart is this rage for dipping.

For the Baptists, the eighteenth century went out gloriously, and the nineteenth came in with the shoutings of the new converts, wherever that rage for dipping appeared. How shall the last years of this century pass away? Let the enthusiasm, the courage, the faith, the zeal which filled the immortal eleven,—the young preachers of one hundred years ago—fall upon the host of preachers now on the same field and upon their churches and this dying century also, would pass away with shoutings and hallelujahs and the on coming one, would be ushered in, and were Bishop Charles Inglis in the flesh and on duty as he was a hundred years ago; he might report to the S. P. G. that a great rage for dipping prevailed in the Maritime Provinces.

H. M. S.

Put these three questions before you and ask yourself the questions, Am I drifting? Am I serving myself? or am I giving myself to God and my fellow-men? And if any of you are past middle life, if any are old men, remember that it is never too late to begin to live.—Rev. Lyman Abbott.

The proper attitude of an intelligent and honest Christian is one of fearless, thorough, self-controlled inquiry. He should not decry new views of truth as of course erroneous. He ought to be sufficiently hospitable to them to weigh them well, to give them a fair chance to prove their worth.—The Congregationalist.

Messenger and Visitor

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—Zion's Advocate learns that the 'Religious Herald' was in error in stating that President Corey, of Richmond Theological Seminary, had resigned. On account of impaired health, Dr. Corey has obtained leave of absence for the remainder of the year, but it is hoped that after a rest he will be able to resume his important duties as head of the institution over which for many years he has presided with so much ability and success.

—The London Freeman gives some interesting statistics, gathered from the recently published Baptist Handbook for 1898, which is issued under the direction of the Baptist Union of Great Britain and Ireland. The total number of churches reporting is 2,697 as compared with 2,647 for last year. The Freeman, however, notes with a tinge of regret a list of 271 known Baptist churches which stand separate, and adds, "In an age when the distinction between union and uniformity, between Christian fellowship and interference with the opinions of others, is getting clearly understood, we have hope that this, which is perhaps not so unloving as it appears, will soon pass away." The number of members in the reporting churches has increased from 336,779 to 355,218, an increase of 8,439 for the year. The number of baptisms reported is 17,805, a gain of 855 as compared with the preceding year. In the number of pastors there has been an increase of 35 during the year making the whole number 1951. The Freeman says, "There are some great men amongst these, and it is something to know that in the cold shadow of Baptist non-conformity, in this land of the wealthiest state church history has ever known, there are two thousand faithful men, many of whom could increase the value of these lives ten-fold in a worldly sense, were they to listen to the charming of the Established Church." The Sunday School statistics show a total of 525,533 children with 51,430 teachers, compared with 513,616 children and 50,400 teachers the year before. This is an average of nearly 200 scholars to each church. These statistics, the Freeman believes, are only inaccurate in coming short of the full account, and as it says, they indicate that Baptists in Great Britain are really making considerable advance.

—The fact that when a Baptist church ordains a man to the gospel ministry, that man thereby comes into important new relations, not only to the ordaining church, but to other churches of the denomination, is often urged, and very properly as we think, as a reason why great care should be exercised in the selections of candidate for ordination and why a church should act in this matter only after advice with a council sufficiently large and otherwise qualified to represent and protect the interests of the denomination. It is to be feared, however, that in some instances at least, the fact that a church is acting for the denomination in ordaining a minister tends to lessen rather than to increase the sense of responsibility in the matter. Some churches are very ready to ordain a man, because they expect that after a few months his term of service as their pastor will terminate. If a church knew that in ordaining a man to the ministry it was making that man its minister for life, or for ten years, or even for five years, it would be likely to exercise a good deal of caution in the matter. But it almost seems as if some of our churches are willing to ordain men whom they are not willing to accept as their pastor even for one year. We were told the other day of an instance in which the matter of calling a council to ordain a man was being mooted, and when it was asked whether the church which was to call the council would accept the proposed candidate for ordination

as its pastor, the answer was: "No; he would not be acceptable to the whole church." Still it was thought that the church might ordain the man and let him go.

—The Antigonish 'Casket' charges that the MESSENGER AND VISITOR expressed intense satisfaction over the fact that a question in law, involving some millions of dollars, between the Italian Government and the Roman See, had been decided adversely to the claim and contention of the Vatican. We think that the esteemed Casket lies under a misapprehension. We gave the facts as we received them, making little comment thereupon, and we are not conscious of having expressed or experienced any feeling more intense than a mild amusement over the fact that the great and dignified power which resides in the Vatican should object to having itself taken seriously when by word and action—or rather inaction—it had signified its intention not to become a party to the arrangement by which the Italian Government proposed to pay over a large sum of money annually for the purpose of defraying certain expenses in connection with the Roman See. However, in the 'Casket's' eyes, to be amused at such a matter is evidently a very grave offence. The 'Casket' assumes that the Italian Government confiscated property which of right belonged to the church, which involves the further assumption that the Court which disallowed the claim of the Roman See merely acted with the Government to defraud the Vatican. It does not seem clear to us that these assumptions are warranted. If a Government sets aside a certain sum of money year by year for certain annual expenses of an institution of the country, and if those in charge of that institution declare that the money cannot and will not be used for that purpose, and for more than a quarter of a century decline to touch it, is it self-evident that the Government is justly chargeable with bad faith and dishonesty, if, acting in accordance with a statute of limitations, it applies that money to other purposes in the public interest?

—But not content with accusing us of being pleased because the Pope had lost his case at Court, the 'Casket' proceeds to the graver charge that the MESSENGER AND VISITOR is at all times actuated by a spirit of injustice toward things Roman Catholic, regarding "the Catholic church and its rulers" as being "always legitimate objects of plunder and spoliation." Now, either our inner consciousness is wholly untrustworthy, or else the 'Casket' has written unadvisedly and foolishly in this matter. We do not indeed subscribe to Roman Catholicism as a religious system, and we pay no religious deference to the Pope. The 'Casket' is at liberty to regard this as our misfortune or worse if it pleases. But we are not actuated by any spirit of enmity or injustice toward Roman Catholics. The charge that we regard the Roman Catholic church and its rulers as legitimate objects of plunder and spoliation is too evidently groundless to call for any reply. Moreover, the 'Casket' is much incensed against us because we decline to join with it or to endorse its course in flinging the most disreputable adjectives in the language at Justin D. Fulton, a man who for nearly or quite half a century has had an honorable standing in the Baptist denomination of the United States, and whose personal character has always been above reproach. It is true that Dr. Fulton has a very bad opinion of Roman Catholicism. He intensely disbelieves in some of its doctrines. In reference to certain methods and institutions of the Roman church, he makes statements of a very sweeping and damaging character. From what we know of Dr. Fulton, we cannot doubt that, in his crusade against Roman Catholicism, he is actuated by sincere motives. Whether his arguments are sound and whether the facts alleged in support of the statements which he makes are trustworthy, are questions for investigation. We shall be very much pleased if the 'Casket' will show that Dr. Fulton has been misled and that the facts which he alleges in support of his charges are wholly without foundation, for concerning an institution which, for good or for evil, is so tremendously influential as is Roman Catholicism, we desire to think the best possible. But we assure our contemporary that it seems to us that, for the defence and honor of its church, very little is accomplished by continually

shrieking that Fulton is a vile, bad man. Must we conclude that, for the 'Casket's' purpose, this hurling of vile epithets is more effective than an appeal to facts and principles?

—The New York 'Independent,' in its issue of January 5, publishes a statistical table of the churches of the United States, giving the number of ministers, number of churches and church-members, and showing the net gains for the year 1898. The statement is made up from year books and such other data as were available, and in many cases the most that can be claimed is that the figures given are approximately correct. The total net gain in the number of ministers is given as 15,017, making the whole number of ministers connected with the churches of the United States, 149,868. The net gain in churches is 6,337, making the total number of churches 189,848, and the total net gain in church-members 862,300, making the whole number of members 27,714,523. From this it would appear that the additions to the ranks of the ministry are much more than keeping pace with the increase in the number of churches or the additions to the membership. Taking some of the larger denominations, the Baptists (including the 13 bodies known under that general name) show gains of 33 ministers, 2,687 churches and 131,465 members, making the whole membership, 4,364,427. The Congregationalists have gained 70 ministers, 68 churches and 10,669 members—total membership, 625,864. The Disciples of Christ have gained 142 ministers, 59 churches and 34,536 members, making the total membership 1,085,615. The Methodists (17 bodies) have gained 1,956 ministers, 1,831 churches and 162,196 members, making the total membership 5,898,094. The Presbyterians (12 bodies) have gained 379 ministers, 190 churches and 52,239 members. The Protestant Episcopalians (2 bodies) have gained 112 ministers, 213 churches and 21,844 members. The very small comparative increase in the ministers and churches of the Baptist bodies needs explanation not given by the table of statistics which makes the net gain in the number of ministers of all Baptist bodies in the United States only 33; but for the colored Baptists there is shown to be a decrease in the number of ministers of nearly 2,500, an increase in the number of churches of only 9, and a total net increase in membership of only 5,300 in a total colored membership of 1,731,636. It is very probable that the figures given this year for the colored Baptists are the result of revision and may be more nearly correct than they had been in previous years, but the result of their insertion in a comparative statement, without explanation, is evidently misleading.

The Education of an Imperfect Faith.*

The evangelist has been declaring Christ's perfect knowledge of mankind as a whole, and of individual men; and he now introduces an instance of his unerring perception of "what was in man," even though it was unspoken and undiscerned by man himself. That reference to the preceding verses is pointed out by the significant "man" in verse 1. Nicodemus' intellectual and religious position, and his official standing as a member of the sanhedrin, are mentioned as aids to understanding his point of view and Christ's treatment of him. His stealthy visit under cover of night suggests timidity and anxious wish not to compromise his dignity, as well as hesitation about this young teacher's claims; but it also indicates a sincere desire to know more, and if, as is probable, Nicodemus was elderly as well as dignified, it speaks well for his open mind and humility.

His opening words curiously blend insight and blindness, the attitude of an inquirer and that of a patron. That a member of the sanhedrin should address a Galilean, who had had no recognized training, as rabbi, was much; that he should accept Christ's miracles as facts, and draw from them the inference that God had sent him, was more. The acknowledgment was good, so far as it went, but it was wholly inadequate and shallow, and Jesus sets himself to deepen it. Modern views of him which repeat Nicodemus's thin confession need precisely the same discipline as Nicodemus was passed through. Our Lord's answer falls into two parts, which he himself indicates by his distinction of

* From Dr. Alexander MacLaren's article in the 'S. S. Times' on the 8. 8. lesson of January 7 E.

"earthly" and "heavenly" things. The former occupies verses 3 to 8; the latter, verse 11 to the end.

The great theme of verses 3 to 8 is the new birth, which is necessary for either seeing or entering into the kingdom of God. It is called "earthly," because it takes place here, and is manifested in the present life of men. Nicodemus, like other Jews, conceived of an outward kingdom, entrance into which was the prerogative of the "children of Abraham." To him Messiah, when he came, would but carry on the existing order, only with glory and outward victory, in which all true-born Jews would share. Our Lord's "answer" shivers these conceptions to atoms. There must be a new birth. The requirement rests upon the nature of the kingdom, and reveals it as far other than Jewish hopes dreamed; namely, as spiritual in its essence, however it may be manifested in outward form. Whether "see" in verse 3 is identical with "enter into" in verse 5, or whether, as seems more probable, the former means to perceive and the latter to possess, the incapacity depends on man's moral character, and implies that sin which blinds inheres in him. A new moral character is needed.

Nicodemus does not seem to be affected by the revelation of the nature of the kingdom so much as by the form in which the consequent requirement is put. His answer is a question which may be regarded either as half mockery or as wholly earnest. The form of his second question in the Greek shows that he did not suppose that Jesus meant a second corporeal birth, and it is probable that he expressed partly his perplexity as to what Jesus did mean, and partly his feeling of the tremendous difficulty of making an entire revolution morally, if that was what being born again did mean. He spoke for himself, as is touchingly indicated by that "when he is old," which has "as I am" understood. Such a complete moral change is hard, as hard as to "enter a second time into the mother's womb and be born."

Jesus answered the difficulty by showing how the impossible becomes possible. That second birth, which no man can achieve by himself, is effected by "water and the Spirit." Now since, in verses 6 and 8, the Spirit alone is named as the agent, the "water," whatever its meaning, must be regarded as standing on a different line from the true agent. If baptism is referred to, the omission of it in the other two places shows that it is not an operative factor, however it may be a symbol. If the expression, be, as seems to the present writer more probable, a parallel to the Baptist's phrase, "the Holy Ghost and fire," with only the difference of the element chosen as expressive of the energy of the Spirit, then it is a symbol of the cleansing operations of that Spirit, which not only bestows a new life, but purifies the old life. In any case, since only life can give life, and the principle underlying this whole discourse is that like must beget like, a material agent can no more effect the communication of a new spiritual life than flesh can beget anything but flesh. The great law which makes such new life necessary for entrance into the kingdom is stated in verse 6. Effects cannot rise higher than their causes; the child will be of the same nature as the parent. Flesh, the human personality as embodied in, and linked to, the material by the body, can only produce its like; it needs Spirit to beget spirit. If, then, the kingdom is spiritual, and entrance into it is only possible to spirit, then the need for a new birth is plain, and Nicodemus, or we, need not marvel if the communication and reception of a new life are declared to be necessary.

From gentle rebuke Jesus passes to strong affirmation of the reliability of his previous teaching. The distinction drawn between "earthly" and "heavenly" things classes the truth as to the need for a new birth, which Nicodemus has already been told, as "earthly," which need not surprise if we take that word to mean here that which is realized and has its place on earth (which is the accurate meaning of the Greek word used). Regeneration takes place here. But our Lord has also to tell us of things that belong to a higher order, which are "heavenly," and there again the Greek word means "which are in heaven," though they are brought down thence. By these heavenly things he means his own divinity, his incarnation, and revelation of things in heaven (v. 13), and his redeeming work on the cross. These are the great truths which answer Nicodemus's question, though he sought not for an

answer. Because Jesus has come down from heaven, and become the Son of man, and because he has not only been incarnate, but crucified, it is possible that a new life may be communicated to men.

The second part of the Lord's revelation to the man who thought that he had said a very great deal for a sanhedrist when he had complacently certified that Jesus was a God-sent teacher, unveils the central truths concerning Jesus as those through which the other truth concerning men, namely, their need of a new life for entrance into the kingdom, may become a real matter of experience. He is the Son of man, and as such has relations to all men, and is all that each needs; He has descended from heaven, and, having so come, can bring to men all that they need of heavenly knowledge, and communicate to them the gift of heavenly, new life. As the fabled hero brought celestial fire among men in a hollow reed, Jesus brings the fire of that "eternal life" in the reed of his humanity. But incarnation is not all that is needed. The reed must be broken. So our Lord goes on to reveal, in enigmistic language, his perfect knowledge of the necessity and certainty of his crucifixion. That lifting up was fulfilled first therein, but is not exhausted by the physical elevation of the Saviour's body a foot or two above the ground. There is another lifting up than that; for his cross is in one aspect his lowest humiliation, but in another his highest glory, and is his throne.

But even this is not all. Nicodemus's question is not yet fully answered. The divine gift of an incarnate Saviour, lifted up for us that we may be healed of the poisoned sting, can be made our own by one act, simple as the look of the dying Israelite to the serpent. Faith, simple trust, is the condition on which that eternal life may be ours. "They that believe on him" will "receive" the life-giving "Spirit." Thus the whole revelation is completed; the necessity, based on man's actual condition, for a new life as condition of entering the kingdom; the Spirit as the agent of producing that new birth; the work of Jesus in its double aspect of incarnation and crucifixion as the bringing of the Spirit and the new life to men, and faith as the condition of our receiving his great gift.

Thus regarded, the question of Nicodemus is completely answered by the end of verse 15, and the old idea that verse 16 begins the evangelist's comments has much in its favor. Be that as it may, that verse gathers all up into one great utterance, which a child may apprehend, but which an angel cannot comprehend. The fact and the sweep of God's love, the process which that love had to adopt in order to satisfy its longings to impart itself, the unspeakable dignity of Christ's person as the only-begotten Son, his pre-existence in the Father's bosom, the reality of the surrender which the Father made in sending him, and the requirement with which men must comply in order to possess the gift of eternal life, which God has given up so much that every one of them might receive,—all these blessed truths are crowded into that one verse and shine there like a galaxy of stars which, hastily glanced at, seems only a white mist, but, patiently gazed on through the telescope, is resolved into a multitude of flaming stars.

Reflections.

In a recent number of the MESSENGER AND VISITOR appeared a communication from Rev. F. D. Davidson, from which it appears that he is not satisfied with some proposed changes in the denominational practice as to ordinations and asks, "Where are we drifting?"

Well, if we are drifting, we are going further to sea or getting nearer to land. To say that the Baptists of today feel like departing from some of the practices of their fathers of fifty years ago, does not prove that they are in error, neither does it prove that they are right. To appeal to the fathers, betokens respect for and confidence in them; yet I doubt if those same fathers would approve of some of the practices that today claim respectability and veneration at their expense.

Mr. Davidson and others seem to fear that the denomination proposes to usurp the authority that belongs to the church only.

When a church, refusing any interference on the part of the denomination, ordains a man to a denominational position (the position of a Baptist minister), does she not usurp undue authority in the denomination?

If the ordination of a man holds good only in the church over which he is ordained,—well, that is not Baptist usage, although it seems very like the legitimate

fruit of the doctrine of the absolute independence of the churches, so much cherished by some Baptists.

On looking about us we find churches, and on looking into the New Testament we find "churches." On looking about us we find a denomination, and on looking into the New Testament we fail to find the term used there. Must we therefore conclude that the denomination, as a corporate religious agent, is unscriptural, outside the charter rights of Christianity? Suppose we do so, still the denomination will exist, and we cannot do away with it without doing away with the churches.

Each scriptural church is a living body, and all such churches are sharers of the one life,—no one church can monopolize that life. If all the churches are sharers of the one life, then although separate churches, they compose one body with one life. If they do not compose one body, the life must be divided among them, and instead of being one, it becomes many lives.

Each church, by virtue of its life, is a responsible intelligent agent. Does that life cease to be operative in "the denomination" and merely reside in it as an abstraction?

Life manifests itself always through an organized body. God himself; the source of life, is a person. Are we to think of the ideal Baptist Denomination as a body having life, but no organization, no action! Does the manifestation of organization and action denote deterioration, decay, "drifting"? Does it not rather indicate that life is asserting its legitimate function, and is striving to organize and act?

LAYMAN.

New Books.

Catharine of Siena. By Arthur T. Pierson, D. D., 12mo, 68 pp., Cloth. Price, 50 cents. New York and London: Funk & Wagnalls Company.

This little volume presents a brief sketch of a remarkable woman who was born at Siena, near Florence, in the year 1347. She died at the age of 33, but her short life was filled with heroic labors which had exerted its inspiration in Christian faith and love and which earned a beneficent and lasting influence. It is said that nearly fifty lives have been written of her and in seven different languages. Her story is here told briefly and in a manner to interest the reader.

In Christ Jesus. By Arthur T. Pierson, D. D., 12mo, 176 pp., Cloth. Price, 60 cents. New York and London: Funk & Wagnalls Company.

There is more meaning in the phrase which forms the title of this book than appears at first glance, and the author demonstrates with fulness and thoroughness the boundless range and significance of the words, In Christ, or In Christ Jesus. A very small key may open a very complex lock and a very large door, and that door may itself lead into a vast building with priceless stores of wealth and beauty. Dr. Pierson assumes that this brief phrase is the key to the whole New Testament. He says: "Those three short words, 'In Christ Jesus, are, without doubt, the most important ever written, even by an inspired pen, to express the mutual relation of the believer and Christ. . . . When, in the Word of God, a phrase like this occurs so often, and with such manifold applications, it can not be a matter of accident; there is a deep design. . . . What that teaching is in this case, it is our present purpose to inquire, and, in the light of the Scripture itself, to answer. . . . These words unlock and interpret every separate book in the New Testament. Here is God's own key, whereby we may open all the various doors and enter the glorious rooms in this Palace Beautiful, and explore all the apartments in the house of the heavenly Interpreter, from Matthew to the Apocalypse, where the door is opened into heaven."

Of the series of Supplementary Readings in Canadian History, which is being issued by the Educational Review of St. John, Mr. G. U. Hay, Publisher, the fourth number has just appeared and well sustains the character of the previous issues. To the present issue, Mr. George Johnson, of Ottawa, contributes an interesting and suggestive article on "Place Names"; Mr. J. Vroom an article consisting chiefly of extracts from Roberts Canadian History on "French Canadian Life and Character"; Miss Frances E. Murray tells "The Story of Laura Secord"; Prof. Ganong writes "On the Study of Ancient Maps, Illustrated by four of those of the Gulf of St. Lawrence," and Mr. Victor Pailoits contributes "A Scheme for the Conquest of Canada in 1746." These Readings are issued quarterly at 10 cents per number.

In January comes the 30th anniversary of the death of Edmund Spenser, the author of "The Faerie Queene." The anniversary is made the occasion of a comprehensive sketch of Spenser's life and work, written for the January Number of the Outlook by Mr. H. C. Shelley, and illustrated by portraits, facsimile reproductions, and other original photographs, all made by the author of the article. (\$3 a year. The Outlook Company, New York).

* * The Story Page. * *

Tattooing a Thief.

RAY STANNARD BAKER.

On the second spring after their arrival in the Michigan woods, Jonathan Driscoll and his family of lanky boys opened a sugar-bush on "the back forty" of their homestead. They built a little shafty of basswood and tapped more than four hundred maples, using log dugouts for tubs, and sumac spouts for plugging the sap holes. Mother Driscoll, with a shawl wrapped about her jolly, red face, skimmed the fragrant syrup that bubbled and popped in the great iron kettles, while Jonathan and his sons chopped the wood and gathered the sap. At that time, during the Civil War, maple-sugar was scarce and high, and it sometimes paid better than a crop of wheat.

The Driscolls had ideal sap weather. The nights were sharp and frosty, the days were bright and sunny, and Jonathan Driscoll's white-faced mare foiled early and late, dragging the sledge with the sap barrels from tree to tree.

One morning Dirk Driscoll, the tallest and lankest and brownest of the boys, started out as usual, clucking to the old mare and sniffing the crisp morning air. The sun shining through the bare limbs, threw mazy shadows on the frosty ground, and a chickadee or two hopped about the discolored heaps of snow which still lingered in the protecting shade of the hazel brush. Dirk had drawn himself to every inch of his six-feet-two, and was whistling cheerily.

At the first tree the old mare halted from force of habit and natural inclination. When Dirk stooped to lift the sap-boat, his whistle died out in an exclamation of surprise and anger. The sumac spout was broken off short, close to the trunk of the tree, and the bark was black and glistening with the wasted sap. The boat had been tipped over, and was covered with mold, dead leaves and twigs. Dirk drove the rounds at a speed that must have astonished the placid-minded old mare. He found a score of spouts broken. Many boats had been overturned, apparently with the intention of doing as much damage as possible.

Dirk strode up the slope to the shanty with a dangerous fire in his eyes. Sap-stealing in the maple-sugar country, was almost as serious an offence as horse-stealing on the plains, and although the hand of justice seldom reached so far into the woods, the settlers administered a rude but effective justice of their own.

"Father," shouted Dirk, as he came in sight, "some one has been stealing our sap!"

"Oh, I guess not," drawled Jonathan Driscoll.

"But they have, I tell you!" Dirk insisted, "Come down and see for yourself."

"I wouldn't mind their taking all they wanted to drink," said Jonathan Driscoll, when he had seen the marks of destruction, "or they could have had a whole jug of syrup if they'd marched up like men, and asked for it."

Had there been snow on the ground, they could have traced the marauders with comparative ease; but in the springy mold of the woods it was difficult to distinguish any tracks except those of the old mare and sledge. Occasionally there was the mark of a boot-heel, but it might have been made by the Driscolls themselves, tramping about with their cowhide boots. Dirk leaped suddenly from an examination of the track near a great maple.

"Here, look here!" he shouted.

He pointed out the clearly defined print of a moccasin foot in a bit of snow which still banked the north side of the tree. It evidently had been made only a few hours before. Near it, in a bare spot where the sledge had worn through the sod, his brother Lon discovered the mark of a hoof.

"Steer," said Jonathan Driscoll, when he had examined it carefully. In several other places they found more moccasin tracks and hoof-prints.

"Most sap stealers think pails and kegs are good enough, but these people come with a yoke of oxen and barrels," commented Dirk, ominously.

"Wonder whose steers they could be?" asked Lon. "Carter's are still in the pineries; Morrison's using his and Seeburger's—"

"I know!" interrupted Jimmy Driscoll. "It's that new family of Babbitts. They've got a pair of runty red steers—don't you remember? Besides," he added, excitedly, as if it had just occurred to him, "the boys both wear moccasins! They're great hunters, you know."

"It may be possible," said Jonathan Driscoll, shaking his head. "One of them was over and tried to borrow our second syrup-kettle. I told him we would want it soon ourselves, and he went away looking mad. Praps they've done this out of spite. Looks most bad enough for spite work."

"Well, if they try any more thieving around here," declared Dirk, hotly, "they'll find that Michigan men can shoot better'n they can steal!"

"There, there, Dirk," called Mother Driscoll, "don't talk of shooting! Better lose twenty barrels of sap than have blood on your hands. And you aren't sure the Babbitts did it."

"Don't worry, mother," said Dirk, resting his big brown hand on his mother's shoulder. "We won't shoot until we catch the thieves."

They repaired the spouts, cleaned out the boats, and set them all in place again. It was a busy day's work, and Dirk and Lon walked homeward after the woods had grown dark. As they turned into the clearing, at the farther end of which the shanty stood, they almost collided with the Babbitt boys, both of whom were walking rapidly toward the Driscoll bush.

Dirk scowled darkly and Lon's grip tightened on the axe which he carried, and thus they passed without a word. A moment later the Babbitts disappeared in the woods.

"Slinking, skulking thieves!" said Dirk. "They're prowling round to see if we're watching."

"I'm in favor of going down and facing them with the theft," said Lon.

"No, they'd deny it," said Jonathan, "and how could you prove it? Wait a day or two."

But Dirk could not wait, and he and Lon decided to keep watch during the night. They proposed taking their guns with them, but Mother Driscoll, who was famous for her hatred of firearms, persuaded them to go unarmed.

They were late in making a start, and when they reached the bush, what was their amazement to find the work of the marauders already accomplished. Spouts that had just been replaced were snapped off short, and the sap was gone from scores of the boats. Valiantly they tramped back and forth through the bush; the thieves were not to be found. In the morning, however, they discovered prints of moccasined feet and the tracks of steers.

"We won't stand this any longer," said Dirk. "Next time they come prowling around here, we'll shoot 'em in their tracks. That's the only way to deal with robbers."

Just at dusk that evening Jimmy thrust his head into the shanty window.

"There's the Babbitts!" he gasped, excitedly.

Dirk and Lon ran to the doorway. At the end of the clearing, where they had been seen on the previous day, the two Babbitt boys were skulking through the bushes. Each of them carried a gun, and apparently they were anxious to keep out of sight, for when they saw the Driscolls at the shanty door, they disappeared.

Two minutes later Dirk and Lon, crouching and crawling left the shanty on the other side, keeping well out of sight of the strip of woods where the Babbitts were. In this way they ran for several hundred yards, and then stopped, panting and heated, near an old log.

Dirk leaned over and drew from a protecting layer of leaves a double-barrelled shotgun and a shot rifle. Both of them were loaded half-full of coarse salt, with a big charge of powder behind. Unknown to his mother, Jimmy had brought them from the house that afternoon, and Lon had loaded and secreted them.

"We'll tattoo 'em for thieves this time," said Dirk, grimly.

They skirted the clearing and reached the sugar-bush by its further end, working their way cautiously up toward the centre. They were sure that the Babbitt boys would come from the opposite direction. Near the edge of the bush and close to a little valley, through which they could retreat if necessary, they concealed themselves behind a thick bunch of hazel brush, from which they could command a clear view of the sledge track in both directions.

It was already dark. During the afternoon the sky had clouded over, and the moist wind was from the east. Jonathan Driscoll, holding up a moistened finger, had predicted snow.

An hour passed and the sugar-bush was still undisturbed. Occasionally the boys heard the faint clatter of the stirring rod as it beat against the iron kettle at the distant shanty. It was the only sound that suggested human habitation.

"They've probably gone back for the sledge," whispered Dirk; "you be ready with your gun, but don't fire until I give the word."

Another hour slipped away. They were shivering, and their legs were numb below the knees, from kneeling on the frosty ground.

"We might's well go home," chattered Lon at last, "they prob'ly know we're here."

The words went out in a gasp. They both heard a twig crack sharply, and then the cautious rhythm of footsteps on the soft ground. They peered out across the open space to the hazy shadows where the sledge track was lost.

"I hear 'em," whispered Lon, shaking with excitement not unmixed with fright.

"Keep quiet!" ordered Dirk, rising and bringing the stubby stock of the rifle to his shoulder.

It had begun to snow. They felt the flakes settling on their hands like icy pin-pricks. As yet they could see nothing, but the breeze brought them the slight sound of one of their sap-boats sliding from its support of chips. An instant later there was the sharp crack of a sumac spout.

Lon now stood beside his brother, clutching the shotgun. Both hammers were cocked.

A dark form grew from the blur of shadows, and paused before one of the trees. It was followed at a distance of a few paces by a second. To Dirk's straining eyes appeared what he thought the outlines of one of the Babbitt steers.

Surely a Babbitt was a step behind, driving. He would now be stooping over to lift the sap-boat—Dirk heard it slip from its shelving support. The angry blood rushed hot to his face.

"Lon," he whispered, "you take the steer; I'll take the man."

He stepped out boldly from behind the bushes. He wanted a clear view, so that he would not miss his aim. Lon was only a pace behind. Both saw the "steer" start back in alarm.

"Fire!" shouted Dirk.

There was a blinding flash of light, followed by a report that shook the forest. As Dirk lowered his rifle he caught a glimpse of Lon sprawling and struggling in the hazel bush, where the vicious old gun had kicked him. Then he heard a terrific grunting and snorting. Evidently the steer had been hit.

An instant later, some great object came thundering up the track. Through the clearing smoke Dirk saw a pair of great moose plunging straight toward him. It was their shortest road of escape, and they, of course, confused and terrified, had run toward the flash, as deer often do when fired upon by jack-light hunters.

For a moment Dirk paused in terror. Recovering himself, he threw the rifle with all his force at the head of the nearest moose, made a single desperate leap, seized a sapling maple with one hand and spun around it as a boy would do playing tag.

The great animals, coming at headlong speed, seemed to be charging furiously. In his excitement Dirk's foot caught in a dead limb, and he sprawled at full length on the ground.

At that instant Dirk was deafened by the crash of two rifles almost over his head. He glanced back, shuddering. One of the moose staggered and fell with a bellow of distress. Then he felt himself half-buried in a smothering avalanche of hair. The second moose had rolled almost over him. He felt the blood dripping in his face.

"Help! Help!" he called, struggling feebly under the weight of the moose, and uncertain whether it had been killed or not.

The huge body was pried up a little, Dirk rose up, and there stood the Babbitt boys. When they saw that Dirk wasn't injured they doubled up on the ground and laughed until the woods rang. It was this uncanny sound that met the ears of the terrified Driscoll family as they came hurrying down from the shanty, axes in hand, prepared to fight any number of infuriated moose over Dirk's dead body.

"What were you tryin' to do with them moose?" gasped George Babbitt, as soon as he could get his breath; and Dirk, like the man he was, blurted out the whole story.

"I'm ashamed of my part, too," he said, frankly, grasping the hands of the Babbitt boys.

"That's all right," responded George Babbitt, heartily; "we've got the thieves," and he tapped the mighty body of the nearest moose. "We found 'em stealing sap,—there's nothing a moose likes better,—and we've been watching your bush to catch 'em."

Next day Mother Driscoll roasted a huge piece of venison, and all the Babbitts came to dinner.—Youth's Companion.

For Sociability's Sake.

BY WILLIAM R. KING.

"Come in, Southgate, and have a drink. Do be sociable!" Jim Handley took his friend persuasively by the arm and started for the door.

"Really, Jim, I can't; wouldn't offend you for the world, but I have never taken a drink yet. I'd rather not begin now." Bernard looked somewhat ashamed of himself as he made this admission, but resolutely held back.

"Why, Southgate, you're a regular prohibitory monstrosity," laughed the other, as he tilted his cigar towards his hat, then pulled his hat over his eyes and swung his cane in the air. "If you, have never tasted the 'horrid stuff' it is time you gave it a trial. All joking aside, you know when one gentleman invites another gentleman to have something it is almost an insult to refuse." Jim looked very much aggrieved.

Bernard was puzzled. He did want to go in the saloon, and yet as a church member, how could he? It was an incongruity of facts most perplexing. But the swell young men of the town, his class, as he thought, did go

in quite frequently and they were all eminently respectable. Then if Jim, one of the men-about-town variety, considered a refusal as an insult, why would it do any harm to consent, just once.

"To be sociable," he said, with assumed carelessness, "I'll go in, but you must not object at what I call for." "No, indeed, every gentleman to his taste," responded Handley, good naturedly, slapping him on the back and slyly winking to a chum on the pavement, "and no questions asked."

The screens swung back and they entered. Jim called for his favorite potation in a very matter-of-fact way that was charming to hear; Bernard was almost overawed by the white jacketed bartender. The man had a bulldog expression and a manner of moving about that suggested many a knock out and tumble down affray. As Southgate called for a sarsaparilla he smiled a deprecatory smile at Jim and set the glasses before them.

"Beautiful place, Southgate," said his companion, giving the ravishing pictures, the glittering bar and frescoed walls a comprehensive look. "It takes lots of money to keep this establishment running."

As the young men passed out on the street a prettily-dressed, modest looking lady passed them. She gave Bernard a look of surprise and horror, and rapidly passed without acknowledging his salute. If there was one person more than another besides his relatives that Southgate did not want to meet near a saloon it was Nellie Beckwith. Can you blame a young man for wishing to stand well with the young lady in whom he is more deeply interested than all others? When he saw her pass without a sign of recognition, he abruptly excused himself and followed her. He must make some kind of a suitable apology, say something that would dispel the bad impression. In his haste he became entangled with a convoy of nurses, smiling infants and determined ladies on shopping expeditions. When he extricated himself he found he had missed his young lady. But he would see her at church in the evening and make an elaborate explanation. But how could he explain? Well, he went in the saloon for a social drink and did not take anything of an intoxicating nature. He would not have done this, only he did not wish to offend his friend.

Bernard went to church with a host of new resolutions crowding his mind. He would do this and that; he would heroically refrain from doing that and this. He was impressed with the fact that he was a remarkably good fellow after all.

Nellie was occupying a front seat with several other young ladies. He had a sympathetic cough; a quiet, well-ured cough that in times past had often caused Nellie to glance over her shoulder in his direction and smile in a way that gladdened his heart. But tonight his cough was plaintive, and seemed to have no effect. She was greatly interested in the words of the leader and utterly oblivious to his presence. He didn't like that leader; men who lead religious meetings should not wear high collars and big puff tie; it was not good form. At the close of the service Nellie became engaged in a lively conversation with the other girls, and never once looked towards the young man waiting disconsolately at the door.

The deacons eyed him in a knowing way as they turned up their collars and went out into the cold night. At last the girls came down the aisle, a breezy, talkative group, and as they passed him Nellie gave just a pleasant little smile and went away with them before he could quite comprehend the situation. Poor Bernard was left to go home in the darkness of the wintry night and his own sombre meditations. Life was full of uncertainties and he had made a big mistake. But there yet seemed hope ahead. He would send a note, asking to call on very important business on Sunday evening, and then make a mighty endeavor to clear away the shadow. In answer to his note he was informed that he would be expected at the hour named.

Nellie was glad to see him; she tried to conceal this fact, but he felt that he was welcome and took courage. They talked about the awful cold weather for a while and looked in the fire; but Bernard was anxious to have affairs untangled so he drew his chair near the fire, it was rather cold in the room, and opened the dreaded subject.

"You are real angry at me, I know; now please, Nellie, tell me all about it and give me a chance to show how really sorry I am."

Nellie looked serious and nervous. But she had decided to speak her mind and allow him to see how she felt. Gathering her thoughts together she said:

"Well, I will tell you everything. To begin at the beginning, I did not know you loitered around saloons and went with such people as that Mr. Handley. If any one had told me, I would have contradicted them without a moment's hesitation. But when I see you coming out of such a place with my own eyes, this with great emphasis, why, Bernard, you don't know how surprised and sorry I am. We all thought you one of the ideal young men. O, how can you disappoint us so!"

"I'm awfully sorry, indeed I am," he said, penitently, not daring to meet her eyes, while a real desire came to him to be the man she had thought him.

"And those men who stay about such places look at every lady who passes as rudely as they can. How could I speak to you in front of a saloon. Why, Bernard, you are a church member, how can you—"

"Now, Nellie, I am just as sorry about it as you are. Don't feel badly, he continued coaxingly, as many good desires went through his mind, "I am willing to admit that it was all wrong. It was wrong to associate with Jim; it was wrong to go in the saloon or be near it; it was wrong to go with that set of fellows, and I sincerely promise that I will do so no more. You put me on my honor, you trust me and see that I will keep my word to you. I will leave Jim, the saloon and the people who go there alone in the future. Now, you will forgive me, won't you?"

He looked manly and in earnest as he said this. She gladly forgave him, and it was decided that they would be the friends again that they had been in the past. Nellie felt that she had accomplished her duty and helped to reclaim him, while he clearly understood that her firmness had stopped his downward course and showed him that the right way to live is to follow the Master, to be true and brave.—Presbyterian.

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—January 15.

B. Y. P. U. Topic.—A Student's Prayer, Ps. 19: 1-14. (A meeting for days of prayer for college.)

Daily Bible Readings.

Monday, January 23.—Jeremiah 51: 25-44. God's army against Babylon, (vs. 25). Compare Rev. 14: 1. Tuesday, January 24.—Jeremiah 51: 45-64. God's army victorious, (vs. 56). Compare Ps. 94: 23. Wednesday, January 25.—Jeremiah 21. God's rule for punishment, (vs. 14). Compare Isa. 3: 10, 11. Thursday, January 26.—Jeremiah 22: 1-9. Command to God's people, (vs. 3). Compare Zech. 7: 9. Friday, January 27.—Jeremiah 24. Which fig is God's army? Compare Jer. 29: 10. Saturday, January 28.—Jeremiah 34: 1-10. Obedience under compulsion, (vs. 11). Compare Rev. 22: 17.

Prayer Meeting Topic—January 22nd.

"A Student's Prayer," Ps. 19: 1-14. [A meeting for the Day of Prayer for Colleges.]

This has been called the "Student's Psalm." The title is an apt one when the word student is not restricted to those who congregate in college halls, but to all seekers after truth. God is the teacher. He gives us three text books, the book of Nature, the book of Revelation and the book of Experience.

1. The book of Nature. Vs. 1-6. The teacher furnishes not only the book but the interpreter, so that everyone may hear in his own language what the heavens declare of the glory of God and the firmament shows of his handiwork. College professors have their sphere, their set of pupils and their hours for instruction, but this teacher includes in his class the whole human race. The standard of matriculation is humanity. Their line is gone out through all the earth and their words to the end of the world." He that hath an ear let him hear the wonderful declaration of nature. The apostle who leaned his head on the bosom of Jesus learned secrets which were hidden from others, but he who holds his ear close to nature's bosom may learn the story which one day "uttereth" to another and the knowledge which night "showeth forth" to each succeeding night. And yet all do not hear the voice of nature.

"Dark browed sophist come not anear,
All the place is holy ground;
Hollow smile and frozen sneer,
Come not here.
And yet tho' the voice is so clear and full,
You never could hear it your ears are so dull,
So keep where you are, you are foul with sin,
It would shrink to the earth if you came in."

It is only the devout in soul who hear God, only the pure in heart who see him.

"If God thy almost thought and being share,
The universe becomes thy book of prayer."

2. The book of Revelation. Vs. 7-11. The teacher opened the first book in the days of man's innocency, he opens the second in the days of our guilt. The one tells of God's power, the other of his mercy. Six truths the Psalmist gives concerning the book of Revelation.

(a) It is "perfect," containing without flaw or defect the highest ideal of life. The author expresses in this book his exact moral nature. It is by means of it the soul is brought back to God.

(b) It is "sure." We want a doctrine which is absolutely reliable. Here is the one foundation upon which we may build with perfect safety.

(c) It is "right," leading to one true goal, and laying the foundation for lasting joy. The keeping of the law is the secret of happiness.

(d) It is "pure," purging away the earthly grossness which mars our vision. Mark the progress, first a convert, next a disciple, then a rejoicing believer, now possessing a sense of true spiritual discernment.

(e) It is "clean," purifying and sanctifying the life which it possess. Impurity carries with it the seeds of death, and cleanliness the germ of immortality.

(f) It is "true and righteous," corresponding with the mind of God and the facts of humanity. It is delightful to the student accustomed to conflicting theories to have something absolutely sure on which to rest, "the impregnable of truth."

3. The book of Experience. Our course is not complete till we have studied with keenest scrutiny this volume. Let none neglect it, for upon its contents our final examination will be based. But such a comedy of errors! Who can understand himself? No one has ever honestly looked within who has not cried with the Psalmist, "Cleanse thou me from secret faults." "Keep me back." If I do not understand the mystery of my own nature how can I be my own master? O, thou who regulateth the sun and stars guide me. The voice of the book of

Experience is the only discordant note in all the universe. Let me surrender myself so fully to thee that the words of my mouth and the meditations of my heart may be acceptable in thy sight. Then will Nature, Revelation, and Experience with one voice declare thy glory.

J. H. MACDONALD

The Maritime Treasury.

The statement of receipts from the Unions since the August Convention, given last week by Secretary-Treasurer Lawson, ought to furnish food for some common-sense thinking. The Maritime Executive are expected to carry on a large work in the general interests, and thus for the magnificent sum of \$12.00 has been placed at their disposal with which to do it. We live in an age when one prime condition of success in any work is money. When the nations are lavishing millions upon armaments for the purpose of destroying humanity, it is humiliating to be compelled to plead for a few paltry dollars to save humanity. The press has just been describing the gaieties of the present season in New York, telling us that one opera manager alone has spent over \$1,500,000 for the peoples' entertainment, and expects to reap a handsome profit. Think of it, Baptist Young People! A million and a half laid upon a single altar to the god of pleasure, while the altars of the Lord are everywhere neglected. Are we not supplying capital to a cavilling and gain-saying world?

THAT YEAR BOOK.

"The Baptist Year Book of the Maritime Provinces will soon be issued." Good! Is "the wish father to the thought," or has Bro. Lawson been permitted to learn something whereof the rest of us are ignorant.

Among the Societies.

UPPER QUEBENSURRY.

At our annual meeting in December, the following report was brought in and read by our secretary, Miss Nora Scribner: "Brothers and sisters of the B. Y. P. U., as we come together this Christmas evening to worship God, our thoughts are wont to go back over the ages, to the little town of Bethlehem, when the heavenly host sang "Glory to God in the highest," and the angel of the Lord said: "Fear not, behold I bring you tidings of great joy." And we follow him through all the various scenes of his earthly career, from Bethlehem to Calvary where he shed his precious blood for you and me. As we think of these things we are lost in admiration, and from our hearts are led to say "Oh 'twas love, 'twas love that moved the mighty God. Let us examine ourselves. What of our love to God? Are we willing to suffer with Jesus? What have we done to advance Christ's kingdom on earth. As we glance back over the year, we find six have joined our ranks as active members; four of whom we had the pleasure of seeing go down into the baptismal waters, thus obeying the divine command, to repent, believe and be baptized. During the year forty-three meetings have been held and three hundred and fifty-nine testimonies were given for the Master. These figures seem small, but let us not be discouraged. But to the work. And tonight as we stand upon the threshold of another year, let us remember our vows to God and his people. And may we grasp a broader and deeper thought of what it means to follow Jesus all the way. May we show forth more of the spirit of Christ, trusting in God each day to lead us lest we stray. Let us stand firm, as soldiers of a King who hath never known defeat, and on to victory. That at last as we lay our armour down, we shall hear the Master say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." The officers for the next six months are Edwin Parent, President; Amelia Hallett, Vice-President; Nora Scribner, Secretary-Treasurer; Alice Parent, Cor-Sec'y. A deep interest is manifest in our meetings and we believe the fields are white all ready to harvest. We are still praying that God in his wisdom may direct a consecrated man to this field of labor, that the sheaves may be gathered.

ALICE L. PARENT, Cor-Sec'y.

Burlington, Kings County, N. S.

At the semi-annual business meeting of the Burlington B. Y. P. U., the following officers were elected: President, Mrs. Weston Balcom; Vice-President, Miss Mary Pineo; Secretary, Miss Carrie Ogilvie; Treasurer, Miss Nora Morris (re-elected); Cor-Secretary, Miss Ethel Charlton. A committee was appointed to look after the building of a horse shed at the Burlington church. We have been enjoying good meetings of late, and feel encouraged to see so much of the Holy Spirit manifested. We earnestly pray that we may be lights to lighten the unsaved to Christ.

ETHEL CHARLTON, Cor-Sec'y.

District B. Y. P. U. of Halifax County.

The next Quarterly Meeting of the B. Y. P. District Union of Halifax County will be held in the North Baptist church, Gottingen St., Halifax, at 8 o'clock p. m., Friday, Jan. 27th. A meeting of more than ordinary interest has been planned for. SARAH NORTON, Sec'y. Halifax, N. S., Jan. 6th.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bimlipatam, its missionaries and mission helpers, that the seed patiently sown may bring forth an abundant harvest. For the schools and their teachers. For our Mission Bands and their leaders.

The Union meeting of the St. John W. M. A. S. was held in Leinster St. church, in December. Mrs. Davidson presided. After a short time spent in devotional exercises, Miss Whitman gave the history of McKay of Uganda, Africa. A most wonderful life! All present were deeply interested. Miss Blakeslee read an interesting article on Missions. Mrs. Alwood gave a paper on "Current events of the past year." Mrs. Vaughan from St. Martins spoke, also Mrs. Kelly and others. A duet was sung by two young ladies.

Leinster St. church has a Mission Band, under the leadership of Miss Allen, that is doing good work. They are supporting a girl in the Bobbili school. A lesson on our mission field is given every week. Ten cents in "talent money" is given to each child who will take it and promise to earn one dollar for missions by May. Prizes have been offered to all who attend every meeting and to the one who brings the most members to the Band.

The Union meeting of the St. John W. M. A. S. was held in Germain St. church on January 12th. Mrs. Gates conducted the afternoon service. Mrs. Kelly gave an address which was much appreciated. Mrs. Stevens read a paper on "The women of India one hundred years ago." Several others took part in the exercises and the meeting closed by a large number offering sentence prayers uniting in the Lord's Prayer. A most enjoyable social hour was spent, after which the Germain St. sisters served tea to all present. The "Willing Workers" proved themselves to be rightly named and greatly assisted. The evening meeting was led by Rev. G. O. Gates, opening by a service of song. An address by Rev. E. W. Kelly filled the programme. He spoke of "Burma" the character of its people as seen in their politics and industries, their social, domestic and religious life. The address was very much enjoyed and a hearty vote of thanks was moved by Rev. J. W. Manning and seconded by Mr. John Harding. The meetings were pronounced most interesting and profitable. These Union services are held every month in addition to the regular W. M. A. S. meeting of each society and found most helpful.

Chicacole.

Chicacole, our second mission station, 46 miles north east from Bimlipatam and situated on the Langulya river, was occupied in 1877, by Rev. W. F. Armstrong and wife. It was not their first choice, for that has been Parla Kimed, where they began work; which has grown and prospered under the labors of others who followed them. But fever-proved to be such an enemy, that our missionaries removed to Chicacole where they labored long and faithfully for the Master, and had the joy of seeing an amount of success that must have cheered their oft-wearied hearts, ere they found it necessary to return to this land on furlough. At the time of their departure, Miss Hammond (now Mrs. Archibald), took charge of the station and all the different branches of work, and performed her arduous duties in a most satisfactory manner. The appointment of Rev. J. R. Hutchinson and wife to Chicacole, relieved Miss Hammond of station work for a time.

During the years spent in work by Mr. Hutchinson on this field, a church was organized at Akalatampara, nine miles from Parla Kimed, school work was carried on; many tours were made in the thickly settled towns and villages, and the work in general was energetically carried on, by this aggressive worker. Time for recuperation comes all too soon, and our missionaries returned to the home land. Again, we find Miss Hammond, who had become Mrs. Archibald in 1883, at Chicacole with her husband, in the New Year of 1887 and by request, the writer was transferred from Bimlipatam to Chicacole in April of the same year. Thus taking up the work after ten years from its beginning by Mr. and Mrs. Armstrong, we found the church, then established increased in numbers, the boarding and day schools had prospered, and with the Bible women in greater numbers, the evangelistic work among the women received a new impetus. The field then included Parla Kimed and Tekkali, and in order that you may see the extent of the district then

worked by us, it is only necessary for you to look at the map of our mission stations. The joy of telling of our "Wonderful Saviour," made us forget all weariness and toil, the days of heat, the journeys made by night, in order to avoid sun stroke by day; and so going from towns to villages the glad message that "Jesus saves" was given with untiring effort, until like our predecessors, we too, had to seek rest at home during 1890-1892. The work at Chicacole was then cared for by Rev. W. V. Higgins and wife, who had the assistance of Rev. H. Barss and wife at the time Mr. Barss was studying the language. In the Autumn of 1892, Mr. and Mrs. Archibald and Miss H. H. Wright, returned to the former scenes of their labors. The failure of Mrs. Barss' health compelled them to leave for home. Early in 1892 the Parla Kimed field was set off from that of Chicacole and was taken charge of by Mr. and Mrs. Higgins.

At once gathering up the threads of our work, we began just about where we left off. In our visits to the women we were gladdened to find that we had not been forgotten, but were asked where we, "had been so long." The years pass on, work increases, so has the interest in our message of God's love for sinful man—numbers are added to the church, which is now self supporting; the boarding and day schools are carried on to that extent, which seems wise and prudent; a reading room in the town has lately been opened, from which we expect great good, and now a hospital for women and children is in readiness to open, only awaiting a Lady Apothecary, whom we hope soon to secure in India. Medical work in our mission is new, and did we not know of the good that has been done, and is now going on all over India for its women and children, our hearts would tremble for the success of our hospital, but dear reader, I feel assured that this is the leading of the Holy Spirit—showing us a great work, from which we cannot withhold our smallest gifts, for the Great Physician has said, "Heal the sick."

In conclusion, we leave our mission staff at Chicacole comprised as follows: Rev. J. C. and Mrs. Archibald, Miss M. Clark, Miss Maud Archibald. With them we also leave a bright town having many temples both great and small, filled with all the fearful darkness of idolatry, from which its 20,000 people must be saved. We leave with them 860,000 persons in 1,965 villages on the field; and as we do so, we fully realize their utter helplessness to carry this burden, unless some one who reads this, goes to help them.

I humbly acknowledge with great thankfulness, to the Father of all mercies, that after most two years of complete rest from mission work, that I am greatly improved in health.

Ever yours in the work,

St. Stephen, N. B., Jan. 9th. H. H. WRIGHT.

Amounts Received by the Treasurer of the W. B. M. U. from Dec. 21st to Jan. 3d.

New Castle, S. S., G. L. M., \$1.50; Kingsboro, Tidings, 25c; Wilnot, F. M., \$2.50; H. M., \$1, toward Miss Newcombes salary, \$16.50; Apple River, H. M., \$1; Belle Creek, Mission Band, Maud Harrison, support of Annie Bellisle, \$4.50; Cromwell Hill, Mission Band, Ida Newcombe, support of Mr. Morse, \$2; Vamouth Temple church, F. M., \$12.45; H. M., \$2.15; Knistord, F. M., \$2.60; H. M., \$2.65; Tryon, F. M., \$13.75; S. S., toward Tekkali building, \$6; Reports, 25c; Bedouque, F. M., \$15; Reports, 10c; Hopewell Hill, S. S., F. M., \$6; Pleasantville, F. M., \$3; New Minas, H. M., \$2.75; Amherst, S. S., F. M., \$19.51; H. M., \$10; 1st Southholm, F. M., \$3; Bailie, F. M., \$1; H. M., \$1; Spring Hill, F. M., \$2.25; H. M., \$1.25; North Sydney, Tidings, 25c. AUBREY, P. O. B. 518. MRS. MARY SMITH, TRUSTEE W. B. M. U.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It may not be generally known, that the Baptists of Great Britain are putting forth their best endeavors to raise the income of their Foreign Mission Society to \$400,000 per year. The ambition is praiseworthy—Baptists should lead the world in world-wide evangelization. No advance abroad means no growth at home.

To accomplish this purpose requires persistent endeavor on the part of all church members must be reached who have done little or nothing in the past, and those who have been giving are encouraged to give more than ever. There is no doubt about the result. English Baptists never do things by the halves. When they undertake to do a thing it is about half done. The appeal for help is two-fold.

1. Men of substance are asked to consider the plan of SUBSTITUTES FOR SERVICE.

The question is asked, "Are there not individuals in our churches who might take upon themselves the obligation, and might enjoy the privilege of supporting their own representative in the mission field?" and

2. Subscriptions are asked from others for eighty dollars and forty dollars and twenty dollars per year. It is confidently expected that a large number of subscribers can be gotten for these lesser amounts, and thus the funds of the Society be largely increased.

In urging this appeal three reasons are assigned, as sufficient to move the Christian's heart:

1. Our gracious Saviour has given command that His Gospel is to be preached to every creature. No in-

struction could be more definite, more emphatic, and more authoritative than this command. Is not Jesus Christ waiting for the loyal obedience of His disciples so that He may put forth the universal power which He declares is His? Let the condition be fulfilled, and then surely with speed His salvation shall be revealed amongst all nations.

2. The vastness of the need of Heathendom. So far as the appalling myriads in China and Africa are concerned, missionary effort is scarcely yet in its pioneer stage, while India, too, is largely unevangelised. Heathen lands being so far away, we fail to realise their awful spiritual condition. A comparison between them and our own country may impress us. We feel the need of earnest effort for the religious welfare of our own countrymen, and rightly so; but in Great Britain it is estimated there is actually sitting accommodation, excluding Roman Catholic chapels and numerous and capacious Mission Halls, not denominationally classified, for 14,378,291—a seat for nearly every other person; or putting another point of comparison, there is one recognised minister of religion to considerably less than every nine hundred of the population, and this does not take into account the vast army of city and other home missionaries, local preachers, and Sunday School teachers. Great, indeed, are the privileges and religious opportunities of the land in which we live! But in the vast mission field, only here and there a sanctuary exists for the worship of the one true and living God; and only a few missionaries at present have been sent forth to make known Christ to the benighted millions of our fellow creatures.

3. The remaining point we urge is the marvellous success which has attended the preaching of the Gospel. In some parts where our missionaries have gone the fruit gathered has been thirty, sixty, and a hundredfold. What results would be achieved if only our agencies were multiplied in proportion to our unused resources! May those whom God has prospered, be constrained as this new year opens, to consecrate their titles to His service, and so, proving the faithfulness of God, the Divine blessing shall surely be outpoured on the desert places of the earth.

It is clear as a sunbeam to the writer of these "Notes," that our Foreign Mission work is not receiving that attention from many of our people, that its needs and importance demand. Contributions to the work should be doubled and trebled right away. The field which we have selected in India to cultivate, should have two or more new mission families sent this year, and there should be at least two new bungalows built in the near future for their occupation. And then we should be considering the advisability of taking possession of other lands for our King. The world for Jesus Christ, our motto. What are we doing to make it a reality?

Impure Blood Scrofula

Thousands of cures of scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of Hood's Sarsaparilla as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier. Sold by druggists. Get Hood's and only Hood's.

Hood's Pills cure nausea, indigestion, biliousness, constipation. 25 cents.

Baptist Book and Tract Society

Halifax

wishes all our patrons

A Happy New Year.

JUST OUT: We have put out a Beautiful Golden Text Book for 1899. Send for 100 at \$2.25, postpaid.

Geo. A. McDonald, Sec'y-Treas.

Sure Cure for Colds

When the children get their feet wet and take cold give them a hot foot bath, a bowl of hot drink, a dose of Ayer's Cherry Pectoral, and put them to bed.

Old coughs are also cured; we mean the coughs of bronchitis, weak throats and irritable lungs.

Ayer's Cherry Pectoral

Every doctor knows that wild cherry bark is the best remedy known to medical science for soothing and healing inflamed throats and lungs.

Put one of Dr. Ayer's Cherry Pectoral Plasters over your lungs

The Best Medical Advice Free! We now have some of the most eminent physicians in the United States.

Denominational Work. NEW BRUNSWICK.

From December 1st to December 31st. Mrs J D Dunn for Mr Corey's support, \$5; "A friend," St John, \$5; Sackville church, (D W, \$15 65, H M, 25c, N W M, 25c.)

PRINCE EDWARD ISLAND.

Bonshaw church per Maggie A McNevin, H M and F M—\$4; Murray River church, D W \$10.50. Total, \$14.50.

Treas. Con., N. B. and P. E. I. St. John, Jan 5.

The above is more than was received for the same period last year. There has been

an advance in nearly every department, notably in the offering for Grande Ligne. The falling off has been for Foreign Missions.

Evangelistic services of a deeply interesting character are being conducted in Carleton, St. John, by Messrs. Martin and Gordon, assisted by the pastors of the Baptist, Free Baptist and Methodist churches.

Notices.

The Baptist Quarterly Meeting of Digby Co. Program for session to be held at New Tusket, Jan 24th and 25th. Tuesday, Jan. 24th at 7.30 p. m., Devotional Service led by Rev. W. S. Parker.

Grande Ligne Mission.

At the request of the Grande Ligne Mission Board, the Rev. A. J. Lebeau, a French Missionary, proposes to spend a few weeks in the Maritime Provinces, in the interest of this important work; and p. v. will visit the following places in New Brunswick on the dates named: Sunday, Jan. 22nd, Fredericton, Marysville and Gibson, N. B.;

On behalf of the Board, E. BOSWORTH, Field Sec'y, G. L. M.

The next Quarterly Meeting of the Baptist churches of Pictou and Colchester counties will be held with the church at Belmont, Jan. 23rd and 24th.

Out of Death's Shadow

The Experience of a Lady Who had Given up Hope.

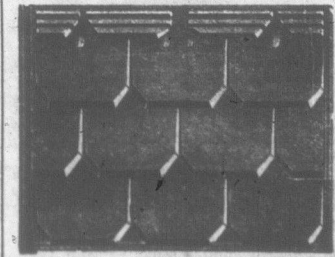
Tortured with Pains in the Stomach for Four years—Doctors and Hospital Treatment Failed to help Her—In Her Extremity Dr. Williams' Pink Pills Restored Her to Health.

From the Pembroke Observer. "Wherever man is to be found there also side by side with him, is disease and suffering. Those who have devoted their lives to the alleviation of the suffering and bodily weakness of human organization

are surely benefactors of their kind, and deserve the praise of all mankind. For special honors in this line may be pointed out the discoverer of that wonderful remedy, Dr. Williams' Pink Pills for Pale People.

They're Lightning Proof! Eastlake Shingles

Give absolute protection from any damage by lightning—and in addition are quicker and easier to lay than others



They can't leak, can't rust, can't burn—and are the most economical and durable shingle made.

Write us for information. METALLIC ROOFING CO., Limited 1196 King Street, W. Toronto.

Earn \$2.00 In Cash or \$6.00 Watch

FOR LESS THAN HALF AN HOUR'S TROUBLE. It is like finding things. Send name and address only on post card. We will interest everybody. NO CANVASSING.

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The Kola-Asthma Cure.

Positive and unlimited confidence in the Kola plant as nature's sure remedy for Asthma has been abundantly sustained in the many remarkable cures obtained through the use of Clarke's Kola Compound.

A VANCOUVER LADY

Cured of Asthma After Eight Years of Almost Constant Suffering—She Says the Absolute Freedom From the Disease Seems Like a Dream—Clarke's Kola Compound Cures.

Mrs. J. Wise, Mt. Pleasant, Vancouver, B.C., writes: "I have been a great sufferer from bronchial asthma for the past eight years, many times having to sit up nearly all night.

Three bottles are guaranteed to cure. A free sample bottle of Clarke's Kola Compound will be sent to any person who has asthma, mentioning this paper.

Plate Glass Show Cases

for Dry Goods, Millinery, Jewelry, etc.

See our recent productions in this line at Macaulay Bros. & Co., and Page & Ferguson.

A. CHRISTIE WOOD WORKIN GCo. CITY ROAD, ST. JOHN, N. B.

Advertisement for MENTHOL D&L PLASTER, THE BEST ANTI-RHEUMATIC PLASTER MADE. Includes list of ailments like SCIATICA, PLEURISY, STITCHES, CRICKS, NEURALGIA, RHEUMATISM, LAMENESS.

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Is in press and will be issued soon. Sample Prospectus now ready.

AGENTS WANTED EVERYWHERE

Extra terms to those who act NOW.

This book is of interest to all classes, containing as it does, a comprehensive and authentic account of all things pertaining to the islands of PORTO RICO, CUBA, the Philippines and Hawaii.

For full particulars address, R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

The Home

HOOD'S PILLS

Rouse the torpid liver, and cure biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. L. Hood & Co., Lowell, Mass.

GATES' CERTAIN CHECK CURES

DIARRHOEA
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CHOLERA
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CRAMPS AND PAINS
and all SUMMER COMPLAINTS.
Children or Adults.

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As to Epilepsy and Fits.

Liebig's Fit Cure for Epilepsy and kindred affections is the only successful remedy and is now used by the best physicians and hospitals in Europe and America. It is confidently recommended to the afflicted. If you suffer from Epilepsy, St. Vitas' Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed.

When writing mention MESSENGER AND VISITOR and give full address to The Liebig Co., 179 King Street West, Toronto.

LIFE LASTS LONGER

If PUTTNER'S EMULSION be taken regularly by Consumptives and all weak and ailing people.

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

DR. WOOD'S NORWAY PINE SYRUP

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

Mr. THOS. J. SMITH, Caledonia, Ont., writes: "A year ago I had a very severe cold which settled in my lungs and in my throat, so that I could scarcely speak louder than a whisper. I tried several medicines, but got no relief until I used one and a half bottles of Norway Pine Syrup, which completely cured me."
25c. a bottle or five for \$1.00.

Belgian Housekeeping.

A writer in the New York Mail and Express declares that Belgian servants and waiters are noted for their excellence. They are never in want of employment, and are as eagerly sought for by experienced housekeepers in this city as in Brussels itself. The secret, according to a distinguished scholar in this city, who has studied the daily life of that country, is to be found in what are known as house-keeping schools. These have long been established and are considered a necessity by young men and women who desire the calling mentioned. The scholars are educated in groups of ten, this having been found to be the best number for obtaining the highest proficiency on the part of the pupils. Arrangement is made whereby girls can study for a week, and then work for a week or more, and then again resume their education. The tens are also broken into other tens in order to accustom each scholar to the sensation, or necessity, of making new acquaintances all the time, and at the same time to prevent their losing the spirit of rivalry with which they begin their work. At the end of one year the scholars are very proficient. The girls are taken from twelve to eighteen, while boys are taken at a later age. Besides cooking, marketing and housekeeping, there are special instructions in regard to clothing, heating, house repairing and other matters of domestic economy.

How Would You Like it Yourself?

There was a great commotion in the back yard. Mamma hurried to the window, to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called.
"She's all dirty, mamma. Somebody shut her up in the coal hole," he said.
"And is that all?" mamma wanted to know.
"Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her 'round."

Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in crying and ran to her for help. He had fallen into a puddle and was dripping with mud.
"Oh, mamma, mamma!" he cried, sure of help from her.

She rose and started toward him, then turned and sat down again.

"Jane," she said quietly to the nurse, who was sewing nearby, "do you know where there are any good-sized gravel stones?"

Nurse looked up astonished, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane.
"Yes," said mamma, "to throw at Johnny. He's been in a puddle and is dirty and black and horrid! We don't want such things 'round."

Johnny felt as if this was more than he could bear, but a funny gleam in his mother's eye kept his heart from being quite broken.

"Please, mamma, I'll never do it again!" he cried in humble tones. "Poor kitty. I see now how bad I made her feel."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.—Sunbeam.

Letting in Sunlight.

There is a great deal of nonsense written in regard to the necessity for letting in sunshine which would seem to imply that it is wise to keep the blinds thrown open and the shades raised at all seasons of the year. The shades and blinds of a house have their use as well as the windows. Human beings as well as birds and all beasts of the fields naturally seek shade from the sun in summer. It is an absurdity to imagine that the intelligent housekeeper of today shuts up her windows and draws her shades in midsummer to prevent the sun fading her carpet. The generation of housekeepers who shut out the sunshine in the winter and in the spring and fall, when the sunshine is needed, has almost passed or is passing. In the greater part of summer the problem is not to obtain sun, but to dispense with the heat of the sun. The intelligent housekeeper, therefore, shuts out the sun and the heated air of midday, and only lets in the night air, which is cooler than the atmosphere of the house. It is by this means she manages to keep her house cool, and the household escapes the exhausting effects of the heat. It would be suicidal to let in sunshine during the hot months of the year.

Corn Muffins.—Simple, delicate corn muffins are made by sifting together two cups cornmeal, one cupful of flour, two teaspoonful baking powder and one of salt, and one third cupful of sugar. Add one tablespoonful lard, or cottolene, melted, and mix the whole with two and half cupfuls of water or milk. An egg may be added, but it is not necessary for lightness.

Hoe Cake or Corn Dodger.—Hoe cake or corn dodger, made from earliest days by the Indians and negroes, was formerly supposed to have the right flavor only when beaten between leaves or on a hoe in the ashes. It can, however, be successfully baked in an oven and transformed into an unrivalled luncheon bread.

Mix two cupfuls sifted cornmeal one cupful flour and a teaspoonful of salt with two cupfuls of water or milk. This should result in a moist but sufficiently firm mixture to keep its place when dropped from the spoon into a well greased baking pan. Two tablespoonful will be enough for each dodger—about three-fourths of an inch in thickness. To give it the old-fashioned Southern finish, leave the full length imprint of the finger across the top of each slab. Bake in a rather quick oven and eat hot with butter.

Indian Pudding.—For dinner, a most delicious pudding may be made from cornmeal: One quart milk, boiled in a farina kettle. When boiling, add four tablespoonfuls of cornmeal. Stir thoroughly. When done set off the stove and let cool, then add the yolks of four well beaten eggs, one tablespoonful of butter and a teaspoonful of salt. Make a meringue of the whites. Bake the pudding a delicate brown, spread over it the meringue, placing the whole in the oven a moment to brown.

For all these recipes be sure to have the sweet, freshly ground, yellow cornmeal. By the latter, I do not mean the fancy, highly colored, gritty stuff, like nothing so much as coarse, yellow sand, which has no nutriment in it, but the soft, bran like meal, which every good dealer should be able to procure. Any discussion as to the relative value of water versus steam ground meal, is idle. There are but two requisites, freshness and nutrition.—From "What to Eat."

Corn Pone.—The following recipe was given to me by a famous "hand" at pones: One quart buttermilk, two teaspoonfuls soda, one quart cornmeal, one pint flour. Bake in stone crock three hours.

SPOILED MATERIALS.

A Well Known Druggist Gives His Experience.

A successful and well known Canadian druggist said recently: "I know from experience what it means to sell dyes that have no standing or established reputation. Over a year ago, I put in a small stock of ——— Dyes. I had been asked by three or four persons for these dyes which they saw advertised, and I was under the impression the demand would increase. In a year's time I sold probably from twenty to twenty-five packets, and had so many complaints from disappointed women who had spoiled good materials and garments with these new dyes that I banished every one of them to my back storehouse, where they now are. I find the Diamond Dyes give perfect satisfaction to all my customers, and will sell so other make while I am in business. What a tale could be told by women about spoiled goods from using cheap and trashy dyes!"

This statement from an old established druggist has its notes of warning. His long and extended experience is in favor of the Diamond Dyes. There are too, hundreds of other druggists and dealers and tens of thousands of women who could give clear and convincing testimony that Diamond Dyes are far ahead of all other dyes in purity, strength, fastness of color, brilliancy and beauty.

As long as there are imitation and adulterated dyes sold, it is well that all should insist upon getting the "Diamond" when buying dyes for home dyeing. See that the name is on each packet.

When the children are hungry, what do you give them? Food.

When thirsty? Water.
Now use the same good common sense, and what would you give them when they are too thin? The best fat-forming food, of course.

Somehow you think of Scott's Emulsion at once.

For a quarter of a century it has been making thin children, plump; weak children, strong; sick children, healthy.

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

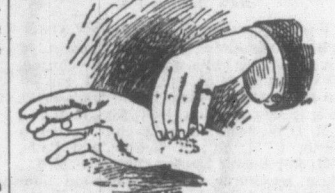
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PUT YOUR FINGER ON YOUR PULSE.

If It Is Weak or Irregular don't Hesitate to Start the use of Milburn's Heart and Nerve Pills at once.

With a strong, steady, regular pulse we may expect vigorous health.



With a weak, irregular, intermittent pulse we can tell at once the vitality is low—that Dizzy and Faint Spells, Smothering and Sinking Sensations and similar conditions are bound to ensue.

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

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

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

"I am glad to say that from Milburn's Heart and Nerve Pills I derived the first real benefit that I ever got from any medicine. My appetite is improved, my entire system toned up, and I can do no less than cheerfully recommend these pills to all requiring a reliable heart and nerve tonic."

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

\$525 PAID FOR 1888 Quarter; \$10.00 paid for 1888 half dollar; \$5.00 for 1888 one; \$1000 for certain date for other numerous prizes give the knowledge of dates and varieties of Old Hams and Cakes. Don't pay a dollar for a book when you can see the Free Complete Book, illustrated, entirely reliable, with names of 100,000 and many dealers who will buy a Free. The two books cost postage for only 10 cents. Address: EXCELSIOR BOOK Co., Toronto, Ont. (Glue on this paper.)

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

CHRIST AT JACOB'S WELL.

Lesson V. January 29.—John 4:5-15.

Study Chapter 4:1-42.

Commit Verses 13-15.

GOLDEN TEXT.

Whoever drinketh of the water that I shall give him shall never thirst, John 4:14.

EXPLANATORY.

I. THE WRARY TEACHER.—Vs. 5, 6. 5. A CITY . . . CALLED SYCHAR. The ancient Shechem between Mts. Ebal and Gerizim. Sychar means drunken town, or lying town. . . No spot in all the Holy Land was more lovely and attractive in natural scenery, and none was richer in its varied associations than that region which came within the sweep of the eyes of Jesus as he sat down to rest by the well. . . THAT JACOB GAVE TO HIS SON JOSEPH. (See Gen. 33:18-20; 48:22.) . . . "Few places in Palestine, after Jerusalem, have had so much of Bible history connected with them." (See Gen. 12:6; 27:12; Josh. 8:33; 20:7; 8:2:1; 24:32; Acts 7:16; 1 Kings 12:1; 12:25.)

6. JACOB'S WELL WAS THERE. The word for well in Greek means fountain; for probably it was originally a well of living water, but later became so filled up that it had only surface water for drawing. Dr. Wilson, in 1841, found the depth seventy-five feet, which is confirmed by the later measurements of Captain Anderson in 1866, and of Lieutenant Conder in 1875. JESUS . . . SAID THUS; OR HE WAS, OR, OR BY, THE WELL. On the low curbing around the well. . . IT WAS . . . THE SIXTH HOUR. Either about noon, according to the Jewish reckoning, or more probably at 6 o'clock in the afternoon, according to one Roman mode of reckoning, which many think is the one John used, writing at Ephesus.

II. THE ONE UNLIKELY SCHOLAR.—V. 7. THEN COMETH A WOMAN OF (OUT OF) SAMARIA. Not the city of Samaria, seven miles away, but from the country of Samaria, one of the Samaritan race and religion. TO DRAW WATER. She did not come from the city, where there were plenty of better wells, "nor would it be natural to suppose that she did so. This was the well of the cornfields, dug there for the express purpose of providing water for those employed in the sowing and the reaping of those fields.

Notice that Jesus was quite willing to teach one scholar, without waiting for numbers; and he often gave that one the very choicest thoughts, as here to the Samaritan woman, and to Nicodemus in our last lesson.

III. THE WISE APPROACH.—V. 7. JESUS SAITH UNTO HER, GIVE ME TO DRINK. In regard to Oriental customs it is not considered "improper for a man, though a stranger, to ask a woman to let down her pitcher and give him a drink."

8. FOR HIS DISCIPLES WERE GONE AWAY . . . TO BUY. They would bring with them means with which no draw water, or they expected that at this time of day some one was sure to come ere long who could draw the water. Some think that John remained with Jesus and overheard the conversation he reported.

IV. GREAT OBSTACLES OVERCOME.—V. 9. HOW IS IT THAT THOU BRING A JEW. The difference in dress, or speech, or manner, or all, made plain his nationality. FOR THE JEWS HAVE NO DEALINGS WITH THE SAMARITANS. A remark thrown in by the writer to give the reason for her surprise. They have no dealings of friendly intercourse. "This ill-will, however, did not extend beyond familiar intercourse, for in such matters as buying and selling intercourse was allowed."

V. THE LESSON CONCERNING THE WATER OF LIFE.—Vs. 10-15. IF THOU KNEWEST THE GIFT OF GOD. His Son, the Messiah, and the salvation he was bringing to man. THOU WoulDST HAVE ASKED OF HIM. Emphasize the thought: "Spiritually, our positions are reversed. It is thou who art weary, and footsore, and parched, close to the well, yet unable to drink; it is I who can give thee the water from the well, and quench thy thirst forever." AND HE WOULD HAVE GIVEN THEE LIVING WATER. "That is perennial, springing from an unfailing source" (Gen. 26:19), ever flowing, fresh (Lev. 14:5). Living water denotes the gift of the Holy Spirit (John 7:39). This was pre-eminently the promised gift of the Father (see especially Isa. 44:3; Joel 2), beautifully and most aptly symbolized by the fresh, springing water, which wherever it comes, makes the desert rejoice and everything live (Ezek. 47:9).

II. SIR, THOU HAST NOTHING TO DRAW WITH. The wells of inhabited countries, as well as in deserts, have oftentimes no

implements for drawing water but what those bring with them that come hither. The people that go to dip water are provided with small leathern buckets and a line. At the present day these skin buckets with three cross sticks to keep them open "may be seen lying on the curb stones of almost every well in the Holy Land."

12. ART THOU GREATER THAN OUFATHER JACOB? Can you dig a better well than he did, or find a better source of water? Or, can you get water without drawing it, while even Jacob had to under go the labor of drawing?

13. DRINKETH OF THIS WATER. The natural water of the well, and all earthly satisfactions which is typified. SHALL THIRST AGAIN. The supply may give out. The thirst may become painful. The soul is never fully satisfied with earthly things, and the time comes when they leave the soul, in its greatest need, dying of thirst.

14. SHALL NEVER THIRST. Literally, will certainly not thirst forever, for the craving is satisfied as soon as ever it recurs. This does not contradict the beatitude, "Blessed are they which hunger and thirst after righteousness," but it declares that there is an unfailing supply always at hand for the thirst. "SHALL BE IN HIM A WELL OF WATER. Not the word well used by the woman, but the word for fountain or spring, used in v. 6. Citizens are of limited supply, and may grow dry. The fountain is perennial. In him. Always with him, always springing up. "All attempts at the spiritual life without having the spring inside of us will be like galvanizing a corpse. Some motion like that which comes from life may be produced, but not life itself; that must operate from within."

"The Spirit and the truth of God have entered into the life of his soul, and are felt to be an abiding, indwelling unfailing source of spiritual peace, strength, and hope." "SPRINGING UP INTO EVERLASTING LIFE. Not merely in the future, but in the present. Whoever has this living water in the soul has already eternal life, the kind of life that never fails to satisfy, never cloy, and never ends. "Fullness and richness of being, the realization of man's true destiny through union with God, and likeness to Christ. Such life is, of course, by its very nature imperishable." "It is so abundant that it is enough for everlasting needs. The water that I give becomes a fountain, and the fountain swells into a river, and the river expands into and loses itself in the great ocean of eternity."

VI. THE LESSON STUDIED.—Vs 15-26. 15. SIR, GIVE ME THIS WATER. She understands Christ's word sufficiently to be earnestly attracted by the blessings in his offer; but of course cannot realize the fullness of his meaning. This is true of all seekers after God.

A Letter From Manila.

The following, which is an abstract of a letter received by the wife of an army officer here from the wife of a flag officer connected with Rear-Admiral Dewey's fleet, is so interesting as to be worthy of reproduction:

Manila, Nov. 5, 1898

"My Dear Emelie—Well, I have arrived in glorious health and delightful humor. The trip was the greatest surprise of my life. You know how I hate to travel, how dreadfully unhappy I was when I had to follow—'s ship up the Mediterranean and around to Lisbon and Gravesend several years ago. When I left New York I told every body that I knew the trip would kill me. I had read so much of the fearful heat of the Pacific, and the articles were so profuse in detail that I really believed them. "It will be the death of me," I said as I reluctantly got aboard the train. I didn't tell you this, dear, because you were away on one of your jaunts at the time. I'm telling you now instead. Several times on the trip up to Montreal I felt like turning back, but I thought of my poor hubby out here and finally determined to make what I supposed would be a human sacrifice of myself. Judge of my surprise then. It was the loveliest trip in my whole experience, and the newspaper yarns are dreadfully untrue.

"At Montreal I made a connection with the Canadian Pacific Railroad, and right here I want to say this: You doubtless will have to come out here in a few months when your husband is ordered to Manila, and for goodness' sake do not let anybody persuade you to travel over any line but the Canadian Pacific. It beats the others. I was as comfortable and happy in the run between Montreal and Vancouver as a well-fed child at Christmas time. The conductors and porters simply conspired to make me enjoy the trip, though they hadn't the remotest idea who I was. I recall my trip on the—across the

continent last fall, and my, what a difference between that and the Canadian Pacific.

"But it did not end there, either. Mount the scenery even finer than in Switzerland. I said to one of the conductors on the train: "I suppose one must travel on a nasty, tiny ship on the Pacific to get to Hong Kong?" He laughed at my fears, and said: "Madame, you will be surprised when you see the Empress of India or the Empress of China." Surprised, why I should say I was! With the exception of a few boats on the Atlantic there is nothing to compare with them. The most exquisite furnishings, stateooms nearly twice as large as those on the transatlantic boats, and a table that has no equal at the best hotel in New York or Paris.

"The Empress of India, a great big giant, took me from Vancouver to Hong Kong. We left Vancouver October 10, so you see, we came through from New York via Montreal in less than six days. We reached Hong Kong November 1, and Manila November 4—less than a month the whole thing. Get out your atlas, look over the course and wonder, as I did and have ever since. We were only twenty-two days in traveling from Vancouver to Hong Kong, and in addition we made stops at Yokohama, Kobe, Nagasaki, and Shanghai. Do you remember the trip we made from Marseilles to Copenhagen by boat? Think of that and the one I have just finished, and wonder why Europeans are so very slow. All I spent for the trip from New York to Manila was \$332.50. Everything first class, too.

"The weather here is delightful, almost as balmy as the passage across the Pacific. Talk about your Florida weather! Give me that of the Pacific and the Philippines every time. Looking for your early arrival, I am yours."

"P. S.—The Canadian Pacific, I have since ascertained, made a substantial reduction for United States officers' families."

Boys & Girls

We are giving away watches, cameras, solid gold pens, sporting goods, musical instruments & many other valuable premiums to boys and girls for sending 18 packages of Royal English Ink Powder at five each. Every package makes the worth of five ink. We ask no money—send your name and address, and we will forward you 18 packages with premium list and full instructions. When you sell the ink, the money is all yours to use and select your premiums. It is an instant offer. We expect you. Don't lose this grand opportunity. Write for the ink today. Address all orders to Special Ink Company, 28 Adams St., Oak Park, Ill.

THESE 3 BOTTLES FREE

THE DR. SLOCUM SYSTEM is a comprehensive and complete system of treatment, which attacks every vulnerable point of the disease and completely vanquishes it. It leaves no point unguarded; it leaves no phase of the trouble neglected; it cures and cures for ever weak lungs, bronchitis, consumption and all other throat and lung diseases by absolutely obliterating the cause.



Consumption, if Properly Treated, is Curable—Left to Itself it is Slow, Sure and Deadly.

There is no human ailment so destructive of life as Consumption. It is the weapon of the grim reaper, carrying off its victims at any time, and in no month or in no season can they feel sure of immunity.

Modern medical science has made many discoveries along many different lines, but in no case is the human race under a greater debt of gratitude than to that distinguished and eminent chemist, Dr. T. A. Slocum, whose researches have resulted in a cure for consumption, bronchitis and all throat and lung troubles—a cure that exterminates the cause, builds the body and kills the germ of disease.

To prove the efficacy of this cure, 3 bottles are offered free to any sufferer. All that is necessary is to put your name, postoffice and nearest express office on a post card, and mail it to The T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, Ont., stating you saw this free offer in THE MESSENGER AND VISITOR, when the three bottles will be sent you at once.

This test costs you nothing, and it is a duty you owe to yourself and your friends to try the Slocum Cure.

Jane Berry, of Turtle Creek, Albert, charged with poisoning a neighbor's cattle by Paris green, has been committed for trial.

Our System



OF BUSINESS PRACTISE is the latest development in scientific methods, and gives the student the actual handling of almost every conceivable kind of business paper.

Our students make their entries directly from those papers, and observe in all respects just the same routine as is practised in an up-to-date business office.

Send for samples of these papers, also for our Business and Shorthand Catalogues.

S. KERR & SON.

HEARTBURN.

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

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

BURDOCK BLOOD BITTERS.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year.

OAK BAY, N. B.—We are engaged in union meetings with the Methodist people. A good spirit is manifested, we hope to have many additions.

CLARENCE, N. S.—On Saturday at the close of a very helpful conference we had the privilege of baptizing three young men that have recently given themselves to the Master. Jesus saves.

COLDSTREAM, CARLETON CO.—Rev. H. D. Worden, of this place, wishes through the MESSENGER AND VISITOR to thank the two ministers daughters of St. John for the very suitable and useful gifts received from them through the express.

BENTON, N. B.—Rev. J. W. S. Young writes: We have held some interesting meetings at Benton. Some professors whose voices have not been heard in meeting for some time have got to work again, and some new voices have been heard.

TOBIQUE VALLEY.—Correction. Rev. J. W. S. Young wishes us to say that after getting the accounts in connection with the building of the Tobique Valley meeting house carefully audited, it is found that the amount of cash and subscriptions \$105.15 instead of \$108 as given in connection with the report of the opening services in the MESSENGER AND VISITOR of January 4th.

MILTON, QUEENS CO., N. S.—We have recently held our annual Roll Call service. In a personal note from the pastor, each member was asked to accompany his response with an offering for Convention Fund.

MAUGERVILLE, N. B.—We have been repairing our house of worship, and have spent about two hundred dollars in sheathing the auditorium and are all well pleased with what has been done, but sorry that we have not two hundred dollars more to complete the repairs.

PORT HAWKESBURY.—On the evening of Dec. 26, our Sunday School had a very pleasant and enjoyable season. A tree, yielding all manner of fruits, with singing and recitations by the children, was the chief attraction.

MONTAGUE, P. E. I.—The new year finds us very pleasantly located and enjoying service in this part of the "vineyard." The friends are very kind to us, and at a social held in connection with the Montague church we received some very substantial tokens of the regard our people have for us here.

PROWASH, N. S.—During the late fire on July 25th, the Baptist church had a very narrow escape. The windows were all destroyed on one side so that we have been obliged to put in new windows all round. One brother in the church has very generously donated paint and has engaged a painter to paint the church early in the spring.

MILTON CHURCH, YARMOUTH.—Last September, I entered upon my labors with this church and have found a people eager to engage in practical service for the Master. The Sabbath congregations have continued to increase, the prayer meetings and B. Y. P. U. meetings are full of interest to many, especially to those who had lost the "joy of their Salvation."

FAIRVILLE, N. B.—On the evening of Dec. 28th at Home was given by the pastor and his wife to all the young people of the church and congregation. The night was very cold and stormy, but this did not prevent a large number from coming and filling the commodious parsonage. The programme of the evening consisted of interesting guesses and conundrums; excellent music, both vocal and instrumental, by Miss Olding, of Germain St. choir, and Mr. Bustin, of Fairville; a beautifully rendered reading, by Mrs. C. F. Baker, and address by Mr. C. F. Baker to the pastor, accompanied with the presentation of a costly fur cap, from the young men of the church and congregation.

SAINT MARTINS, N. B.—At the annual business meeting of the 1st St. Martins Baptist church held in the vestry this evening, a letter was read from Robert G. Moran, Esquire of Liverpool, England, expressing good wishes for a "Happy and prosperous New Year." Enclosed was a bank draft for \$200, a donation to the church for the purpose of paying off its indebtedness. A vote of thanks moved by Dea. Jacob S. Titus and seconded by chairman of trustees, William Smith,

THE absolute purity of the ROYAL BAKING POWDER makes it pre-eminently the most useful and wholesome leavening agent known. It contains no lime, alum, phosphate or ammonia, leaves no acid or alkaline residuum in the food, and its use always insures pure, light and sweet bread, biscuit and cake which are perfectly digestible and wholesome, whether hot or cold, fresh or stale.

Royal Baking Powder has been analyzed by the Chief Health Officers of Great Britain, Canada and the United States who recommend it for its wholesome and economic qualities.

ROYAL BAKING POWDER CO., NEW YORK.

Mr. Moran for his generous gift, was heartily adopted. A vote of thanks was also tendered Mr. David Vaughan for his services as treasurer. The donation was a complete surprise to the members, and there was a general feeling of thankfulness to the Giver of all good gifts who put it into the heart of Mr. Moran to assist the church at a time when so much needed. There is however a small balance due our pastor for last year's services and plans were completed whereby we expect to have this paid in the course of a few weeks.

MAIN STREET, ST. JOHN.—The annual business meeting of the Main St. Baptist church convened on the 3rd inst., but owing to the large amount of business to be transacted it was adjourned until the 10th inst. when a very large representation of the male members of the church attended. The reports presented by the different departments of the church were of the most encouraging character. The present membership of the church is 624. There are two Sunday Schools in connection with the church, having a total enrolment of 629, 449 in Main St. School, including 59 in Home Department, 130 in Murray St. School, which has recently been affiliated with the Main St. church. Total contribution of Schools \$357.08. There are also under the auspices of the church a Baptist Young People's Union with an enrolment of 136, contributing toward current expense \$95. Also a Junior Union with an enrolment of 133, contributing toward current expense about \$75. Ladies' Missionary Society having 62 members, contributing about \$75. The total contributions of church for current expense, interest on our debt and denominational objects, including above, \$4300. Besides this the church contributes over \$500 toward the Forward Movement of Acadia College and provided also for the amount assigned to the St. Martins Seminary debt. L. H. Thorne and W. J. McAlary have been elected deacons for the ensuing three years. Capt. Gilchrist,

E. M. Sipprell and N. C. Scott were added to the Finance Committee. The nomination of L. H. Thorne as Superintendent of Sunday School, and A. W. Gay as President of the Young People's Society, as well as that of the other officers was heartily endorsed by the church. The church extended a unanimous and hearty vote of thanks to the choir, officers and committees in connection with the different departments of the church for the year just closed. The report of the pastor, conveying some idea of work done and suggesting methods by which we might labor more effectively during the year just entered, was received, its suggestions being accepted with a heartiness which betokens a unity of purpose, the feeling of the meeting resolving into a hearty and unanimous vote of thanks to our pastor, thereby expressing a desire that the present amicable relationship may long continue. The church was never as united nor ever more enthusiastic than at present. The congregation, while always large, was never so uniformly large as during the year just closed. The efficient chairman of the Finance Committee, Edgar Cowan, stated that the church contributed about the last four years thirty thousand dollars in cash towards church building, current expense, etc. The officers of the church desire the clerk to hereby express their thanks to the press of the city for its many kindly references to the church while engaged in its work.

New Brunswick Convention Receipts. 3rd Hillsboro church, H. M., \$3.50; W. M. A. S. of 2nd Chipman church, H. M., \$5.74; A Friend of H. M., 50c; Musquash church, H. M., \$20; Collected by Rev. C. N. Barton, H. M., \$25; Mrs. S. H. Estabrooks, H. M., \$1; F. M., \$2; Carleton, Victoria and Madawaska Quarterly Meeting, H. M., \$8; Hampton Village church, H. M., \$4.26; Upper Gagetown church, F. M., \$1; Rev. C. Henderson, F. M., \$1; Macnaquack church, H. M., \$7; 1st Keswick church, H. M., \$1.60; 2nd Keswick church, H. M., \$2.40; Benton church, H. M., \$1.40; Lower Cambridge church, H. M., \$2; Norton church, H. M., \$3.40; Hampton Station church, H. M., \$8; Hampton Village church, H. M., \$5.14; Marysville church, H. M., \$4.18; Florenceville church, H. M., \$1.90; G. W. Titus, H. M., \$5; Rev. S. D. Ervine, H. M., \$1; St. Martins Parish S. S. Convention, H. M., \$1.42; F. M., \$1.16; Hillsdale Mission Band, F. M., \$1.30; 2nd Chipman church, H. M., \$10; 1st Chipman church, H. M., \$1.50; 2nd Grand Lake church, H. M., \$5; Centerville church, H. M., \$9.17; 1st Springfield church, Annuity Association, \$2.75; 2nd Springfield church, Annuity Association, \$2.50. Total, \$142.50. Before reported, \$398.18. Total, 540.68. J. S. TRUSS, Treas. St. Martins, N. B., Jan. 10th. Forward Movement Fund Acadia College. E. C. Secord, \$5; W. O. Baker, \$3; Rev. A. C. Chute, \$12.50; W. H. Moore, \$10; C. S.

Fitch, \$ Churchill H Davids McMillan Cook, \$5 Leonard Giffin, \$2 Zoeth M. Pride, \$2 \$1; L. S. Giffin, \$5 J. H. Ch... \$5; Geo... Dr. Ba... A. Porter... Sabean, H. Saun... Hart Ni... Mrs C... John M... Mrs Joh... \$1.75; G... \$2.50; M... \$1; Mrs... \$6.25; L... Thos He... Chas H... Leone I... Mrs Deb... Mrs A... J. E. Mo... Wiswell... Baker, \$... \$6.25; F... Baker, \$... Morrison... Miss M... C. R. H. S... Dartm... CORR... Dr. Heth... \$25 inste... The m... of the E... on Wes... from co... Gardne... him har... the exte... berland... where t... The con... quash, C... in even... Our poli... fields be... by bette... We ho... ously wi... remit yo... Denomi... Mannin... amount... use. P... because... St. Jo... I not... Messen... a marri... ment, c... both of... clergym... Now th... wrong i... there i... ment p... to the b... is know... say suc... what, w... that Re... of Dav... church... pastor... justice... print sh... and not... to certa... Dawso...

MARRIAGES.

KILLOM-FAWCETT.—On January 11th, at the home of the bride, by Pastor H. G. Estabrook, Isaac Newton Killom, of Killom's Mills, Westmoreland County, N. B., to Anna Laura, eldest daughter of William Fawcett of Fawcett Hill, Westmoreland County, N. B.

WRIGHT-WRIGHT.—At Springhill, Annapolis County, N. S., Dec. 26th, by Rev. S. Langille, Warren G. Wright, of Clementsvalle, to Erwie S. Wright, of Springhill, Annapolis County, N. S.

WRIGHT-WAMBOLT.—At Virginia, Clements, Dec. 27th, by Rev. S. Langille, David M. Wright of Clementsvalle, to Minnie Wambolt, of Lake Munro, of Annapolis County, N. S.

O'BRIEN-FISHER.—At North Middleboro, Dec. 23th, at the home of the bride's father, by Pastor C. H. Haverstock, McArthur O'Brien, and Charlotte E. Fisher, all of Middleboro, Cumberland.

PUTTNER-MCNEIL.—On Jan. 5th, at the residence of James E. Mosher, M. D., brother-in-law of the bride, Pleasant Valley, Hants Co., N. S., by Pastor A. A. Shaw, Edwin Clay Puttner, and Emily E. McNeil, both of Pleasant Valley.

MARRIAGES.

DEATHS.

SHAW.—At Berwick, N. S., on the 12th inst., the youngest daughter of John H. Shaw, Jr., aged 2 1/2 years.

CHIPMAN.—After being laid aside by the decrepitude of old age for some years, Mrs. Elizabeth Chipman, relict of the late Winckworth Chipman, of Kentville, passed away peacefully on 26th ult, aged 86 years. Our sister was ripe for the other life. Her delight was to talk on experienced religion, and her home was felt to be holy ground. She was light to illumine, salt to preserve, and good cheer to encourage.

BROWN.—From the home of her daughter, Mrs. Spurgeon Smith, Hillsdale, Kings Co., N. B., Dec. 8th, to her heavenly home, whither she had been journeying over 60 years, Sister Rosina Brown in her 83rd year. Our departed sister had lived with her husband, Isaac Brown, for 66 years. Unto them were born 15 children, 10 survive them. Nearly a year ago, the husband passed to the glory land.

MILES.—At Margerville, Sunbury Co., Dec. 23rd, John T. Miles, in the 65th year of his age. Our brother suffered much, but bore it patiently, looking to Jesus, and so passed away leaving a widow, four sons, and two daughters to mourn their loss. The funeral service was on Christmas day, at which a very large concourse of people met to pay a last tribute of respect to the deceased, and sympathize with the sorrowing.

THORNE.—At his residence at Thorne's Brook, on Friday, Jan. 6th, after nearly two years of intense suffering, Caleb Thorne, the funeral services was conducted by his pastor, Rev. Frederick T. Snell, on Sunday the 8th, when, notwithstanding the cold, a large company of friends and neighbors attended. God has visited this household of late. Only a few months back a daughter was taken. A few weeks since and the only son, confessed the Lord in baptism. The widow is in poor health. Pray friends that the dear Lord may comfort and sustain her.

BRADON.—On Dec. 28th, Clara, eldest daughter of Jeremiah Bradon, Esq., of Grafton, died of consumption at the age of 21 years. Our sister had been a member of the Woodstock church for several years, and adorned her profession with a consistent life and a ready testimony. Her faith and hope gave her a cheerful confidence in the hour of dissolution. The sorrow of the loved ones who surrounded her dying bed she mildly rebuked, in the belief that she was only going to a healthier, happier place at the loving bidding of her Saviour. "Blessed are the dead who die in the Lord!" May the consolations of Christ be the support of the sorely grieved parents and their remaining children.

DEATHS.

Home Missions.

The monthly meeting of the Executive of the Home Mission committee was held on Wednesday 11th. Letters were read from correspondents. [Report from Bro. Gardner of the Port Elgin group, shows him hard at work. Grants were made to the extensive Newcastle group in Northumberland county and to Beaver Harbor where there is an encouraging outlook. The committee also promised aid to Musquash, Chance and Dipper harbor group, in event of the settlement of a pastor. Our policy is to try and keep pastors on fields believing that permanency is thereby better secured for days to come.

We hope our churches will deal generously with our weaker interests. Regularly remit your Home Mission money to the Denominational Treasurer, Rev. J. W. Manning, St. John. Who passes the amount received over to us for immediate use. Pray for the success that is true, because God given on our work.

G. O. GATES, Sec'y Com.
St. John, Jan. 14th.

A Little Explanation Needed.

I notice in the list of marriages in MESSSENGER AND VISITOR, of Jan. 4th '99, a marriage reported from Dawson Settlement, of a Mr. Yanes to Miss Milton, both of Dawson Settlement, the officiating clergyman being Pastor A. A. Rutledge. Now this notice is calculated to lead to wrong impressions. I am not aware that there was a marriage in Dawson Settlement proper on that date. At least as to the bridegroom, no person of that name is known in the Settlement, but we do not say such a person does not exist. But what we think should be explained is, that Rev. A. A. Rutledge is not pastor of Dawson Settlement, (2nd Hillsboro church), nor are we aware that he is pastor of any church at present. In justice to all I think our notices in public print should be in accordance with facts, and not misleading as the notice referred to certainly is.

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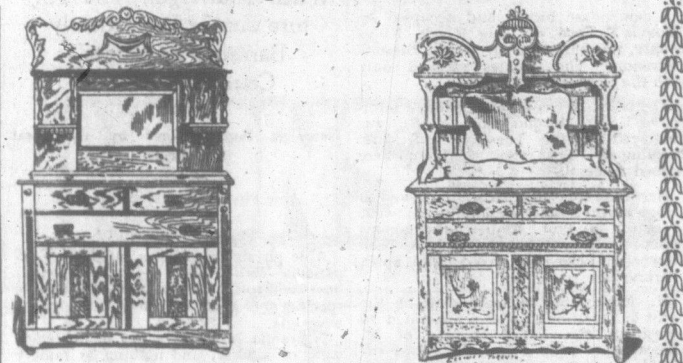
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MILES.—At Margerville, Sunbury Co., Dec. 23rd, John T. Miles, in the 65th year of his age. Our brother suffered much, but bore it patiently, looking to Jesus, and so passed away leaving a widow, four sons, and two daughters to mourn their loss. The funeral service was on Christmas day, at which a very large concourse of people met to pay a last tribute of respect to the deceased, and sympathize with the sorrowing.

THORNE.—At his residence at Thorne's Brook, on Friday, Jan. 6th, after nearly two years of intense suffering, Caleb Thorne, the funeral services was conducted by his pastor, Rev. Frederick T. Snell, on Sunday the 8th, when, notwithstanding the cold, a large company of friends and neighbors attended. God has visited this household of late. Only a few months back a daughter was taken. A few weeks since and the only son, confessed the Lord in baptism. The widow is in poor health. Pray friends that the dear Lord may comfort and sustain her.

BRADON.—On Dec. 28th, Clara, eldest daughter of Jeremiah Bradon, Esq., of Grafton, died of consumption at the age of 21 years. Our sister had been a member of the Woodstock church for several years, and adorned her profession with a consistent life and a ready testimony. Her faith and hope gave her a cheerful confidence in the hour of dissolution. The sorrow of the loved ones who surrounded her dying bed she mildly rebuked, in the belief that she was only going to a healthier, happier place at the loving bidding of her Saviour. "Blessed are the dead who die in the Lord!" May the consolations of Christ be the support of the sorely grieved parents and their remaining children.

A Splendid Line of Sideboards
New Designs at Lowest Prices



No. 5416—Sideboard Elm, antique finish, top 18x46 in. One long drawer, two small drawers (one lined for silver) \$10.75.

No. 5418—Sideboard, Ash, antique finish. 18x21 in., shaped mirror, top 18x46 in., one long drawer, two small drawers (one lined for silver) 13.50.

Write for our Illustrated Furniture Catalogue.

Manchester Robertson & Allison

A DECIDED ADVANTAGE

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

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

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

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

EARN A WATCH or a BICYCLE SELLING TEA

Young men and young ladies, can with very little work, secure a handsome and reliable Watch or Bicycle, by selling my Teas, which are better value than generally to be had from the trade.

Write for particulars.

D. G. Whidden
Tea Department
HALIFAX, N. S.

Acknowledgements.

It is with heartfelt thanks we acknowledge the donation of Friday evening, Dec. 23rd, by the people of Port Hillford, of cash and household necessities to the amount of \$40. While we prize the gifts for their timeliness and usefulness, more highly do we appreciate in the hearts of the givers the feelings that prompted them. On the following Monday about twenty men gathered at the parsonage, and spent the day shingling the roof, building a porch, and otherwise attending to the comforts of the pastor and his family. May these dear friends be compensated by Him who said, "In as much as ye did it unto one of the least of these—ye did it unto me."

R. B. KINLEY.
Port Hillford, Dec. 30th.

Notice of Sale.

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

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twenty second day of May in the year of our Lord one thousand eight hundred and ninety seven made between the said James Allan Tabor and Ella W. Tabor his wife of the one part, and Cudlip Miller of the said Parish of Saint Martins, Butcher, and Cudlip Miller Junior, of the said Parish of Saint Martins, Butcher, of the other part, and duly recorded in the Office of the Registrar of Deeds in and for the City and County of Saint John in Libro 62 of Records, folio 332, 333 and 334, there will for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be held at Public auction on Thursday the twenty third day of February next at the hour of twelve o'clock noon at

Walter Baker & Co., Limited.
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, 6 Hospital St., Montreal.



News Summary.

Mount Vesuvius is again in eruption. All the old craters have broken out and shoot towers of flame 600 feet in the air.

A new house owned and occupied by Thomas McLeod, of Long Reach, Kings county, was burned to the ground Tuesday afternoon.

The house of George S. Fleming, farmer, at Upper Musquodoboit, N. S., was destroyed by fire Tuesday, and Mrs. Fleming and two infant children were burned to death.

Herr Standing and party, the Swedish Geographical Society explorers who, went in search of Prof. Andree, the famous balloonist, in northern Siberia, have been drowned in Lena Delta, 2,000 miles north of Irkutsk.

M. Mazau, first vice-president of the Court of Cassation, has been appointed to investigate the latest charges of M. DeBeaur-paire, who lately resigned the presidency of the civil section of the court.

Thomas Leonard, of Annidale, Queens county, died Tuesday. He leaves three sons and one daughter. Mr. Leonard was close upon 106 years of age and was born in Ireland and formerly resided on the Millstream.

Senor Sagasta has had an hour's audience with the Queen Regent and afterwards announced that there was no cabinet crisis, that he would not submit a vote of confidence and that he believed the present ministry would present itself to parliament.

In the French Senate Senator Wallon presided at the opening on Tuesday. He made a speech pointing out that the present internal troubles of France were not attributable to the constitution and that the moment was very inopportune for a convocation of the "Constituent Assembly."

The Fredericton police court statistics for 1898 show that the police magistrate dealt with 328 cases in 1898, as compared with 278 cases in 1897. The arrests for drunkenness were 147, or 39 less than during the year previous.

Scraping the lining of a chimney to get gold and silver is a form of mining which is entirely unromantic, but it may be profitable under certain conditions. A chimney of a certain assay office, nearly 200 feet high, has recently been lined with new bricks.

Prof. Josiah Royce, of Harvard, has sailed for England to fill his engagement to deliver the Gifford lectures on the "Philosophy of Religion" at the University of Aberdeen. These lectures are ten in number.

A tremendous landslide has occurred near Spencer Bridge on the Canadian Pacific railway in British Columbia. The recent thaw had the effect of loosening the sides of a small mountain which overhangs the Fraser river at that point.

This office is indebted to several of its friends for attractive and useful Calendars. At present the list comprises the well known productions of The Ontario Mutual Life Assurance Co., from E. M. Sipprell; Rhodes, Curry and Co., Amherst; The Alliance and Norwich Union Fire Insurance Companies, from T. B. and H. B. Robinson; N. A. Ayer and Son, Philadelphia.

Why Suffer

When Your Agony and Torture Can be Permanently Banished by Paine's Celery Compound?

Neuralgia. Surely Cured by the Great Medicine.

Able Physicians Recommend It.

Able physicians, after a satisfactory experience with Paine's Celery Compound, have come to the conclusion that it is a true specific for that merciless tormentor—neuralgia.

Neuralgia indicates a low or depressed state of vitality, and nothing so rapidly weakens and exhausts the system as pain that prevents sleep and keeps the body and mind in agony and torture.

Neuralgia being a nerve disease, is most common in the face, and frequently the entire head suffers excruciating pain. Attacks of neuralgia are very uncertain; sometimes they come and pass quickly away; often they last and agony will continue for weeks and months.

When there is a lowering of vitality, when sleeplessness, anxiety, malaria and debility are at work, and when there is exposure to wet and cold with rheumatic tendencies, neuralgia is sure to prevail.

Paine's Celery Compound being a nerve medicine and nerve food, it reaches the root of the trouble in a way that no other medicine can do. The most terrible and long standing cases have often been completely cured by the use of a few bottles. Paine's Celery Compound has in thousands of cases saved lives after the best medical exertions failed.

If your life is a continued misery from neuralgic tortures, be wise and use at once nature's true nerve medicine, Paine's Celery Compound. Beware of substitutes; "Paine's" is the kind that cures.

BUY Coleman's Salt THE BEST

Wanted at Once.

A good reliable person in every community to make a thorough canvass for some of the best and most popular works of fiction, art, science, history, travel and adventure, and a complete list of the latest and most popular holiday books.

A commission of 40 per cent given on all goods sold. Success sure. Write at once for particulars. Address: E. LEROY DAKIN, Wolfville.

Whiston & Frazee's COMMERCIAL COLLEGE,

HALIFAX and TRURO, N. S.

Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to S. E. WHISTON, Halifax, or J. C. P. FRAZEE, Truro.

Tumblers

are now used for packing

Woodill's German Baking Powder!

Ask your Grocer for it!

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS & COPYRIGHTS & C

Anyone sending a sketch and description may quickly ascertain our opinion free whether an inventor is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American.

MONT. McDONALD

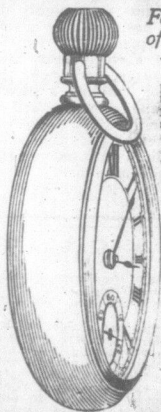
BARRISTER, Etc.

Princess St St. John

HOWARD'S Heart Relief FOR ALL Heart Weakness or Pain.

HOWARD'S HEART RELIEF is a perfect heart tonic—causing the blood to flow naturally evenly, unnoticed, relieving stagnation at head or feet—taking up the blood accumulated at inflamed parts, particularly in the digestive organs, liver, kidneys, or in the brain.

FREE No Money Required.



For Selling a few Packets of Exquisite Perfume at 10 Cents each.

WE give this handsome Boy's Watch or a pair of Boker's Al Spring Skates for selling 2 doz. packets; a pair of Boker's Best Hockey Skates for selling 2 doz., or this dainty little Lady's Watch for selling 3 doz. Our perfume has a most delicious and lasting odour, and is put up in very pretty packets.

THE HOME SPECIALTY CO., TORONTO Every day we receive dozens of testimonials like the following: DACK, Ont., Nov. 21th, 1898. DEAR SIR, Enclosed you will find your money for the perfume. I sold it on the way home from the post-office. Yours for business, ANXIE J. COLLE.

Free with a handsome Chain and Charm, for selling 3 dozen. With every watch we send a Written Guarantee to Repair or Replace good for 1 year.



Free for selling 2 1/2 dozen. Free, with a beautiful Guard, for selling 3 dozen. Free with Straps for selling 2 Dozen.



Pain-Killer

(PERRY DAVIS') A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

Pain-Killer

This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for

Cramps, Cough, Rheumatism, Colic, Colds, Neuralgia, Diarrhea, Croup, Toothache.

Two sizes, 25c. and 50c.

Keep it by you. Beware of Imitations. Buy only the Genuine—Perry Davis'.

Sold Everywhere.



There are many people who catch cold easily—whose lungs seem to need special care and strengthening. Such should take

DR. WOOD'S NORWAY FINE SYRUP.

It so heals and invigorates the Lungs and Bronchial Tubes as to render them capable of resisting colds.

"I was troubled for years with weak lungs," says E. J. Furling, Lower Woodstock, N. B., "and could not get any relief, but on trying Dr. Wood's Norway Fine Syrup, it acted splendidly, healing and strengthening my lungs."

Price 25 and 50c. at all dealers.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED \$5,000,000 OF BELL-METAL CHEIMES, ETC. CATALOGUE & PRICES FREE

The Farm.

Market Early.

A writer in Farm Poultry says: We wish people would understand that, in letting their eggs get stale before marketing them, they are directly contributing to discouraging the consumption of eggs; they are injuring themselves and every other egg producer. People are willing to pay almost any price for eggs which they know to be fresh, and when they do get them they eat nearly twice as many as when they cannot get them fresh. Of this we have abundant proof in personal experience with customers. It is just so with milk, as Mrs. Whittaker says. Her statement is: "If milk was what it ought to be, there would not be any surplus, for it is safe to estimate that most families would use two quarts where they now use one." That statement is absolutely true of eggs as it is of milk. We need to get producers and consumers nearer together, and get the eggs into consumers' hands almost before they are cold, certainly before they have had time to become stale—and when we can do that, we shall double the consumption of eggs as an article of food.

The Home Market for Cheese.

It is conceded by every one closely identified with the Canadian dairy trade that we have about reached the maximum quantity in regard to our export trade in cheese. We are now sending to Great Britain annually about \$15,000,000 worth of cheese. The export market has now reached such a stage that if we increase to any great extent the quantity of cheese we put upon that market a reduction in prices is sure to follow.

Though it is quite evident that we cannot increase our export trade in cheese, there is room for greatly increasing the home demand for cheese. For the great cheese-producing country such as we claim to be, we are, perhaps, the poorest cheese-eaters to be found anywhere. If Great Britain only consumed the same amount of cheese per capita as we do, Canadians would have to go out of the business of making cheese, as there would be no market for the product. Compared with Great Britain we are in no wise of the term cheese-eaters. The average Canadian eats, perhaps, a pound of cheese every year, where he should eat at least five pounds, and could increase the amount to ten pounds without any great effort. A well-made, well-cured cheese is one of the most wholesome of foods, and, where so many of our people work on the farm, or in the factory, there should be a greater demand than there is for good, wholesome, cheddar cheese.

How this condition of things is to be remedied is something that every dairyman should consider. In a large measure the dairymen have themselves to blame for it. No definite, persistent effort has been made to develop the home market or to create a demand among Canadians for their own cheese. As a rule, the cheese that is sent to the cities and towns is of an inferior character, and the consumer in this country, instead of getting the best quality, has to be content with a second grade and, in many cases, a third and fourth grade, of cheese. Is it to be expected that a growing home demand for our cheese can be developed under such conditions? We think not. To develop this trade and to cause our people to eat more cheese we must supply them with the best quality. When this is done the taste for cheese eating will grow, and a good demand will be created.—Farming.

Thoroughbred Fowls.

"Where is the value of thoroughbred poultry?" said a farmer to me the other day. "I do not see why common poultry sells at 8 cents a pound and thoroughbred at from \$2 to \$5 a head." Now, why thoroughbreds should be worth more than the common stock found with many of our farmers is easily explained. Many a farmer-to-day is keeping from 50 to 100 fowls of the old common varieties or mongrels, inbred and inbred for years. He does not take the interest in them that the man

would who had used his hard cash, time and brains to produce pure, profitable, thoroughbred stock; in fact, he takes no interest in them at all, for the sight of them gives him no pleasure. Eggs are few and far between, and he finds no profit in them. But let that same farmer invest in a few thoroughbreds and his mind changes. He smiles when he looks at his flock, and cares for them properly. He takes pride in showing them to his friends, and they yield for him a good supply of eggs, that are uniform in color, and, instead of there being a loss in keeping poultry, he finds that they are paying him better than his mixed-up varieties, or better even than many of his other branches of farming. A small flock of fowls can be kept with very little expense by utilizing the scraps and waste from the pantry, which make the very best feed for the production of eggs. And I believe that a great many of our farmers would find it more profitable to keep only a small flock of from 15 to 25 fowls than to keep 75 or 100, as many of them are doing; or to keep only a few until they know better how to handle them profitably. A few hens will supply the family with an abundance of eggs at a very small expense if they are well kept, and will give their owner much more pleasure in looking after them than if they were three times what he could care for.—V. N. Couch; in Indiana Farmer.

Johnny Cakes.—"Johnny cakes" or griddle cakes of cornmeal are made as follows: Scald one pint of cornmeal and add to this a cup of flour, with which has been sifted one teaspoonful each of salt and baking powder. Thin with water or milk and last of all add an egg, the white and yolk beaten separately.

The London 'Daily Chronicle' this morning refers editorially in words of warmest welcome to the expected coming of Mr. Joseph Hodges Choate as United States ambassador to Great Britain, describing him as 'thoroughly representative of all elements in the United States.'

For All Athletes.

Something to Make Men Supple, Strong and Enduring.

Dodd's Kidney Pills are just what is Wanted—Freshen and Invigorate the Entire Frame—Give Strength and Staying Power.

FREDERICTON, N. B., Jan. 16.—The natives of the Maritime Provinces of Canada are famed the world over, for their prowess in athletic sports, their great physical strength, and their remarkable powers of endurance.

One of the best-known, and most successful athletes of the Province of New Brunswick, in describing to a newspaper reporter, his system of training for athletic contests, acknowledged frankly the debt he owed to Dodd's Kidney Pills, the great Kidney Cure of the century.

Said he: "Last summer I was training for a three days' bicycle race. On the third day of my training, I felt a slight pain across my back, after an hour's ride on my wheel.

"In the evening, after my day's work was completed I felt very stiff and tired, my legs were stiff and heavy, and my breath came short. I had, also, a sharp pain over my heart.

"I spoke to my trainer about the matter, and he looked serious. 'Your kidneys are out of order,' he said, 'We must remedy that, or you had better give up training at once. I'll get you a box of Dodd's Kidney Pills. They'll set you all right in no time.' He got me a box of the Pills, and I must say that they worked wonders.

"Not only did they clear all pain, aches and stiffness away, but they made me feel fresh and vigorous, put new life and strength into me. You can wager that I'll never be without a supply of Dodd's Kidney Pills."

Dodd's Kidney Pills are just what all athletes need. They cost only fifty cents a box and can be got at all drug stores.

Always—get the test. The pound package of **Monsoon** ^{Indo Ceylon} Tea costs no more than the pound packets of the other teas—but, coming direct from the growers, every package of Monsoon Tea embodies the growers' choicest quality for the price and the growers' special care to reach consumers with a tea that looks as clean and appetizing as it tastes

MONSOON

MONSOON ^{Indo Ceylon} TEA Sold in Lead Packets Only at 30c, 40c, 50 and 60c.

Are You Raising Horses for Sale?



If you are you can very greatly enhance their value by a judicious use of

Dick's Blood Purifier

It will enrich the blood, loosen the hide, gloss the coat, raise

the spirit and put on flesh and muscle amazingly.

One package is worth dozen of so-called condition powders.

50 Cent's a Package. Trial Size, 25 Cents.

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

EDDY'S INDURATED FIBRE WARE, Tubs, Pails, &c.

have become household necessities

INFERIOR IMPORTED GOODS are now being offered in some places at about the same price as EDDY'S. If you compare them you will find they contain only about half the material, cost proportionately less, and will last a correspondingly shorter time.

When you ask your store keeper for

INDURATED FIBRE WARE

Insist on getting

EDDYS GOODS

OUR NAME IS A GUARANTEE OF QUALITY

Consult your own best interests therefore by seeing that the goods you purchase were made by

THE E. B. EDDY COMPANY, Limited
JNO. PETERS & CO., Agents SCHOFIELD BROS., Agents,
Halifax. St. John, N. B.

AMHERST

Boot and Shoe Manufacturing Co.

(INCORPORATED 1867.)

WHOLESALE **Boot and Shoe Manufacturers**
AMHERST, N. S.

We are also the leading . . .
RUBBER SHOE HOUSE in the Provinces

Eight Travellers on the Road in Seasonable Times, with everything required for the **SHOE BUSINESS**, and at the Lowest Possible Prices.

HALIFAX BRANCH: 158 GRANVILLE STREET.

THE GREAT CHURCH LIGHT

For electric gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room, local or light and estimate free. L. S. HIX & SONS, Portland, New York.

Largest Foundry on Earth making **CHURCH BELLS CHIMES & PEALS**
Purest copper and tin only. Terms, etc., free. **McSHANE BELL FOUNDRY**, Baltimore, Md.

PRINTING OUTFITS
We print your own cards, Circulars, Brochures, etc. and save money, or print for others and make money. Plans and Terms free. Send samples in a profitable business. Easy type-setting rules, etc. Complete outfit \$10 to \$75. Send stamp for samples and catalog. Address **UNION NOVELTY Co.**, Toronto, Ont.

ENAMELINE

ENAMELINE
THE MODERN
Stove Polish
**PASTE, CAKE
OR LIQUID.**
The only up to date Stove
Polish in the market.
J.L.Prescott & Co New York.

NOW IS YOUR OPPORTUNITY!

Suits to Order for
\$16.50 and \$15.00.

We are overstocked in two qualities of Black Serge—English—hard and medium hard finish, at \$19 and \$17.30 the suit, because the blue sold quicker. We want them to go quickly now and so have reduced the price to \$16.50 and \$15 for S. B. Sack Suits. Suits with morning coat or D. B. Sack, and also extra large sizes will cost a little more.

A. GILMOUR,

68 King Street,

Custom Tailoring St. John.

HERE ARE PRICES

RINGS

Gold settings, studs, opal, \$2 to \$7; 3 stone opal, \$4 to \$10; 5 stone opal, \$5 to \$15; 3 opals, 4 dia., \$8 to \$25.
We have any of the above you want.

SILVERWARE

There's nothing in this line we do not keep in stock—quality always.
Podding Dishes, \$5 to \$10; Fruit Dishes, \$4 to \$10; Water Pitchers, \$4.50 to \$12; Coffee or Chocolate Pitchers, \$4.50 to \$7; Trays, 10 in., \$2.50 to \$5; 14 in., \$4.50 to \$12; Cake Baskets, \$3.50 to \$10; Bon Bon Dishes, \$2.50 to 5; Butter Dishes, \$5 to 8; Breakfast Cruets, \$3.50 to 6; Castors, \$3.50 to 7.

CLOCKS

of all kinds in stock. Eight day ssk., 2.50; 8 day large marbledized gong clock, 8 to 10; Small Iron 8 day clock 3.50. Special value.
Write for particulars.

WATCHES

Ladies silver Waltham, \$6.50 to 15; Gold filled, 10 to 17.50; Gold, 17.50 upwards.
Large stock of Boys and Men's Watches.

M. S. BROWN & CO.,

Halifax, N. S.

GOODS may be returned if not satisfactory.

Canadian Pacific Ry.

TRAVEL IN COMFORT

TOURIST SLEEPERS

leaving Montreal every THURSDAY at 11 a. m. for the PACIFIC COAST, accommodating second class passengers for all points, Calgary and West.

Birth Rates—

Montreal to Calgary \$7.00
Montreal to Revelstoke 7.00
Montreal to Vancouver 8.00
Montreal to Seattle 8.00

For Passage Rates to all Points in

CANADA, WESTERN STATES and to JAPAN, CHINA, INDIA, HAWAIIAN ISLANDS, AUSTRALIA and MANILA, and also for descriptive advertising matter and maps, write to

A. H. NOTMAN,
Asst. Genl. Pass. Agt.
St. John, N. B.

News Summary.

The Quebec Legislature opened on Thursday.

Mr. John A. Campbell, jr., has purchased the old mill site at Springhill, York, and is contemplating building a large saw mill there.

The New Scotia Legislature is to meet on Thursday, Feb. 21d. No important legislation is expected to occupy the attention of the legislators and the probabilities are that the session will be short and quiet.

Hon. Jonathan Ross, of St. Johnsbury, Vt., accepted the appointment as United States Senator, vice Morrill, deceased, and resigns as chief judge of the supreme court of Vermont.

At a trial trip of the D. A. R. Company's new steamer Prince Arthur on Dec. 21st she ran three hundred miles developing a speed of 20 1/2 knots. She will soon leave for Yarmouth.

Capt. Spain, Dr. Wakeham and R. N. Venning have been summoned from Ottawa to Washington, and it is assumed that the Atlantic fisheries question is under consideration by the international commissioners.

The body of the late Arthur L. Calhoun, who met instantaneous death by a fall while assisting in the discharging of a vessel load of grain at his mill at Wolfville, was brought to St. John on Thursday. The large attendance at the funeral, which took place from the residence of Mr. J. V. Ellis, M. P., on Friday afternoon, bore witness to the general respect in which Mr. Calhoun was held, and the widely felt sympathy for the bereaved families.

"Prue and I," a well known and charming classic by George William Curtiss has been issued in 25c. form by Hurst and Company, of New York City. These well known publishers furnish a list of fifty or more works of standard authors bound in decorated cloth at the popular price of 25c. Your bookseller will furnish these desirable books to you or they may be procured direct from the publishers.

The Maude Adams edition of J. M. Barrie's "Little Minister" (R. H. Russell, New York) is in many respects the most satisfactory book of the year. The popular appreciation of this volume is shown by the immense demand for it, which has outrun the producing ability of the publishers. It is sumptuously bound and is illustrated with thirty-two full page pictures and is a valuable addition to a library of choice books.

Personal.

Mr. A. H. Gordon, son of Rev. J. A. Gordon, of St. John, has been chosen after a sharp contest as valedictorian of the year in the medical department of McGill University.

Rev. D. H. McQuarrie, lately pastor at Port Maitland, has removed to Parrsboro, having accepted the pastoral charge of the church in that place. Mr. McQuarrie is a man of fine ability, and we trust that his ministry in his new field of labor may be greatly blessed.

Mrs. Kempton, of Wolfville, is spending the winter in the West, and is at present visiting her son, Rev. A. C. Kempton, of Jonesville, Wis., the beloved and successful pastor of the Baptist church in that town. His brother, Rev. A. J. Kempton, has been for several years pastor at Madison the capital of the State.

We were pleased to have a call last week from Rev. S. W. Keirstead, of Dawson Settlement, Albert Co., who was on his way to Fredericton to visit his daughter, who we regret to learn has been quite ill with typhoid fever while attending the Normal School. Bro. Keirstead reports the condition of the churches in his county to be fairly encouraging.

Rev. W. A. Spinney, formerly of Nictaux, N. S., recently resigned the pastorate of the Baptist church of Beloit, Wis., to accept a call to the South Milwaukee church. A Beloit paper says that the announcement of Mr. Spinney's intention to go to Milwaukee caused much regret, and adds: "The Baptist church (in Beloit) is a very active organization and Mr. Spinney has been an active leader, and he and his estimable family have taken a warm place in many hearts outside as well as inside the Baptist church."

The Wisconsin correspondent of the Chicago Standard writes: Pastor A. J. Kempton has resigned at Madison and has received a call to Mt. Carroll, Ill., and thus Wisconsin loses a good pastor. During Bro. Kempton's pastorate of four years the church has increased from 140 to 240 in membership and has enjoyed two of the greatest revivals in its history, in each of which about fifty were baptized or restored to membership. Financially the church has been prosperous. All lines of benevolence have been worked and \$5,000 has been paid in cash and \$2,000 subscribed toward the erection of a new church edifice. We are sorry to lose Bro. Kempton from our state.

SURPRISE SOAP

A pure hard Soap
which has peculiar qualities
for Laundry Uses.

5 cents a cake.

Dykeman's Three Entrances } 97 King St.
59 Charlotte St.
6 S. Market St.

35 Yards of Hamburg Embroidery
By Mail for \$2.00

In order to buy Hamburgs from the largest and best makers we have to buy in very large quantities, and having more than we can handle through our regular retail channels, we are seeking orders from outside. We make the following offer.

Send us \$2.00 by mail and we will send you the following:

10 yds Fine Hamburg Embroidery Edging, 1 1/2 in wide, worth 5c. yd.,	\$ 50
10 " " " " " " 2 " " " 7c "	70
8 " " " " " " 3 1/2 in. wide, worth 10c. yd.,	80
7 " " " " " " 5 " " " 15 " "	1 05
	\$3 05

Three dollars worth of Embroidery for \$2.00.

These are nice fine embroideries, worked on an excellent quality of cambric.

If the goods do not suit when you get them send them back and we will return your money.

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