

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXII.

{ THE CHRISTIAN VISITOR,  
VOLUME LI.

Vol. XVI.

ST. JOHN, N. B., WEDNESDAY, JANUARY 31, 1900.

No. 5.

**Quebec Province.** The Province of Quebec is heavily in debt, and more than a million and a half of dollars are required to make the necessary provisions for interest and sinking fund. This makes a very large hole in a total revenue of less than four millions and a quarter, and adequate provision for the various departments of the public service in so large a Province becomes for the Government a difficult problem. It is gratifying to observe, however, that the present administration appears to be endeavoring to make the best of a situation made difficult by the extravagance of the past. The reports of revenue and expenditures submitted to the Legislature now in session seem to show that the Government has lived within its income. The margin is of course not a large one, but the statement published shows a balance of \$22,556 over the expenditure. Next to the Dominion subsidies, amounting to \$1,320,137, Quebec's largest source of revenue comes from its Lands, Forests and Fisheries Department, amounting in all to \$1,043,245. Of this nearly \$900,000 consists of various taxes upon the products of the forest. According to an incomplete statement as to the municipal statistics, which does not include the cities and towns, the number of taxpayers in 68 counties is 233,458; number of acres appraised, 19,670,836; estimated value of taxable real estate, \$259,234,557; estimated value of non-taxable real estate, \$35,471,133. The non-taxable property is presumably largely in the hands of the Roman Catholic church, and as will be seen amounts to about twelve per cent. of the whole. The report of the Commissioner of Agriculture shows, among other things, that the farmers' clubs in the province now numbers 516, with nearly 41,000 members, and that there are, further, 68 agricultural societies, with an aggregate of 14,510 members. It notes a marked improvement in dairy products, and a higher price obtained for butter this year in the English market, than was obtained for Danish butter. Taking into account the figures of the export and the higher prices realized, it calculates that in butter and cheese the farmers made over \$5,000,000 more profit than during the preceding year. It also deals with some very interesting and successful experiments made by the Government to ascertain the best kinds of fruit suited to growth in the province. The Government is promoting efforts for the improvement of the roads throughout the Province with the result that machines for road-making in earth and stone are being introduced. Six county councils now possess stone-crushers, with their accessories, for the stoning of roads, and the results, in the improvement of the highways, appear to be substantial if not rapid. It is said that the Government will recommend the imposition of an export tax on pulp wood, which it is expected will have the effect of causing the establishment of a large number of mills to manufacture pulp in the Province.

**Aggressive Roman Catholicism in Canada,** or at least in the Province of Quebec, is evidently becoming more aggressive in its teaching. Generally speaking, the preachers of the Roman Catholic faith have made little effort to impress their doctrines upon Protestant people, or if such efforts were made, they did not often take the form of public preaching especially addressed to Protestants. Some Roman Catholic newspapers, too, have been accustomed to find much fault with Protestants for establishing missions with the purpose of converting Roman Catholics, while there are so many millions of people in the world who know nothing of Christianity in any form. But Archbishop Bruchesi, of Montreal, encourages his clergy to assume in their preaching a more aggressive attitude toward Protestantism, and accordingly a "mission" to Protestants has

recently been held in Montreal. At some of the services large numbers of Protestants have been present, and all the influence that eloquent preachers of Roman Catholic doctrine could command has been brought to bear upon these congregations to persuade them to accept the claims of the Church of Rome. It is quite probable that these efforts have not been without visible fruits. But Protestants have no reason to deprecate this more open and aggressive attitude on the part of Roman Catholics. It will cause Protestants to examine the grounds of their own faith, with the result, it may be hoped, that they will become more firmly established in the truths of the New Testament, it will make them zealous in the promulgation of what they regard as a purer gospel than that which Rome preaches, and indirectly it is likely to make it possible for many Catholics to hear the gospel from the lips of Protestant preachers, for the Roman Catholic clergy having entered upon an active propaganda of their religion among Protestants, cannot consistently forbid their own people listening to preachers who invite Roman Catholics to consider the truth as presented from a Protestant point of view. At the Diocesan Synod to the Anglican church, lately held in Montreal, reference was made to the attitude of the Roman Catholics in this matter, and a resolution, moved by Rev. Dr. Lariviere, was adopted, providing for the holding of a mission in one of the larger Anglican churches in Montreal, in which sermons setting forth the position and teaching of the Church of England should be addressed to Roman Catholics by some person to be appointed by the Bishop.

**Mr. McCrum Comes Home.** There is considerable speculation as to the reasons which have led to the return to the United States of Mr. McCrum, lately United States Consul at Pretoria. It is distinctly stated that Mr. McCrum was not recalled, but by particular request secured permission from his Government to return. As Mr. McCrum's sympathies are said to be with the Boers, it is supposed that he is the bearer of some communication, regarded as important, from President Kruger to the United States Government. On his way home Mr. McCrum appears to be spending some time in Europe. He has been reported at Paris and other places, but to press correspondents who attempted to draw him out he would say nothing as to the reasons of his return. Whether the ex-Consul has any motive in visiting European capitals other than his personal pleasure can only be conjectured. According to the statement of the Washington correspondent of the Toronto Globe, it is considered in the State Department at Washington that when Mr. McCrum left Pretoria on December 18, he ceased to hold any official relation to the United States Government. He may be bringing some important communication from the Transvaal Government or its President, but, if so, he is acting merely as the personal messenger of the latter and has no official status whatever in that capacity in the eyes of the Government. The son of Secretary Hay has been appointed to the post vacated by Mr. McCrum, and there is no probability, it is said, of the latter being re-appointed even if he should desire to return to Pretoria. It may be noted in this connection that the Washington correspondent referred to above states in another despatch to his paper that in an interview last week between Secretary Hay and Mr. Montagu White, former diplomatic representative of the Transvaal Government in London, Mr. Hay stated in the plainest terms that, under any circumstances which are likely to arise, the United States Government will decline absolutely to act as mediator between Great Britain and the Transvaal.

**The Roberts Case.** The United States House of representatives on Thursday last took final action in the Roberts case by adopting the following resolution, by a vote of 273 to 50:

"That under the facts and circumstances of the case, Brigham H. Roberts, representative elect from the State of Utah, ought not to have or hold a seat in the House of Representatives, and that the seat to which he was elected is hereby declared vacant."

This action was taken in accordance with the majority report of the special committee of the House in the case. A minority report recog-

nized the election of Mr. Roberts as valid under the law, and his constitutional right to take the oath of office as a member-elect, but called for his expulsion on the ground of being a polygamist. The motion to adopt the minority report was defeated by a vote of 81 to 244. The matter was debated at very considerable length. Those who favored the minority rather than the majority report of the committee, did so chiefly on the ground, that the constitution defined the conditions upon which a person might take his seat as a Representative in Congress and that the House had no power to change those conditions, and that to assume such power was to create a dangerous precedent, making it possible for a majority of the members to exclude anyone whom they should decide to consider ineligible.

**The War.** During the past week attention has been absorbed almost exclusively by the situation in Natal and the efforts of the British forces under General Buller and his coadjutors to move forward to the relief of Ladysmith. There has been some intimation of an intended movement in connection with General Methuen's command at Modder River, but nothing in the way of results is reported. Saturday's despatches also brought a report that Mafeking had been relieved on the 23rd, but this lacks confirmation. Up to Thursday of last week, General Warren in his operations north of the Tugela, by hard fighting had made progress against the enemy, which General Buller hoped was substantial, but being upon ground less elevated than that held by the Boers, the British forces were still operating at a disadvantage. Accordingly, General Warren, with the approval of General Buller, decided upon a night attack upon Spion Kop, the highest point of an elevated ridge upon which the Boers were entrenched. The attempt to take the Kop was made before dawn on Wednesday morning, the top of the hill being at the time enveloped in a thick mist, and was entirely successful, the Boers being completely taken by surprise and easily driven from their position. But to hold the ground gained was a much more difficult matter. The position was exposed to the artillery and rifle fire of the enemy from other parts of the ridge and other kopjes. The Boers made a most determined attack upon the place, and though the British, fighting with their accustomed gallantry, held the Kop through the day, yet, being without heavy artillery and greatly embarrassed by want of water, they found it necessary to abandon the position, which was done before dawn on Thursday. Then General Buller having considered the situation, decided that it was impracticable with the forces at his command to carry out his plan of an advance toward Ladysmith along the line attempted, and accordingly it was decided to withdraw General Warren's brigade to the south bank of the Tugela. This had been successfully accomplished by Saturday at 8 a. m. without any loss either of men or supplies. It is assumed that General Lyttleton's brigade still remains on the north side of the Tugela, and the crossing at Potgieter's Drift is securely held by the British. Such in brief is the situation. It is bad and gloomy enough, but not so bad as it might be. There has been failure, but not disaster. General Warren's loss has been considerable, but probably not much greater than that which he has inflicted on the enemy. What line of operation will now be adopted is not apparent, but evidently the failure of General Buller's plan materially lessens the hope that Ladysmith will be relieved.

The latest despatches at hand as we go to press afford little more information as to the general situation than that given above, and do not in any way relieve its seriousness. General Buller's recent operation, so far as the list of casualties is officially reported, has involved a loss of 912 men, and it is estimated that this number will be augmented by 500 when the list is complete. What the next move will be can only be conjectured. Whether Lord Roberts will permit General Buller to make another attempt to relieve Ladysmith, a London despatch says, is quite outside the knowledge of those closely connected with the war office. With the troops due to arrive next month, he may think himself strong enough to undertake two large operations, combining the forces under Generals Methuen, French and Gatacre and adding to them the arriving troops. Thus Lord Roberts would have 70,000 men for the invasion of the Free State, with 40,000 or 50,000 garrisons, and 40,000 trying to relieve Ladysmith.



## Consecrated Recreation.

BY REV. W. N. HUTCHINS, M. A.

The subject of recreation is of no small importance in the Christian life. With many the question is a burning and vital one. Conscientious, eager to do right, the matter of recreation perplexes and baffles them. Gladly would we help such honest souls and we ask for their thought.

Recreation—how should we approach the subject and seek its solution? Not as is too often done, in the attitude and temper of an infallible pope, for the spirit of dogmatism is hindering rather than helpful to one who would illuminate this subject for those in perplexity. There are those who would like the unquestionable authority of a "Thus saith the Lord" for every minutest act of daily life. It would suite their taste and increase their appreciation of the Bible if its every sentence began with the words of command "Thou shalt" or "Thou shalt not." With them for religious instruction, a book of rules is more to be desired than a book of principles over which they must bend with thought, and from which they will gain no direction unless they do go with thought. But God was too wise to give us such a guide. So the Bible is not a collection of precepts nor a table of rules, but a mine, through which there runs great veins of golden principles, and these principles we must discover, interpret, and apply for ourselves. In our thinking on recreation this must be remembered, and our search must be for principles not precepts. Nowhere in God's Word do we find the word, "Thou shalt not have a vacation," or the word "Thou shalt have two evenings and one afternoon off in every seven days." There is no verse that runs, "Thou shalt not play at games of chance," none that reads "Thou shalt not go to the theatre," none that ventures the interdict "Thou shalt not go to the dance." In settling the problem of our recreations, the final appeal is not to precepts but to principles, and the strength or weakness of our opposition or defense of certain pastimes is not determined by our failure to present numerous and definite commands.

There are occasions when nothing can so readily assist the solution of a moral problem as a definition. This is one of them. What then is recreation? Many pastimes, pleasures, and amusements, pass for recreation. But what is recreation? Recreation, our friends the dictionaries tell us, is the giving of fresh life, the creating anew. It reanimates, revives, refreshes the body and mind after toil. Recreation—and the word itself tells this if you take it apart—is re-creation. Acquaintance with our own nature makes us aware that life is simply a process, always in operation of waste and repair. With every movement and effort the tissues of the muscles, and of the brain, and of the nervous system, waste. This waste is repaired by the circulation of fresh blood supplied by the food we eat, and oxygenized by contact with the air we breathe. When the supply and waste are equal, body and mind are in health, and life is a joy. But the power to repair the waste of life, while it varies with different constitutions, is limited in all, and not infrequently comes short, to the injury of body and mind. Here is where recreation finds its mission. Its chief task is to equalize repair and waste, to relieve the strain of life with its excessive drain, to call a halt to movement and effort, and prevent the demand upon the system from surpassing the supply. Repairing the mischief wrought by a too strenuous life, in its mission of sympathy and kindness it reanimates the mind, revives the body, refreshes, recreates, and gives tone to the entire system. R-creation is re-creation.

This definition does too things for us. First, it insists upon the need of recreation. Temperaments cast in a severe, ascetic mould, often object to recreation in any form. But these people forget the high pressure of modern life, with the demands it makes upon human strength, and the consequent necessity of recreation else physical or mental collapse. Were it not for the new lease of life given by a season of recreation, many of God's best people would sink beneath the burden of daily duty, and be unfitted for the service which those associated with them or dependent upon them sorely need. At one time Jesus said to his own, "Come ye apart and rest awhile," and if the motive and method be right, taking a vacation or indulging in some form of amusement, may be a religious duty of the most pressing importance. There is an interesting tradition of the disciple John. While amusing himself with a tame partridge, he was asked by a huntsman how he could spend his time in so unprofitable a manner. John replied, "Why does not thou carry thy bow always bent?" "Because," answered the hunter, "if it were always bent, I fear it would lose its spring and become useless." "Be not surprised then," replied the apostle, "that sometimes I should remit a little of my close attention of spirit to enjoy a little recreation; that I may afterward employ myself more fervently in divine contemplation." How many nervous, tired, fretful, people need John's wisdom, to the improving of the health, to the brightening of the life, to the sweetening of the disposition, for how many people are nervous, fretful, sour, and little of use, because the bow is never unbent. "As a religious duty," one of London's first physicians advised a ner-

vous and over-wrought patient to take a rest, and if we think of recreation as a re-creation, in which the tissues of body, brain, and nerve, worn and wasted, in meeting the demands of duty, are given fresh life, it were difficult to fault the prescription.

Our definition of recreation as re-creation does a second service. It lays bare the character essential to pleasures that would wear the name recreation. Nothing that fails to re-create is recreation. Amuse, give variety to life, help to pass the weary hours though it may unless it renews, invigorates or re-creates, it is not recreation. An incisive word is needed here, for much that goes by the name of recreation when tested by this standard must be rejected. The pleasure that saps the strength, the pastime that leaves the brain or body more weary and exhausted and less fitted for the duties of life, the amusement that sends us home at night so tired that several days are needed to recuperate—none of these are recreation. Mental strain, even in the form of a game, is not recreation for the mental worker. Physical strain, though under the guise of a pastime, is not recreation for the manual worker. What the body wants after a day of physical toil is not fresh physical effort, even though you call it an amusement, what the brain wants after hours of mental attention, is not new and added mental strain, even if it be in a game. What both want is rest and refreshment, a recreation that gives pleasure while bringing relief to the parts that the day has wearied. The function of recreation is to invigorate and renew, to prevent the drain and waste in life from exceeding the supply, and if all amusements were judged by that standard for some at least no other test would be required.

Right here another problem enters. Recreation has a legitimate place. But are all recreations open to the Christian? Up to a certain point that question is easily answered. All consecrated Christians will readily recognize that no disciple of Jesus may indulge in recreations that are unduly expensive, that introduce one to contaminating companions, that expose the life to special temptations and moral risk. But having said so much there still remain unanswered questions, highly important and greatly difficult. What is the Christian to do when he cannot determine whether a recreation is right or wrong? Again what is he to do with a recreation that he regards as harmless, but which Christian friends regard as harmful?

We speak first of doubtful recreations. That there are recreations upon whose moral character Christians often find it hard to pronounce every one knows. Of course all problems should be settled by the Christian in anticipation of Christ's judgment upon them. But the question "What would Jesus do?" does not entirely remove the difficulty of reaching a solution. Indeed, often it increases it, for the desire to do everything that he would do and as he would have it done prompts a thorough weighing and minute inspection of every phase and issue and so adds great seriousness to the problem. What then are we to do with doubtful recreations, recreations about whose character we are not certain? Based upon Paul's declaration in the 14th chapter of Romans, our answer is, they must be left alone. Paul was writing especially of meats offered to idols, which some regarded as clean, and others as unclean. But the principle he lays down is most broad in its application—"Whatsoever is not of faith is sin." In that illuminating word we listen to the truth that whatever cannot be done with the clear consciousness of its being right, is to be regarded, at least for the present, as wrong. In the Christian life certainty upon the moral character of an action is essential. Doubt upon the moral character of an action is a call to pause. Until we are certain it is better to wait and refrain. Until we know it to be right we had better act as if it were wrong, standing meanwhile with our faces to the east for the breaking of the dawn. Every man must be fully persuaded in his own mind, whatever he permits or performs being done in the belief of God's acceptance and approval. That is Paul's doctrine, and what wholesome doctrine it is! What an intelligent Christianity the sway of that doctrine would produce! One of the needs of the hour is an intelligent Christianity, in which men have a reason for their attitudes and answers to life's problems. What an intelligent Christianity the sway of that doctrine would produce! What a respect for our position, too, obedience to that doctrine would beget among our associates and friends! With the assurance given that we were searching for light when our decision was announced instead of being scorned as the verdict of sentiment and prejudice it would have the reception of an intelligent conviction. Stringent though it may seem, Paul's principle is the best. Concerning doubtful recreations, as concerning all doubtful practices, we cannot do better than heed his word and wait and refrain until clearer light breaks in, for whatsoever is not of faith is sin.

Then there is the other problem. What is a Christian to do with the recreations which he regards as harmless but which Christian friends regard as harmful? To this question the Law of Love dictates our answer. If we lived alone in the world, like Robinson Crusoe, our conduct would need to be guided only by considerations of God and ourselves. But we are not alone in the world, and in determining our course of action we must be in-

fluenced not only by the thought of personal liberty, but likewise by the Law of Love. The same problem that we have suggested was before Paul when he wrote the 14th chapter of Romans and the 8th and 10th chapters of First Corinthians. Paul was writing of the eating of meats sacrificed to idols. Among the Christians at Rome and Corinth there were some who thought it wrong to eat such meat, and holding that belief they would have done a grievous wrong in eating it. Those to whom Paul was writing had been declaring that there was nothing wrong in eating such things. They knew that, and therefore they were not disposed to show any leniency of judgment to those who could not see the subject just as they saw it, nor to modify their conduct to suit the weak consciences of these other Christians. What did Paul do? He referred the whole problem to the Law of Love. With "the strong brother" he believes the eating of such meats to be harmless. But what about his example in its magnetic effect upon "the weak brother," who held such eating to be sinful? What if influenced by the example of his "strong brother" he too should eat, and so go against his conscience and sin? If any man thought it wrong to eat such flesh, to him it was wrong; for in that act there would be a deliberate act of transgression, a deliberate preference of mere enjoyment to what was thought to be the will of God. But what if this transgression were committed through the influence of another? There is where Love, the Law of Love, the Love which we bear to Christ puts in its plea. "Destroy not with thy meat him for whom Christ died." "Take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ." "If any man say unto you, this hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's." There you have the Law of Love. With the same problem before him that fronts us Paul went back for a solution to the Law of Love. Believers in Jesus Christ, where else is there a solution? You believe your recreations to be harmless. But your indulgence may lead another to indulge who believes them to be wrong. He says to himself, Brother So-and-So indulges, why not I? He does it and then his conscience sternly wakes and tells him that he has sinned. And what tempted? Your example. Of course you have the liberty to indulge in your recreation. Paul grants you that. But what about the Law of Love, and the right use of influence and the effect upon Jesus Christ, for you cannot injure the humblest and most ignorant Christian and not, at the same time, injure Christ. Certainly you have liberty. But the indulgence in love is better than the indulgence of liberty, and rather than overthrow or destroy or even tempt a weak brother for whom Christ died it were better to restrict our Christian liberty, to refrain from doing things which we can do with the approval of our conscience, to conciliate and consider the scruples of brethren, however little we share them.

There is another word, however, to be uttered. With great emphasis it must be said that such concessions are the concessions of love, voluntary and self-imposed. "The error to be found in much of the teaching drawn from these exhortations is that in the church or community the weak have a right to legislate for the strong, and to prohibit what offends them." But that is utterly contrary to the spirit of the passage. Dictation, the laying down of the law one for another, has no authorization whatever. The whole appeal is to love, and is grounded not on the opinion, prejudice or ignorance of a fellowman, but on those deep and broad considerations of a Christ-like regard for another's welfare. Putting love above liberty the strong brother sacrifices his liberty rather than lead another astray or put a stumbling-block or temptation in his way. In close connection with this is another word: "Let us not judge one another any more." Always pertinent, perhaps nowhere more than in Recreation is there so much need of remembering that golden utterance. Brought up in different social life, possessing our own peculiar temperament and mental make-up, we do not understand each other, and without allowing sympathy to do its work, we criticize and condemn. "But let us not judge one another any more." Because you cannot indulge in recreations that the enlightened conscience of another permits, do not unchristianize your brother with censorious and harsh judgment. On the other hand, if you can participate in pleasures which the enlightened conviction of another rejects, why belittle your brother with contemptuous and satirical remarks and epithets. You are not his conscience and you must not tamper with his conscience. To his own master each standeth or falleth, and it little becomes us to act as judge, jury, prosecutor and sheriff to our brother. He may be mistaken in his judgment, but what he wants "is not your compulsion, but the Lord's light," and that will more quickly come by emphasizing the spiritual, by sacrificing liberty, by showing sympathy and crowning love. "Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling." All through the problem of the relation of our recreation to others we should bow to the Law of Love.

What we have been pleading for is Consecrated Recreation. Somewhere I have seen the motto: "Christ cannot be King at all unless he is King over all." That is true. Christianity is a bold religion. It looks confidently forward to a time when it will not only cover the globe, but when it will possess every great interest of human life as its own,—business, politics, literature, science, recreation, all under its sway and filled with its spirit. It surrenders to Satan not one real interest of human life—not one. Our faith is a positive one. Prohibitions do not satisfy. Mere abstention is never its last word on any subject. The ascetic and the monk and the puritan censor of pleasure are not its ideal types of piety. God made us with social natures and all he requires is that we fill our social life with the spirit of Jesus Christ, so that our pleasures are consecrated recreation.

Canning, Nova Scotia.

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1829 an Eventful Year.

MR. EDITOR:—As your Halifax correspondent mentioned two important events that occurred in 1829, previous to his birth, permit me to participate in the initiation of both, to add to the information given by "Reporter." I was one and probably am now the only one living, of the nearly fifty boys who took seats in the old yellow building, as pupils of Mr. Asahel Chapin, principal of Horton Academy, on a certain day in May, 1829. I was also present at the organization of the Horton Temperance Society, in November, 1829, and was one of the sixteen who then joined it.

It may not be known to your youthful readers that previous to the year 1830, the sons of Baptists and other dissenters, were not permitted to become students of Kings' College, Windsor, unless they subscribed to the 39 Articles of the Church of England, and attended religious services only in the places of worship of the Established Church. This restriction was severely felt by parents who wished their boys to obtain better education than was afforded by the common schools of those days. My father felt the ostracism the more keenly, because the college buildings were visible from his house in Falmouth. A young lad though I was, I listened to the conversations on the subject with Baptist ministers and leading laymen who were occasional visitors. I was sent to Wolfville a year or more before the Academy was opened, to attend a school, the principal of which had a high reputation as a teacher.

At the meeting of the Baptist Association in Wolfville, in 1828, after stirring addresses by leading clergymen, including Dr. Crawley, and leading laymen, chiefly from Halifax, it was determined to establish at Wolfville institutions of learning. This action was really the initial movement, and of so great importance to the denomination, that even young children were impressed by it. A young girl then present, remembers to this day the stirring addresses to which she eagerly listened more than 71 years ago, and has just mentioned to her husband the names of the most distinguished speakers. This action of the Association created great satisfaction to parents of growing boys and to some young preachers, whose education was limited. When the Academy opened there was a good attendance, some of the students being sons of Methodist parents.

In justice to many teachers of common schools, it is proper to state that what they knew they taught well, especially the three R's. In writing, many scholars surpassed the graduates from academies and colleges of the present day; in reading they were taught to enunciate clearly, and like some of old, "they read distinctly and gave the sense;" and in arithmetic they were accurate. In the graded schools now too much is taught. (Inspector Roscoe of Wolfville, may take note of this.) The scholars are not taught to think. To illustrate: In a school of the highest grade in Windsor, where Algebra was taught, I was invited to speak or ask questions, and propounded the following: "A merchant, who had marked his goods at prices 20 per cent above cost, desired afterwards to dispose of his remaining stock, and instructed his clerks to make a reduction to purchasers of 15 per cent from the former prices. What percentage of profit did he have on the goods so reduced?" One boy only replied, "Five per cent," and I did not believe that his teachers knew that it was inaccurate until the correct figure was given by the questioner. Older and more distinguished people were equally ignorant, therefore the small boy had plenty of company. During the war the Congress of the United States advanced the duty on many articles ten per cent. Subsequently wishing to reduce the duty to the previous rate, passed a law reducing the duties that then prevailed on these articles ten per cent., and not a member of either House or the clerks of either committee having the matter in charge was a sufficient arithmetician to know that the reduction was greater than the increase. For a year the computation of fractions by Custom House officers gave much additional and unnecessary labor. Moral: Study arithmetic intelligently.

Grammar was not taught in many of the schools, and yet few persons in former years used such expressions as are made by our out of every five of educated men and women now, such as, "I never saw (or read) but one." And nine out of ten young women say of some article, "It is awful good," or "awful pretty," and of something good to eat, "it is splendid."

In Horton Academy Mr. Chapin was an excellent teacher of Latin and of some other branches, but not of Mathematics, of which he was ignorant. In after years when in charge of the U. S. Bureau of statistics I had to depend upon German clerks whose education in this respect had not been neglected. So important was this branch regarded by one of the early students at Wolfville that a valuable gold medal was presented for eight years to the student of Acadia who excelled in Mathematics, and Dr. Sawyer advised the donor that the recipient of the medal was usually well advanced in other studies. This was probably the case as several of the eight were and are lawyers of ability and one a foreign missionary.

Rev. Mr. Pryor who succeeded Mr. Chapin was a far better teacher and one of the best readers the country produced. His equal is rarely heard in any pulpit of Canada or the United States. It is refreshing to notice that one of teachers at the recent meeting of the Teachers' Institute at Canning emphasized his belief that "reading should be most carefully taught so that all pupils should read distinctly, pronounce correctly, and bring out the true meaning of what is read." Many of my fellow students were highly esteemed by me, one more so than any other, the loved and lamented Isaac Chipman. His sudden and untimely end caused great sorrow wherever he had been known. As ministers and teachers and in other vocations many of the students lived useful lives and accomplished much good.

The subsequent history of Horton Academy and of Acadia College is well known and further details need not be presented. The four students who graduated from

the College in 1843 were numerically weak but strong in sound scholarship, only one of whom, Judge Johnston of Halifax, remains. The one whom I knew best was Dr. J. Leander Bishop, who rendered essential service to his adopted country, not only as the author of the History of America Manufacturers, for which he obtained due credit, but as a surgeon during the Civil War during which his services on battle fields and in hospitals saved the lives of many others and hastened his own death. Since 1843 until recently the Institutions of learning at Wolfville have sent out year by year, minds cultured and disciplined, a credit to their Alma Mater, enriching not only the Maritime Provinces, but other countries.

At the Convention in Bridgetown several years ago I took occasion, on behalf of the United States, to thank Dr. Sawyer, President of Acadia University, for the wealth exported to that country in the shape of highly cultured young men, who had been educated at Wolfville. Some of these are now filling, acceptably, pulpits, president's and professor's chairs in Colleges; many others in the professions and in business,—all contributing to the enrichment of their adopted country. Mention was recently made of the courage, ability and perseverance of Rev. Mr. Kempton, who, as pastor of a church in Janesville, Wisconsin, accomplished a great amount of good in that city.

Referring to the various schools, the number of well qualified teachers and the facilities for mental and manual training at Acadia, your correspondent exclaimed: "Circumspice," to which I would add: "Introspect." Look within at the cultivated minds and trained hands that were known to me a few years ago. WASHINGTON CITY. EDWARD YOUNG.

Historical Address of the Musquash and Dipper Harbor Church.

This church was organized on the 13th day of June, 1847, at the home of Joseph McLellan (Dipper Harbor), the Rev. Jas. Walker and Mr. McInnis, Lic., being present. At that time the following persons were baptized, viz., Sarah McLellan, Jas. Campbell, Duncan Black, Emily Belding and Margaret Buoris, who, together with thirteen others, were then organized into a church, Duncan Black being appointed as clerk and Adolphus Trafton as deacon. Mr. McInnis visited the church occasionally for the period of five years. It is stated concerning this brother, that on one occasion when visiting the church his feet were frozen so badly that in order to undress them the boots and socks had to be cut off. From this date the few members passed through a period of testing. Owing to the lack of pastoral care, and not having adopted some regular plan of work, the church dwindled away until it became extinct as an organization.

As a result of the missionary labors of the Rev. Abel Washbourne the church was reorganized on Sept. 17th, 1867, at South Musquash with fourteen members, Adolphus Trafton and David Clark being appointed deacons and Geo. Bynon church clerk. According to the record the Rev. A. Washbourne visited the church every four weeks and preached the Word of life with a good degree of success. A Sabbath School was started, consisting of teachers and seventeen scholars, also with a library of sixty-one volumes. Monthly Conferences were established, at the first of which several were received for baptism. The pastor severed his connection with the church in the month of June, 1871, having gathered together a number of the followers of Christ. Bro. Durkee then took up the work, spending three months of labor which was highly appreciated by all.

Bro. T. B. Layton, Lic., having received a call from the field, commenced his labors on the first Sabbath of November, 1871, and in accordance with the desire of the church he was regularly ordained to the work of the ministry. Bro. Layton continued his services until the eighth of June, 1873. During his pastorate an agreement was made with the trustees of the South Musquash school section as to the rent of building occupied, it then being in the hands of said trustees. The church received cheering evidence of God's power and presence under the labors of their pastor.

Throughout the summer of 1874, the brethren enjoyed the ministry of the Rev. T. W. Crawley, who, having come from Kensington, Mass., on a vacation, preached several Sabbaths. The Lord then sent Bro. F. D. Crawley, (a student from Acadia College,) who commenced an engagement of four months, which was fraught with blessed results.

In 1876 Bro. C. F. Clinch and wife received the right hand of fellowship. Our brother was then ordained as deacon. About this date Wm. J. Stewart was engaged as pastor. In accordance with the call of this church an ecclesiastical council convened at Carleton, and he was ordained to the work of the ministry on the 23rd of May, 1876. He severed his connection after a brief pastorate, having baptized several as a result of his labors.

During the following years the pulpits have been regularly supplied by twenty-two different pastors, consisting mostly of students from Acadia College. The names of M. P. King, E. R. Currie, Henry Mellick, R. O. Morse, S. H. Shaw, H. Waring and many others still remain fragrant. The visits of Missionary Wallace were owned of God and abundantly blessed.

Among other important changes has been the erection of five houses of worship, at a cost of \$3,300. On the tablet erected in St. Paul's Cathedral to the memory of that distinguished artist, Sir Christopher Wren, who laid the plan and lived to finish that edifice, is inscribed the following terse and appropriate sentence, "Readers if you would see a monument of him look about you." We need only to look about us to find many monuments of our Baptist fathers. Memorials of them meet us on every part of the field. They will long continue to live in the permanency of their work, with the consciousness that there is no debt standing against these buildings. Should we not ask today, what shall we render unto the Lord for all his mercies shown?

The church roll reports an enrollment of 243 members. The resident of to-day numbering 112, with five office bearers. Death has made its inroads, forty-one having been borne away to the spirit world. While rejoicing over the victories achieved, we have to lament the loss sustained. Yet have we not cause to acknowledge the divine goodness in enabling our departed ones to triumph in the prospect of eternal glory?

On reviewing all the mercies God has showed to us as a people, we are constrained to acknowledge that nothing has failed of all that the Lord hath promised, and that he has blessed us abundantly, above all that we or our fathers expected. He has made us a people who we are not a people, and called us to become the partakers and witnesses of his great salvation. May our conduct ever evidence that we have received the grace of God in truth. Let us live in the spirit of deep piety and of entire devotedness to God, remembering that the shadows of this world will soon pass away and our earthly roll-calls will be brought to a close, and that the grand business of life is to secure an eternity of happiness. The day is at hand when everything of a merely temporal nature will fade from our view, and when the solemn realities of the invisible world will open before us. Then Christ will be all in all to the believer, who, resting on the atoning blood and almighty love, will be enabled to triumph over the last enemy, and enter into the joy of the Lord.

WM. M. FIELD.

A Word from the Great Northwest.

We are having the first snowstorm of the season today. The winter hitherto has been remarkable. I drove 12 miles (half the distance before sunrise) on Christmas morning without gloves. Such has been the mildness of the season right along except a few, very few, days when the mercury played around 30° below zero. We have our first sleighing today. Everybody is glad that the snow has come.

The good work of the Lord is moving forward. The college at Brandon has come to stay this time, we believe. Too much praise cannot be given to Prof. McKee for holding the fort so long; nor can the work he has done be easily over-estimated. Now with a tried and true man like Dr. McDiarmid as principal and the staff of instructors under him, we believe that Bro. McKee's life-dream is crystallizing into a permanent reality and that "The Brandon Baptist College" is to become to us in this great Northwest what Acadia has so long been and now is to the Baptists of the Maritime Provinces.

Evangelist Pugsley's work among the churches is being blessed. At Carmen and Melita there have been several recent conversions and baptisms. In the regular work of the churches progress is being made. The churches at Neppawa and Calgary have this month declared their intention henceforth to be self-sustaining. Bro. Litch, a son of Acadia, is pastor at Calgary.

Bro. Crosley, another of Acadia's sons, has, last Lord's day, dedicated a beautiful house of worship at Bolland, so nearly paid for as not to seriously embarrass the noble band of Christians that he leads; and the church at Emerson, under the pastorate of the tried and true Mellick, still another of Acadia's boys, is making long strides—the last being the removal of their pastor from a rented home to a commodious parsonage—their very own. And what shall I say more, for time would fail me to speak of Freeman, Hall and Vincent, all sons of Acadia and men of energy and ability, who are doing a noble work for Christ in their respective fields of labor.

As for my own work, it never was less wearisome nor more delightful and, thank God, it is not barren of results. At Gretna, that German town from which I sent my last note, at the closing meeting of the two weeks spent there, about thirty persons rose to show that they had "received a definite blessing from the Lord during the meetings." The next two weeks were spent at Barclay—a little discouraged country church. The Lord blessed them and added six to their numbers. Last night two weeks' services were brought to a close in this town by an hour's talk on baptism before a large and most attentive congregation, followed by the baptism of four persons and the administration of the Lord's Supper. About a dozen others profess conversion, most of whom will follow their Lord in baptism. I go to-day to Bois-savain for a three weeks' campaign. Pray for me, dear reader.

Some are sad and some are glad at the political change in the province. All are glad at the news the wire flashes from the seat of war in Africa this morning of the approaching relief of Lydsmith; and my gladness is increased by the receipt from a dear brother from the East, of a cheque of one thousand dollars (\$1000) to be expended in mission work in this country. No part of this is for my own support. This same generous brother sends me \$10 per month to meet my own needs. Since my last acknowledgement I received for my own mission from my never failing "friend" \$20. Robert Bars, again, \$2. Many thanks, dear brethren. And now, dear Editor, let me express the wish and hope that this last year of the century may be the best year in the history of the "MESSENGER AND VISITOR" and all its constituency and the interests that it represents.

Manitoba, Jan. 13th. D. G. MACDONALD

P. S.—The Manitoba and Northwest contingent of the great Baptist army are grateful, first to God and then to you brethren in the East, for the generous response you give from time to time to the appeals of the men who go among you to represent our needs and possibilities. We are grateful that that princely giver, Deacon John W. Bars, has given us a thousand dollar thought, and that so many others are generously supporting the work. Continue in this kind of well-doing, my brethren, for in no mission field known to me will your contributions return larger dividends than in this. "God loveth a cheerful giver" and so do we Baptists in the "Great West." D. G. M.



## Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd.

Publishers and Proprietors

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

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

Printed by PATERSON & CO., 105 and 107 Germain St

Please examine the label on your paper. It should read to some date beyond Jan. 1900.

### God and the Nation

It is wise to recognize a power and a wisdom greater than man's in the development of national life and the determination of national destiny. A people may err presumptuously no doubt in taking it for granted that they are the specially favored children of Providence, and in assuming that all things must work together for the furtherance of their own national enterprises and ambitions. On the other hand a people may err still more egregiously in ignoring the influence of the Divine Hand upon the affairs of this world. Men propose many things which are disposed according to a higher purpose than their own. Men and nations do many things for evil, which a higher wisdom overrules for good.

In our own country at the present time, it is plain to see that national development is proceeding along lines determined largely by conditions and events over which the Canadian people have had little or no control. The time was, not so very long ago, when many astute observers of political affairs, both in this country, in the United States and in Great Britain, were declaring that the probable destiny of the British North American colonies was to be absorbed into the United States. The time was, too, when such a destiny was viewed with more or less favor by a very considerable number of the people of these Provinces, and when a generous commercial policy and a conciliatory attitude in reference to other matters might possibly have prepared the way for a political union. But whatever chance the great Republic may have had to effect a peaceful conquest of Canada it threw away, when, instead of admitting the northern half of the continent to participate in its trade on favorable terms, the United States adopted the policy of building up its tariff walls to an almost prohibitive height against Canadian products, and maintaining toward this country an attitude which in other respects has been far from conciliatory. The effect has been most effectually to check any sentiment favorable to annexation that had found place in the breasts of Canadians. The products of the Dominion, shut out from United States markets, have sought, and, in increasing volume, are finding a market in Great Britain. And with its trade, the thoughts and affections of Canada have turned the more strongly to the Motherland. Within the past few years the people of Canada, as well as those of the Australasian colonies, have been developing a consciousness of their dignity as a component part of the British Empire. And now in this great war, under the black shadow of which the British nation stands today, the bonds which bind together in one nationality the peoples that compose this Greater Britain, are being cemented in blood. The talk with which we were so familiar a few years back, as to its being the manifest destiny of Canada to become a part of the great American Republic, is no longer heard, nor is there heard from across the sea any of the "little Englander" talk of the colonies being a source of weakness rather than of strength to the nation. Never were the reciprocal relations between the daughters and the motherland so cordial, never were the bonds so firm that bind all parts of the empire into one.

The British nation is at this time passing through a most trying experience. Her enemies—and they are many—see her placed in a position which cause them to shoot out the lip at her and to exult in what

seems to them the signs that the days of her supremacy are numbered. But we need not regard the utterances of envious nations as if they were the prophets of the Lord. For nations, as well as for individuals, there are providential chastisements, and neither in the one case nor in the other are the stripes received wisely interpreted as proof that God has forsaken those who have trusted in him. It is wise in national, as well as in personal, affairs, not to judge the Lord by feeble sense. The cloud that now hangs so heavy and black over the British Empire may hold more of mercy and blessing, both for this Empire and the world, than the most brilliant successes upon the battlefield could have brought. It is more than probable that chastisement was needed, and that an easy success for the British forces in this war would have meant a curse rather than a blessing. The jingo spirit has been too much in evidence, and some of the utterances heard even in the pulpits seem to come rather from the—

"Heathen heart that puts her trust  
In reeking tube and iron shard,"  
than from the Christian heart, that cries—  
"Thy mercy on thy people, Lord."

For the British Empire, so greatly blessed of God in the past, and now gathering to itself large elements of strength in the healthy, vigorous life of its great and growing colonies, we confidently hope still greater things than the past has revealed. But it will be well if the present experience shall work in the nation a stronger faith in God, and a true humility which shall rebuke all arrogance of heart and vain boasting of wild tongues. For the nation that is to receive God's largest blessings and be his minister to the world for good, must be able to accept humbly his rebukes and learn the lessons which he teaches.

### Making Disciples

In the Bible lesson for the current week are seen the first disciples of Jesus gathering to their Master. The passage contains much to interest and to instruct. Here is John the Baptist, standing forth in rugged honesty and beautiful humility, in his character of herald and witness-bearer, pointing his own disciples to that greater One in whom are met the supreme heights of Lordship, and the profoundest depths of self-sacrificing love, who is the world's king and the world's sin-offering—both Son of God and Lamb of God. There is a great and beautiful lesson for us in John's attitude toward Jesus,—his kinsman according to the flesh, his Lord according to the Spirit. In John's great loyal heart jealousy finds no place. He knows that he is not himself that Light for which the world has so long waited. But the Light is come, and he, rejoicing to be its herald, is content to disappear at the coming of the perfect day, swallowed up, like the morning star, in the fulness of that light of which it is his glory to be the harbinger.

It is instructive to observe how men came to be associated with Jesus as his disciples. We may feel sure that he did not choose men without respect to their fitness for intimate discipleship and apostleship, and on the other hand, it was certainly not their great qualities, as men count greatness, that determined his choice. Each one of these men experienced and demonstrated the truth of that principle which Jesus enunciated, "To him that hath shall be given." The men mentioned in the lesson were evidently all disciples of John. They were his disciples in this sense at least, that they had been attracted by his preaching, had listened to his message, and had believed his prediction of the Messiah about to appear. Two of them were with John when he pointed out Jesus, and declared him to be the Lamb of God. At once they followed Jesus that they might know more of him, and hear the truth from his own lips. And as they listened to his words, the conviction strengthened in their hearts that John's testimony concerning him was true. They also went to seek their own brothers—men who doubtless were of like spirit with themselves, and when they had found them they brought them to Jesus, that they too might hear and believe.

So it is always; those who have advanced toward the truth with attentive ears and honest hearts, shall receive larger measures of truth as their capacity and willingness to receive it enlarge. The eyes that are open to the light and promise of the morning star, shall by and by behold the glory of the rising sun; the ears that are attentive to the voice that cries in the wilderness—"Prepare ye the way," shall by and by hear the voice of the king himself. Those who are ready to accept the invitation of Jesus, "Come and see," will by and by be able to say with full conviction, "Thou art the Christ, the Son of the living God." It is not given to every man to be a John, a Peter, or a Paul, but to every humble, believing, soul, it is given to enter the inner circle of intimate discipleship, and in some real sense to be an apostle of Christ.

We learn from the lesson also, how, the circle of

discipleship was enlarged. Evidently it was largely through the influence of those, who, having come near to Jesus, and having felt the influence of his matchless personality, went and sought out their brethren or their friends, to tell them of him whom they had found, and to bring them also to Jesus. It is by this means largely, that the knowledge and the power of Christianity has been extended through the world. An Andrew finds the Christ, and goes and tells his brother Simon; a John comes into loving touch with the Master, and brings to him his brother James; Philip is found of Jesus, and straightway announces to his friend Nathanael that the Messiah has come; a woman feels her heart laid bare to the pure eyes of Jesus, and hastens to tell her friends and acquaintances of this Searcher of hearts, and to ask, "Is not this the Christ?" Personal testimony, reflecting personal experience, has ever been a most potent factor in promoting the spread of vital Christianity in the world. More convincing, more potent to bring men and women to Christ, than the most eloquent enforcement of truth, is the broken testimony of some contrite heart which, bowing before the Lord, has felt the healing touch of his love, and received the gracious assurance, "Thy sins are forgiven thee." What the world needs today is more of this testimony,—more of the experience out of which such testimony is born.

### Editorial Notes

—It is doubtless a great thing to have convictions, but it is to be feared that what a great many persons cherish as their sacred convictions, might better be described as their stubborn determination to look upon only one side of a question.

—As an illustration of how silly a great preacher can be, when left to himself, as Ian Maclaren would say, we have Dr. Joseph Parker saying, "I know that the twentieth century begins on January 1st, 1900, and no man in his senses can doubt it."

—Some religious newspapers in the United States seem to fear that any effort on the part of the people of that country to relieve the famine-stricken people of India would be an unjustifiable interference with the prerogatives of the British Government, whose duties, they consider, must be understood to include an adequate provision for the wants of all its Indian subjects. But as the famine is said to be sorely pinching some twenty-five or thirty millions of people, in those parts of India which are under the rule of native princes, American philanthropy need not feel restricted or embarrassed by the apprehension that, in aiding the starving people of India, it would be assuming any part of the "white man's burden" which legitimately belongs to John Bull.

—We learn that Rev. Charles A. Eaton, of Toronto, is to visit the Maritime Provinces in the latter part of March or early in April. He is expected to lecture in St. John, and perhaps in other places as well. Mr. Eaton, who is a native of Nova Scotia and a graduate of Acadia, is a man of much more than ordinary intellectual power, and for some years past has been a recognized and growing force in the religious life of Toronto. He is a man of large heart and broad outlook, an earnest and intelligent student of social and political problems, intensely patriotic and deeply interested in whatever makes for human welfare. We are very much pleased to hear of Mr. Eaton's intended visit to the Maritimes, and we doubt not that when he shall appear on a platform in this city, or elsewhere in these provinces, he will receive a very hearty welcome.

—Two Englishmen distinguished in the world of letters have passed away, both at an advanced age, since the new year came in. One was Dr. James Martineau, eminent as philosopher, educator and theologian, who died January 12, in his 95th year. Dr. Martineau was of Huguenot ancestry and of Presbyterian parentage. He rapidly rose to eminence as a lecturer, preacher and writer, and in various fields of thought and learning became a recognized master. Theologically Dr. Martineau was classed as a Unitarian, although he did not care to be called by that name, and he probably had much more in common with Trinitarians than with most of the Unitarians of America. The other eminent name which has been lately added to the roll of the departed is that of John Ruskin, whose death occurred on the twentieth instant, having nearly completed his eighty-first year. He was educated at Christ Church, Oxford, and graduated in 1842. He devoted himself to art, and won distinction, not as an artist, but as an art critic. He was also a great ethical teacher, and the intensity of his convictions and expressions on ethical subjects made him seem akin to the ancient prophets. In point of style Ruskin takes rank among the very best of English prose writers. Two other names of lesser note, but not unknown to fame, have been added to the death roll during the month. These are R. D. Blackmoor, best known as the author of "Lorna Doone," and G. W. Stevens, the distinguished war correspondent and author of "With Kitchener at Khartoum." Mr. Stevens died of enteric fever at Ladysmith.

—Writing in the London Baptist Times, of the progress made by the Free churches of England,

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during the present century, and their prospects of increase, the Rev. Charles Williams states, that in 1801, in the matter of accommodations in places of worship, the Established Church had in England and Wales, 4,069,281 sittings, while all the Free churches had but 963,169. Now, in the last year of the century, the Baptists alone, who make less provision than is made by Methodists and Congregationalists, report accommodation in their chapels for 1,278,263 persons. In all probability the total for the whole of the non-Established denominations is not less than 7,800,000, whereas the accommodation in places of worship connected with the Establishment is given in Nye's "Church Annual" as 6,948,928. The outcome of the hundred years of work ought to encourage us, as we anticipate the twentieth century. Our outlook is bright. The men of the first half of the century were strong, and brave, and faithful, Bunting, and Beaumont, and Newton, the Claytons, and Jay, and Raffles, and Parsons, and James, the Rylands, and Fuller, and Robert Hall, and Drs. Steane and Cox, to name only a few representative leaders, gave character, and impetus, and inspiration to the work of the first fifty years of the nineteenth century. Their successors have been worthy of them. Binney and Dale, Punshon and Garrett, Brock and Vince, Spurgeon and Maclaren, with many of like ability and equal worth, have made the last half century as fruitful as the previous fifty years. The several Twentieth Century Funds, the lead of the National Council of the Evangelical Free Churches under the forthcoming presidency of Rev. J. G. Greenhough, M. A., promise to make the last year not the least memorable in the annals of the nineteenth century. Consolidation and extension are the watchwords of the day. In 1900 the Free Churches will be busily engaged in strengthening the stakes and lengthening the cords of their tent—a fitting task for the eve of the twentieth century.

Questions.

- No. 1. Is it Scriptural to say in prayer "if it be Thy will?" Or are we to understand that every prayer will be granted if made in faith?
- No. 2. Is it Scriptural to employ physicians in time of sickness, or are we to expect God to cure every disease without human agency in answer to prayer?
- No. 3. Please explain Matt. 6:25, 31, 34.
- No. 4. Does the law in Lev. 11:7, regarding the eating of swine's flesh, apply to us now? Or are we sinning in eating it?

1. It is Scriptural to pray—"if it be thy will." See Matt. 26:39.

2. Yes, it is as Scriptural to employ a physician when his services are required as to avail ourselves of the superior knowledge or skill of any other man to minister to our needs or comforts. And we are constantly dependent upon the superior knowledge and skill of others.

3. The revised version gives the correct meaning. The things which minister to the present life ought to cause us some thought, but they ought not to make us anxious or to fill our minds to the exclusion of things of greater importance.

4. No. You may eat your pork with a clear conscience, but, for your stomach's sake, better not eat a great deal.

Acadia Notes.

After an ample Christmas and New Year's holiday, THE RE-OPENING

of the three Institutions took place on January 10th. The re-opening at this season means for the Seminary and Academy the beginning of a new term. Both the schools report a substantial increase of students. A shadow has been cast over the Seminary by the death of Miss Greenough, of New Glasgow, who was obliged, through failing health, to return home mid-way in last term, and who recently passed away. Her memory will be affectionately cherished here, and the sympathy of all hearts goes out to the bereaved ones. Principal McDonald and a young lady from the Y. W. C. A. represented the Seminary at the funeral. Principal Brittain and the Academy are feeling the inspiration of the recent action of the Board, in appointing a committee to consider the necessities of that Institution. The Academy is an important part of our educational machinery, and it is believed that its usefulness can be greatly increased. It deserves to be treated with all practicable liberality. The College students have returned to face the mid-year examinations, which begin next Monday. The number of students in the College exceeds that of any former year. The registration for the year is 147.

THE FORWARD MOVEMENT.

Thanks to the faithfulness of Bro. W. E. Hall, and to the faithfulness of a host of friends of the College all over the country, the Governors were able, on the 20th of the present month, to certify to the American Baptist Education Society that \$15,375, not previously reported, had been collected on account of the Forward Movement pledges. It will be remembered that on the 20th of January a year ago, a former sum of \$15,000 was reported and certified. There has, therefore, been raised and certified to the Education Society just half the total amount which must be raised in order to secure Mr. Rockefeller's pledge in full. This is very gratifying, and calls for thanks, not only to the brothers and sisters who have contributed to this success, but to the heavenly Father, whose hand has surely been upon this work for good.

And now without the loss of a day, or the slightest re-

laxing of purpose, we must proceed to the collecting of the third quarter. Bro. Hall will be continued in the work, and we bespeak for him the hearty co-operation of all who have made pledges, or can yet make pledges to this work.

THE DAY OF PRAYER FOR COLLEGES

will be observed this year at Wolfville, in accordance with the suggestions of the Executive of the Inter-Collegiate Y. M. C. A., on Sunday, Feb. 11th. Special services will mark the day, and it is earnestly hoped that it may prove to be a day of spiritual quickening and power. Last year, as on former occasions, a grateful and stimulating feature of the services was the reading of brief messages from former students and friends, expressing their interest in the schools, and conveying words of encouragement and inspiration to teachers and students. We shall look for similar messages this year, and shall greatly appreciate them. Will not the pastors also enlist the prayerful sympathies of their people at the prayer meetings of the previous week, and take occasion at some service on the Sunday itself, to speak of the work of the Institutions. It is probable that the Day of Prayer will be followed by a series of special meetings, and we bespeak the prayers of all our people, that God's blessing may be poured out upon us. T. TROTTER. Wolfville, Jan. 26th.

The True Force of the Kingdom.

Mr. Bland paused a little, looked up in my face, and seeing my sympathy in my looks, proceeded:

"The nearest I get to my business is when I tell people that I was glad to see them at Sunday's service, or that I noticed they were not present. Of course I often speak of the children being in the Sunday School, and talk with the sisters about the W. M. Aid Society. But when I have done these I have been only dealing with things that might occupy the mind of any zealous member of the church. What have I said that could be helpful to the soul of any man or woman? It seems to me that I am ordered to feed the lambs, to look after wandering sheep, to find out just where men are spiritually, to hold up a warning finger if I believe that one is in danger of any sort. Am I not told to "reprove, rebuke, exhort," to be "instant, in season, out of season?" I have come to feel lately that this is why I have been sent out, and to deplore the fact that I am not doing this. I do think about it; I even feebly determine on my duty, for I know that it is demanded of stewards that they be found faithful, but I am so bound by the old habit of reticence on matters of the soul that I hardly ever get into a soul-clinch with a man. Hardly ever, but there is an occasion when I do try, and that is when I talk to those who are evidently passing away from my charge. I endeavor to find out their condition, rather their position, and knowing that there is only the present moment, in a poor, official way I admonish them to repent and believe, and in praying with them I earnestly ask that they may be led to accept of the sacrifice of Calvary. But when all is said, the feeling comes back that I am neglecting the great business of the ministry. I am not drawing on the power that is provided for dealing with the fine parts of the human spirit I am not cultivating soul athletics, for I rarely wrestle, soul to soul, with a man. You see my meaning, sir? he said, in a plaintive tone. You have been through all this. Did you ever undergo a trial like this—when you felt that you were a mere actor—well, almost a hypocrite?"

"Yes, brother, I know the ground, and have been on it many a time. It has taken a good many Divine pulls to draw me off it to the right way. Indeed, I may say, that with such a make-up as mine it needs constant warning from our Heavenly Helper, and now and then a little touch of the chastening rod, to make me keep my ear to men's hearts. I know how natural it is to go with the current, and how against the natural grain to pull up stream. But you are right in your perceptions; this difficult thing is what we are sent to do. In our private dealings with our fellowmen, in our ordinary contact, we should bear in mind that they and there we may impress a truth of God upon them,—may plant a word in their memory that shall be like a seed."

"I do think of it,—I know my duty," broke in Brother Bland, "but alas! notwithstanding, I let the occasion slip."

"Do not be too hard upon yourself," I replied. "I have heard of words of yours that were a source of help to those you had spoken to, and then I know that your influence is good. Your very presence always brings light, and do you not know that a good man cannot be anywhere without the goodness that is in him affecting more or less those he meets? Character, my dear brother, has a wonderful way of distributing itself, so that the man who has in himself a well of water, as the Lord of Wisdom has pointed out, will inevitably produce verdure in the barrenness around him. It is not all talk, my dear fellow—"

"Yes, but," says he as quick as a flash "it is to talk I am sent."

"Undoubtedly, but when your tongue is held quiet, as it will be from various causes, it is perhaps well to remember that the Holy One will work through what we are. I believe that if we with joy draw water from the wells of salvation, the gladness of our souls will communicate itself to others. 'Take heed unto thyself'; to thy own soul; ponder long and lovingly the messages of the Master; absorb their meaning; let their spirit transfigure itself through the chambers of your heart; and then, so saturated will you be that insensibility, here, there, everywhere, the aroma will be detected. People will hardly know what is the reason, but the youngest child, and

the hardest faced man, will understand that you are a servant of the King.

"Excuse me, my good man, but I must suggest to you to beware of the spirit of bondage. Don't let old Legality worry you until you are nervous. All you have told me is true enough, but it is true of us all—we are all failures to a degree. We are unprofitable servants also, but if we keep getting nearer to the ideal, nearer to Jesus himself, we must—because of the life within—say good things, and do good—more than we know. The day will show—not so much every aim and accent and act of our lives—but what the general tenor has been."

Pastor Bland had the look of a man who has been helped up hill with his load, yet who is not altogether reassured. Mere friendly advice may ward off the trouble, but the grand difficulties are not easily disposed of, especially with this kind of a man—who thinks for himself. Still it does us good to talk,—if you can get the right one to talk with. It did me good, I know, to see things from the standpoint of this honest soul. Maybe I was too easy with him, if so will some of our doctors in holy things, correct my leniency? I must own that I feel an intense sympathy with any one who is trying to deal fairly with souls. I who always am—

AN ELDER.

Ontario Letter.

REV. P. K. DAYFOOT.

This is a time of Forward Movements. It is reported that you Maritime people are raising \$50,000 from the churches for advancing the work, and \$75,000 for Acadia, and in this enterprise we of Ontario wish you well. On our part we are aiming at \$150,000 for Missions, \$35,000 for Grande Ligne, \$35,000 for McMaster University and \$30,000 for Manitoba and the Northwest. The Presbyterians are raising \$10,000 from the pastors, \$10,000 from the Sunday Schools and a larger sum still from the main body. The Methodists are working for a Twentieth Century fund of a million dollars. If, in addition to the money, there should result, as is confidently expected, a widespread revival of spiritual life, the results will be well worth the effort.

THE WAR

has come very close to us. We had a great demonstration in our town not long ago, when eighteen young men from this County departed to join D Battery of the Second Contingent. Intense enthusiasm was felt and manifested. Money was freely given and every man went away with a well filled purse and a policy of insurance on his life. This is a sample of the doings all over the Province. I need not write you of the Canadian and the National Patriotic Funds save to say that Toronto gave over \$10,000, Hamilton \$10,000, the Grand Trunk and Canada Pacific \$15,000 each, and every town and village sends a proportionate contribution. Is it not, however, fair to ask why this should be? Two facts seem evident to this scribe: First, that married men should not be accepted, nor men having aged parents dependent on them. There are plenty of unencumbered men ready to enlist, and the need is not pressing. Second, those who go should be so paid that there would be no need of charity for their families. Under existing conditions, however, it is well that the hearts and purses of the people are open. How this will affect missionary and charitable objects remains to be seen. In England the secretaries of the various benevolent institutions report that the war funds have seriously drained their ordinary sources of income.

POLITICS.

There has been a shaking up of late among our politicians, and not before time. Elections have been so corrupt in some constituencies that the decent men of both parties have been disgusted. It was good news to many when we read lately that the boodle brigade had been fined \$200 each with the prospect of a term in goal if the fines were not paid. The most effective penalty would be imprisonment without the option of a fine.

OBITER.

The semi-annual meeting of the F. M. Board was held at the Mission rooms, Toronto, Dec. 20th, 1899. A special feature was the appointment of Rev. Andrew Imrie, B. A., to India, and Rev. C. N. Mitchell, M. A., to Bolivia.

Pastor Gilmore, of Hamilton First church, has an appreciative people. He lately received a cheque for \$100 as a New Year gift, and a permanent addition of \$200 to his salary.

Pastor Parker, of First Avenue church, Toronto, has entered on the tenth year of his pastorate. In that time the membership has grown from 166 to 356.

The Calvary church, Brantford, has extended a call to pastor W. T. Graham, of Montreal.

The Talbot St. church, London, has been renovated at a cost of \$4,000.

Port Hope, Ont.

Note from Mr. Archibald.

DEAR EDITOR.—My wife and I were privileged to attend some of the sessions of the District Meeting at Lunenburg on the 9th inst. It was a great joy to meet pastors and other delegates from different parts of the County, and to observe their interest in the furtherance of the work of the Lord. The meeting of the W. A. Societies was one of special interest to us. We were greatly encouraged by the large and attentive audiences which gathered both at Lunenburg and Bridgewater to hear of our work in India. In returning to Halifax we spent a most delightful day in Wolfville. For the joy experienced we are greatly indebted to Mr. and Mrs. W. C. Archibald, who, knowing of our coming, had invited in more than twenty of our missionary friends. We have not spent a pleasanter evening socially for years. We were glad to meet at their own homes the venerable John Bars, Esq., and others who were not unable to be out. The doctor says that my lung has improved recently, but urges the importance of going West to avoid the trying spring weather.

Yours sincerely,

Halifax, N. S., Jan. 22nd.

I. C. ARCHIBALD.



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

### Lost and Found.

"Greater love hath no man than this, than a man lay down his life for his friends."

George Brunton pondered long over the words. Their meaning baffled him, yet he knew far more about the matter of laying down one's life than most boys of his age. He had risked his life and lost his health and his power for earning for his widowed mother, all for the sake of a lad with whom he had been on almost unfriendly terms.

There seemed but scant comfort for him in the text that his New Testament opened at.

"It wasn't love that made me plunge into the river when Tom Perley skated into the air-hole," he mused. "Any fellow with a spark of courage would have done what I did. Strange," he added bitterly, "that he should go scot free afterwards while I am laid by most likely for life."

The lad did not realize that Tom Perley's strong physique had been far better calculated to stand the shock of the icy bath than his own ill-nourished body. In addition, he had been suffering with a heavy cold on the very day of the accident.

"I'll always be a burden," he sighed pitifully, as he straightened himself painfully for the night; "yet there seems to be nothing ailing me but a horrible weakness."

The tears gathered in his eyes as he buried his face in his pillow.

Just before he fell asleep a new thought struck him. "If he'd done it for love it might have counted," he said to himself; "but I never did like Tom, and maybe if I'd known what it would cost me, I might have left him drown. It couldn't possibly count," he murmured as he fell asleep.

The lad had been very brave, very heroic. His reward was a curious, nameless disease that almost emptied his life of happiness.

Gradually the memory of the deed died away. Those who had been loudest in their praise, were quick now to hint that his mysterious disease was only a form of laziness. Their careless words seared the very soul of the sick boy. For the first time he rejoiced in the isolated situation of his poor home.

Dr. Proctor, who was their nearest neighbor, dropped in sometimes, and confessed the powerlessness of his skill in the case. He was a haggard-looking man with gentle, sympathetic ways. The family were well known to him, and Mrs. Brunton was considered the best nurse in the district.

Some day soon Dr. Levison, a great city surgeon, was coming to the village for the purpose of performing an operation upon Dr. Proctor's wife. George guessed that his friend would look less haggard when the operation was safely over. The doctor had promised to bring the great surgeon to the sick boy. Both felt that it was the one chance for recovery.

Sally and baby Susan slept in the loft above George's bed-room. They were his delight and comfort as they played the livelong day by his bedside. Sally's keen, bright mind, and Susan's bobbing golden head and winning smiles were his constant joy. He could remember a time when he thought of them almost indifferently as "the children," but now they had woven the tendrils of affection so closely about his heart that he loved them better than anything else in the world.

One blustery winter night Mrs. Brunton came to his bedside. "I can't tell you how sorry I am son," she said, with the glisten of a tear in her faded eye, "but Dr. Proctor has just sent word that they will need me for the operation tonight."

The face of the boy lit up with sudden hope. "But, oh, my son," the woman sobbed, "the great doctor will not be here to see you. He is coming on the late train, and he leaves in the early morning. Dr. Proctor says he will talk over the case with him, but that is all he can promise."

The boy closed his eyes wearily. He was too sick at heart to say a word. His only hope had been shattered.

Mrs. Brunton forbore speaking again, but her tears fell fast as she filled the kitchen stove that the little house might keep warm and cosy for the night. Then she hurried out lest she should keep the doctor's messenger waiting.

A heavy storm was fast rising. Gusts of wind drove handfuls of hail against the window by the lad's bed, as he lay in mute misery. The thought of the helpless children in the loft overhead began to torment him. How powerless he was to aid them should danger of any kind arise! The roar of the fire in the kitchen chimney made him unwontedly nervous. At last from sheer exhaustion he fell into a deep sleep. When he awoke the room seemed to be full of smoke. A faint crackling sound overhead told the rest of the story. The house was on fire! The great fire in the poorly built chimney had done its work.

For a second he lay supinely in his bed. It was weeks

since he had set foot on the floor. Then, as the realization of the fearful death that awaited the children dawned on him, he made a grim face and threw himself out of bed.

It seemed as if Sally's bright eyes were looking straight into his, and as if a flame-colored aureole were nearing Susan's golden head. He scrambled over the floor, half walking, half crawling, till he gained the ladder that led to the loft. There was no stir above but the crackle of the fire. A little tongue-like flame licked around the open hatchway!

It was but the work of a second to climb the ladder. All his weakness was leaving him now. He gained the loft and stood upright in the stifling heat. The wooden shelf that served as mantel was already in flames, and the wood-work in floor and furniture was fast catching.

The children had not stirred as yet; the thick smoke had lulled them to unconsciousness.

He shook Sally roughly and bade her waken the baby. Then, throwing up the window, he peered into the outer world. There was no sign of life in any direction. The night was wilder than before, and a great snowbank had drifted close by. The intruding current of cold air made the flames blaze brightly. A yellow gleam danced towards the bed in which the frightened children lay.

Sally pinched herself in order to make sure that she was awake. It did not seem possible that it could really be her sick brother who was moving about the room. She was still more alarmed when he lifted her from the bed, wrapped her in the thick quilt, carried her to the window, and, with excellent aim, tossed her into the great snowdrift. A moment later, he pressed a kiss on baby Susan's forehead, wound her tightly in a blanket, and threw her to the same place of safety.

Then all his new-born strength deserted him. He fell helplessly to the floor. All escape was cut off for him. The flames had met across the hatchway now and were hurrying on to the window, where he lay. His work was over, but the little ones were safe.

"Lord, I did love them," he said, reverently, as the text he had read at bed-time seemed to rise questioningly before him.

He knew the meaning now. He understood the all-compelling love that had prompted the Saviour of the world to lay down his life. The fire was creeping very close, yet a feeling of unspeakable peace was stealing over him.

A fretful wail from baby Susan roused him.

"Susan will freeze out there," Sally cried, pitifully. She had come under the window. Her blue eyes were wild with terror.

"Jump quick, brother!" she shouted. "Susan will freeze to death unless you save us again," she entreated.

The boy nerved himself for a last effort and leaped from the sill. Wonder of wonders, he reached the ground unhurt!

The children crept close to him and hugged him tenderly. The flames were shooting from the window now, and Sally guessed how near he had been to a horrible death. The lad looked about him wildly. His work was by no means over. Where should he find shelter for these helpless little ones?

It was a good quarter of a mile across the fields to the doctor's house, and he knew they could never face the howling storm. They would assuredly perish miserably by the way.

A strange exhilaration seemed to possess him. He would fight all the elements, if need be, to preserve these lives that God had given him. Already a plan unfolded itself. He began to burrow a great hole in the snow.

Sally was quick to aid him.

"Are you going to put us there?" she asked, shrewdly.

In a few moments, both children were placed securely in the very heart of the drift. Their heads alone rose above the surface. The flaming house was so close at hand that the air seemed tempered to almost summer mildness.

Then over the fields, across lots, over fences, sped the sick boy until he reached the doctor's house, where sitting figures behind the blinds told of life within. The great surgeon was partaking of a midnight repast, and Dr. Proctor, his face radiant with happiness, was ministering to his needs. The operation was safely over.

As they chatted, the barefooted, nightshirtd lad burst in upon them with his wild story. Mrs. Brunton, who came to the head of the stairway to ask the cause of the disturbance, blanched as if she had seen a ghost, as her son staggered into the room below. His incoherent words conveyed but little meaning, but the doctor was easily persuaded to drive down the road and look after the children. It was a happiness to him to serve anyone that night.

Dr. Levison, meanwhile, was studying the boy intently. He led him gently to a great arm-chair, and bade him sup a cup of hot cocoa, while he busied himself with his burnt and frost-bitten feet. When, presently, the lad drowsed, he spread an afghan over him with ten-

der care. He was already familiar with the particulars of the case, and had keenly regretted his inability to make a personal call to the sufferer.

Even the arrival of the excited children did not disturb George's slumber. Mrs. Brunton gathered the little ones passionately to her breast and drew the story from them.

When they had finished, she knelt by her son's side and hid her face. The great surgeon, who had been listening attentively to their tale, turned sharp aside to the window.

At a sound from the sick-room, the mother ran quickly upstairs, and Dr. Proctor, who had been tucking up the children in buffalo robes on the sofa, turned curiously to his friend.

"What do you think of him?" he asked.

"I think the last shock has counteracted the effect of the first," answered the great physician. "Good food and nursing are all he needs now, and, with your permission, I will take him to my private hospital. A lad who can lay down his life for others, as he has twice done, must be saved for the world."

"For all these mercies may the Lord make us truly thankful!" said Dr. Proctor, unconsciously repeating the grace before meals of his childhood. He felt that the surgeon's visit was having blessed results.

In the weeks of hospital life that followed, George Brunton won his way back to health and strength. One day as he walked out with his new-found friend, a thought occurred to him. Perhaps after all, he had not been deemed worthy to make the great sacrifice. So forcibly did this thought appeal to him that he repeated half aloud the words of the puzzling text, "Greater love hath no man than this, that a man lay down his life for his friends." Surely this greater love had been his, and yet—

Dr. Levison heard his half-uttered words, and easily divined his thought.

"My boy," he said, "you have learned all the lesson that these words hold, and for you, as for few of us on earth, there rings a new meaning in another verse of Holy Writ," and very gently he repeated, "He that loath his life for my sake shall find it again."—Zion's Herald.

### \* \* \* \* \*

### Two Mothers, Two Methods, Two Men.

BY MARTHA CLARK RANKIN.

In a certain New England town, thirty years ago, there lived two families whose outward circumstances were so similar as to be the occasion for frequent comment. They lived in the same street, in houses of about the same size and value; there could not have been more than a hundred dollars difference in their yearly incomes. Each family consisted of father, mother, two daughters and one son.

If you had entered the two homes you would have noticed that they were about equally well furnished, that the children were about equally well dressed. Yet, in spite of this, you would soon have felt that the two homes were radically unlike. The difference was in the mothers, who were directly opposite in character, and, in each case, the mother's influence gave the home its tone.

Mrs. Brown was an earnest, God-fearing woman, whose motto was, "Do what is right, whether it is easy or hard." Her children were trained to go regularly and punctually to church and school, whenever they were able, whether they felt like it or not. They were taught that each day brought duties which must not be postponed without sufficient reason. They were shown that self-indulgence was weakening and demoralizing, that self-control would strengthen and ennoble their characters. "I forgot" or "I didn't feel like it" were not acceptable excuses in that family.

Mrs. Smith was an indolent woman, who never did anything disagreeable if she could possibly get out of it. She let her children have their own way because it was too much trouble to make them mind. They went to church and school when they felt like it, and lessons and other duties were put off till the last minute and then rushed through in a hurry, the mother never troubling herself to interfere. She loved her children in a selfish, short-sighted way, but she never seemed to think of their future and the trouble and unhappiness which they would surely have to reap as a result of her careless sowing.

It so happened that the two young men, Edward Brown and Henry Smith, were ready to begin their business careers at the same time. They secured similar positions in the two banks of the town, beginning at the bottom of the ladder, with a good chance of climbing if their services proved to be of sufficient value. They started upon their new duties in quite different frames of mind, as would naturally be expected by any one who heard the parti-

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The Young People

"Oh, dear! I'm most sure you'll have to work too hard," said Mrs. Smith, "and it's a shame that you couldn't get a higher place; this isn't half good enough for you. And I'm afraid you'll get hungry, working all the morning with no chance to get out at all. You'd better take something to eat in your pocket. And now don't let them impose upon you. You'd better find out the first thing just what you'll be expected to do, and then if they ask you to do anything else, you can just say that wasn't in the agreement. And if you don't like the place, or you have to work too hard, or you get tired, you'd better come right straight home, for there's no use in wearing yourself out in that bank."

Mrs. Brown said: "Remember, my son, that beginnings are always important, and try to do your best from the start. You know it doesn't so much matter what you do as how you do it. You must expect to get tired, to make mistakes, and to find some things hard and disagreeable. Make up your mind to this at the outset and you won't get discouraged. Don't be afraid to do a little extra work when you can accommodate by so doing, and do your best always. If you can make yourself so useful to your employer that he won't know how to get along without you, then your success will be assured."

Today Edward Brown and Henry Smith are still living in the same town, but their homes are no longer side by side, nor at all similar in appearance. One has a large, comfortable house on the finest residence street. He is president of the bank and has attained more than local reputation as a successful business man. His advice is widely sought, his judgment highly prized. He is a great help to his pastor in the church, and one of the town's most valued citizens. His attractive wife and children help him to make their home a center of enjoyment for many people. If you were to talk with Mr. Brown about his career, and ask him to what he attributes his success, his answer would be: "To my mother. No one could have better advice than I did when I started out for myself, but it was the years of careful training that preceded which made it possible for me easily to follow that advice."

Henry Smith and his family move frequently. He owns no house, and there is invariably something wrong about every one they rent. Besides, he says they can't afford to travel, and they get variety by moving. One would think they might have variety enough in the frequent changes of business, for, just as Henry, the boy, thought his place in the bank altogether too hard for him, so Henry, the man, can never find any business that suits him. He is always grumbling that luck is against him and everybody down on him. He says there is no reason why he should be poor and Edward Brown rich when they started out even, only somehow Ed was always lucky, while things have always gone against him.

But Edward Brown only says: "Poor Henry! he never had any bringing up. If he had had such a home as mine he never could have been such a shiftless, inefficient man, and I am heartily sorry for him."

In the town where these two men live, the contrast of their lives is a constant reminder to mothers of the power of their influence over their children. It is an object lesson which may well arrest the attention of mothers everywhere.—Christian Work.

Reciprocity.

"Charlie!" cried Helen, running into the library, "won't you come help me fix my wheel? It's a lovely day to ride."

"I'm finishing a story," said Charlie, hardly looking up. "Wait a few minutes!"

"May I look, too?" and Helen put her arm around Charlie and began to read.

"Oh! I hadn't finished!" she cried, as Charlie turned a leaf.

Charlie's little demon, temper, sprang up.

"Who was reading first, I'd like to know!" I never saw anything like girls! They can't do anything without bothering some boy to help."

Helen's eyes filled; but she didn't say a word, not even when Charlie called after her, "Don't goof in a huff, sis! I'll help you in a minute."

When the minute, a rather long one, was up, Helen had gotten herself and wheel ready, and had gone up the street.

"Where's Helen, mamma?" asked Charlie.

"Gone to spend the day with Mabel. It was too pleasant a day to stay indoors."

"I thought she wanted me to ride with her."

"She thought you didn't want to bother."

"Hohum!" yawned Charlie. "I'd fixed my mind on that; and now I don't know what to do."

"Where's Bob—or Fred?" asked mamma.

"Both away! Not one of the fellows is home."

Charlie lounged around all day, rather a doleful boy, considering his lofty way of looking down on Helen's head. He missed Helen the more because she had done without him.

"I think I'll ride up for Helen," he said after supper.

"I'd like it, too," said Charlie, to himself.

To Helen he said, "I'll never say a word about girls needing boys again. I just felt lost without you."

Helen's eyes filled with tears again, happy ones. "I guess every one needs every one," she said.—The Sunbeam.

EDITOR,

R. OSGOOD MORSE.

Our Twentieth Century Fund,

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

Prayer Meeting Topic, February 4

B. Y. P. U. Topic.—Things that endure. Matt 7: 21-27.

Daily Bible Readings.

Monday, February 5.—Numbers 20: 22-21: 20. The look and live. Compare John 3: 14, 15.

Tuesday, February 6.—Numbers 21: 21-35. Victory for Israel's army. Compare Josh. 6: 2.

Wednesday, February 7.—Numbers 22: 1-35. Balaam's submission to God, (vs. 35) Compare 2 Chron. 18: 13.

Thursday, February 8.—Numbers 22: 36-23: 10. The countless future people, (vs. 10.) Compare Gen. 13: 16.

Friday, February 9.—Numbers 23: 11-24. Object of God's past mercies. Compare Ps 44: 1.

Saturday, February 10.—Numbers 23: 25-24: 9. God's favor to be theirs. Compare 2 Sam. 5: 12.

We are compelled to omit the Comments on Prayer Meeting Topic this week. They were prepared and mailed by Rev. H. G. Esterbrook, of New Glasgow, but went astray in the mails.

North Alton, Kings Co., N. S.

Our Union meets once a week. Our meetings are largely attended and its entire membership seem to be filled with the spirit of the Master. Our Union was organized under the direction of our pastor, B. N. Nobles. Our active membership 21, associate members, 15. About all taking part as the weeks roll around. All the young people in our community come to our meetings and have a good respect for the service of God. We are glad to see them come. We are trying to exercise a larger faith, trusting that our efforts, with the help of the Master, may touch the hearts of more of our young people during the winter months. Although the winter months are quite rough and stormy, still our young people keep up their Sunday afternoon Bible Class. We have two preaching services each month by Rev. B. N. Nobles. We are looking for a large revival sometime during the winter. Our Union is about to raise ten dollars to go towards providing a teacher for Sister Blackadar when she arrives in India. Brethren, pray for us that we, like Elshah, may have a double portion of the Heavenly Spirit. Our officers for the present quarter are: President, Walter Ward, Vice-President, J. G. Ward; Secretary, P. B. Schofield; Treasurer, Rosy Ward; Corresponding Secretary, J. G. Ward; Membership Committee, Wiley Ward; Social Committee, Walter Ward; Devotional Committee, Maggie Ward. J. G. WARD, Cor. Sec.

Seal Harbor.

The recently elected officers for the B. Y. P. U. are: Pres., Carson Luddington; Vice Pres., Harvey Hudgson; Sec'y., Mrs. Carson Luddington; Cor. Sec'y., Bertha Langley; Treas., Emma Burke. Though we are few in number we will go bravely to work anew, doing our best, resting on the promises of Christ which we know are sure. We hope and pray that God will bless us, and this year will be one of progress. Jan. 13th, 1900. BERTHA LANGLEY, Cor. Sec'y.

The report here presented is the annual report of the Executive Committee of the Germain Street, St. John, Y. P. S. C. E. It indicates good work done. To the Y. P. S. C. E.

Our Heavenly Father has been very kind and true in the past year, and we need to thank him for the many blessings and privileges bestowed upon us in performing the duties given to us personally and as a Society. Although we have worked quietly, still we feel that good will come from it all. New members both active and associate, have been added to our list during the past year, by the earnest efforts of the Look-Out Committee. The two-cent-a-week plan has been well carried on by the Missionary Committee, envelopes have been well supplied to all who subscribed. The work of the Junior Society was suspended during the summer months, but was begun in November. The social gatherings of the Society were very pleasant and helpful to all. The flowers supplied by the Flower Committee for pulpit from Sunday to Sunday, were very pretty and attractive. Many visits to the sick, and to those unable to meet with us, were made by the Visiting Committee. The work of the Tenth Legion Committee has been marked with success, new members having been added to our list. Attention has always been given to the duty of the Sunday School Committee, as their reports from time to time well show. The assistance of the music committee at the prayer meetings and social gatherings, was helpful and much appreciated. During the year monthly business meetings were held, at which reports were received from the chairmen of the different committees. Special business meetings were held on March 13th, and 20th, to consider the adoption of by-laws. At the last meeting of the Society in October, the membership roll was revised. At present the membership of the Society is, Active, 156; Associate, 13; Junior, 30. Total 199.

Respectfully submitted,

MARRI L. GOLDING, Sec'y.

Our Young People's Societies in the province of New Brunswick, are asked, by the Twentieth Century Fund Committee for that province, to raise two thousand five hundred dollars of that fund. This is well. The societies have thus a definite task set them, to which their energies should at once be given. We should take advantage of the enthusiasm engendered by other denominations in marking the opening of the next century. It will require a good deal of effort to raise this amount. But with all at it, it may be done. We would recommend that the offerings of the societies be forwarded through the treasurers of their respective churches. The committee for Nova Scotia and P. E. Island has not yet been heard from. We shall expect this committee to ask the Young People's Societies for a large amount, if it acts before Twentieth Century Fund becomes historic.

With the Psalmist in Confession.

Any man who takes up the 32nd Psalm, at a glance sees a great movement of heart. The writer is in distress. What the peculiar cause is he does not say, save that sin lies heavy upon his soul. It is better that it should be thus general, for our sakes, because each reader can apply it to his own case.

The main thing for us is that the man has a keen perception of wrong doing and of its desert. He shrinks from penalty and cries for mercy. But with all the penitential cries of the Psalmist, it is not the prevailing note to be delivered from the punishment of their iniquities, but they seem to feel deeply about sin for its own sake. "Against Thee—against Thee only have I sinned, and that which is evil in thine eyes have I done."

There is nowhere a profounder view of the nature of moral transgression than in the 51st Psalm. It was one in which his fellow-creatures were specifically involved, yet it was, after all, against God only. "All else is swallowed up in that. Face to face with God, he sees nothing else, can think of nothing else, but his holiness outraged, his love scorned."

There ought to be at the present time a powerful sentiment of this view. We need to be taught what sin is. Perhaps, however, if each of us would for himself bend his attention to this matter the end would be gained, the individual sense of moral turpitude is what it must come to at last if any real benefit is to accrue. Sometimes, not too often, we surmise,—owing to a peculiar occasion, there comes to us a gently insinuating breeze from the upper airs which loosens the frozen sensibilities of our nature, and we are introduced to ourselves, to a part of ourselves, we have not hitherto known very intimately. For some reason or other, or from no reason that we can find, we are led tenderly yet firmly along from one point to another; our unfaithfulness, our selfishness, our vanity, our pride come before us and we begin to see what ingrates we are; God is so good to us and we are so entirely opposite to him. We look again, and see looming before us another set of something more than imperfections, wanderings into forbidden fields, transgressions of the words of the King, and so constant are these that we involuntarily cry, "I have gone astray like a lost sheep." Still another turn of the kaleidoscope and we are horrified to see a confused mass of iniquity resolving itself more or less distinctly into anger, jealousy, malice, hatred. These and more of such, for many are the unclean birds which even to name is not allowable, rise before us, and as we feel that these are our sins we involuntarily cry, "Have mercy upon me, O God, according to thy loving kindness, according to the greatness of thy tender mercies, blot out my transgressions; wash me thoroughly from my iniquity, and from my sin make me clean; for I know my transgressions." This is the place to which we must get before much good can be done by any of us.

There are said to be seven penitential Psalms, but if we look closely we find the note of confession in many others. In the 19th we hear the Psalmist frequently, amid all his protestations of innocence and loyalty to God, bemoaning his lack of spiritual life. "My soul cleaveth unto the dust." Poor man, he felt his earthliness, and cried to the only source of help for recovery from all his illusions. He had become like a wrinkled wine-skin; oh, that our dried church members would feel and confess it! Quicken me—give me more life! he cries all through the Psalm. However true to goodness he is still he feels the need of crying.

"Turn thee unto me, and have mercy upon me, as thou usest to do unto those that love thy name." Yes, that is just it. All of the real saints have felt their sins. A large part of the Psalter is taken up with the sad admission: "We have sinned with our fathers, we have committed iniquity, we have done wickedly." And when these men of the olden times blessed God, they said, "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities." Each one felt his own sin, and each one went direct to the only Being in the universe to whom a sinner can go, and there in solitude poured out his lamentations over his wickedness into the ear of the Eternal. In this strange time, when, amid the cries for greater freedom from ecclesiasticism, the human agent in confession is again pushed under the notice of poor sinners, it is reassuring to note how holy men of old did this. In the Psalm we started with, the burdened transgressor goes to headquarters at once. "I said, I will confess my transgressions unto the Lord."

As for us we will continue to sing:

"Jesus our Great High Priest Hath shed his blood and died; Our guilty conscience needs No sacrifice beside.

His precious blood did once atone, And now it pleads before the throne." Barewood, Jan. 31st, 1900. D. A. S.



## Foreign Missions.

### W. B. M. U

"We are laborers together with God."

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

#### PRAYER TOPIC FOR FEBRUARY.

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

We know the friends are anxious to hear of the safe arrival of our missionaries, so we publish extracts from a private letter received from Mrs. Churchill.

#### Bobbili.

Here we are, that is, Bessie and I are here in the dear old Bobbili home, where we have received such a hearty loving welcome from Miss Harrison, our native helpers and Christians, and all my dear old pupils in the school. We arrived at Bombay on Friday afternoon the 8th, came straight to the railway station and got off in the mail train for Madras at 9 that night. During the journey we were examined again and again for plague, re-examined and counter examined, and at Perambore, the station nearest Madras, received after examination a passport to go into the city, but were considered in quarantine for 10 days, that is, we had to go and show ourselves daily at one of the plague inspection offices for 10 days. Mr. Hardy met us at Perambore, and came with us to Miss Day's, where we were to put up, and after morning meeting it was arranged that the marriage should take place at the Perambore chapel Monday afternoon at 5 p. m., Mr. Curtis officiating and Mr. Churchill assisting, as Mr. C—has to take out a new license after returning to the country, before he can perform the marriage ceremony. Accordingly the marriage took place on Monday as arranged, and Mrs. Curtis invited us all to cake and tea afterwards, on the verandah of their mission house, which is in the same Compound as the chapel. 11 missionaries, male and female, were present and everything passed off very nicely and was quite enjoyable. We did our shopping, presented ourselves to the plague Inspector for three days and then asked permission to travel on further north. As we were in good health, he could see no reason for detaining us, so told us to go and he would report us to the collector of Vizagapatam district, and we are under a penalty of Ru 1000 and imprisonment if we do not present ourselves for inspection to the medical incumbent where we are stopping, until the ten days are up. We took the mail train for Vizianagram on Wednesday evening, arrived at 2.30 Friday morning, and were met at the station by Mr. Gullison and Mr. Langford. At 7 in the evening we took the Pullman express for Bobbili, where we arrived at 5 a. m., Saturday 16th, Miss Harrison heard us and got up to welcome us home. It was a beautiful moonlight night and Bessie felt as if she was in fairyland all the way home, so that we hardly slept at all. The chanting of the coolies as they drew us along, the waving branches of the palm trees in every direction, and the avenues of Mango trees on either side of the jirrickah as we passed along, produced a very weird impression on a new comer or on one who had seen and experienced it all before when a child and it now seemed but the echo of a long forgotten dream. Our Christians had put up banana trees beside the gate posts, and twined branches of palm trees across, under which we must pass. They had put up another arch half way to the house and another over the entrance to the front verandah and on the first was "Welcome to our missionaries," on the others, 1st, "The Lord bless thee and keep thee, and the Lord give thee peace," 2nd, "The Lord make his face to shine upon thee." I had not been looking for anything of the kind, for we did not know when we could get home in time to write to Miss H. But they anticipated our coming and had the welcome all ready a day before we arrived. It was a glad and happy surprise to me. As soon as they knew we had come, the Christians and boarding pupils came flocking in, some living half a mile away came also, and with smiles and kind words welcomed us home. After a time of joy they sang a hymn they had composed for the occasion, and then five of us joined in praise and prayer and thanksgiving for our safe return, and for all the mercies and blessings and safe keeping of us all while we had been separated. An hour or two passed in conversation and then it was time for our breakfast. But you can imagine the days passed in little else beside talk. Miss H. is very happy in the school and in all her work and has no longings for a life separated from mission work. She is thinner than when we went home but says she is very well. She has done nobly for the Bobbili work since we have been away. We three went to Sunday School yesterday morning, Miss H—on her wheel, I in our little jin and Bessie walked with Nella our good Bible woman. We had a glad "welcome home" there, too. The children were all provided with flowers to throw at Bessie and me at the proper time, sang their original hymns clapped their hands for joy, and had many prayers of thanksgiving. In the afternoon we had meeting for the Christians on the Compound as usual and after this I took Bessie and Nella and Shantamma and went to visit some of my

old friends, school girls and bellames. Everywhere they were so glad to see us, and as we walked along the streets this one and that among the heathen would say with a smile, "O, you have come back! When did you come? Who is that with you," etc. We are so glad to be back.

Our whole journey from Truro to Bobbili has been one continued thanksgiving, for we have had such lovely skies and good weather and calm, almost waveless, seas most of the time, and not an accident or trouble all the way along, except my lovely fountain pen stolen on the last ship and my bundle of rugs opened and two quilts and a pillow taken from it on the same ship. But we must take joyfully this spoiling of our goods.

The weather here is delightful now, but great scarcity of water and grain. The work seems in a prosperous condition, and we are going to work and pray for and expect a great blessing on our Telugus and an ingathering into the fold of many who are saved.

### Foreign Mission Board.

NOTES BY THE SECRETARY.

It will be good news to the many friends interested in our Foreign Mission work to learn that the missionaries who went from us last Autumn, some of whom were detained in London, have all reached their destination about the middle of December, also that Mr. John Hardy and Miss Williams have been married. To both of them congratulations are extended, and the hope expressed that they may be long spared to do much work for the Master among the Telugus and be very successful in extending the interests of the Redeemer's kingdom.

#### A WORD FOR PASTORS.

We cannot get along without them.

#### OPEN EYES

"Eyes have they but they see not." Blindness is the cause of missionary inactivity. Our Saviour said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest;" it means look out, look abroad, not at your feet, but at the distant fields, Eyes closed to the world's need characterize too many of those who profess to love him. What vital need of our praying "Thy kingdom come" in us, that we may be conscious of the world's need of the kingdom. The pastor needs open eyes, he is largely responsible for the spirit of his people. A seeing missionary pastor will produce a seeing missionary people. Beholding and heralding will do for him and his people all that is needful. May the God of all grace give to all our churches open eyed pastors.

The cause of Christian missions will never be allowed by an open eyed pastor to be crowded into a corner. He will hold before his people the great work of Missions as the chief business of the church of Christ. As a rule the people respond to every wise effort on the part of the pastor to lead his people in efforts of world-wide evangelization, and they are wise who work in this direction, because say what we will, wherever the missionary spirit obtains, there purity and power obtain. That church which contributes most liberally to missions does not grow poorer but richer by all their sacrifices. The surest way to stunt growth is to spend strength and energy on itself. Here is what one church member writes, "I herewith enclose the amount of one month's income. I know not where my earnings could be placed where they will do more good than in the hands of the Lord for Christian missions. Our pastor, who is missionary in spirit through and through, has given such a telescopic view of the world field as I have never had before." Another writes: "I herewith enclose my offering of \$10 to world-wide missions. After a good sermon on missions by our pastor, we were asked to join in singing, Onward Christian Soldiers, but I felt I could not sing that until I had given something to enable them to go forward, else my singing would be a mockery." And yet another: "When our pastor preached on missions from 2 Cor. 8:9, 'Though he was rich, yet for your sakes he became poor that ye through his poverty might be rich,' I asked myself, what sacrifices have I made for him? Though I have always given of my means for missions, yet I could not bring to my mind an instance where I had given so that comfort and pleasure had been sacrificed. Ah, me! on what downy beds of ease I have been loitering in Christian service! My heart became heavy and I could find no peace till I asked him who became poor for me, and who never shrank from a sacrifice in my behalf, for forgiveness. I enclose my offering to Christian missions in our foreign field."

The pastors who thus influence their flocks to reach out for the unsaved are noble servants of the Lord. They are soul winners in the full sense of the word. They touch the world. They win souls on the other side of the globe as well as within their own church walls.

The right appeal is the believer's relation to his Lord. Appealing thus he can make no mistake. Loving obedience is the right basis in appeal. Does Jesus Christ command missions, does he desire missions, do missions lie close to his heart, are missions a part of his great purpose? When this is brought right home to the disciple's heart, if he has any regard for his Saviour and Master, how can he fail to respond? Let it always be a question between a man and his Lord, not between the heathen and him, nor between his brethren, the missionaries, or any Board and him, and he must respond aright. It cannot be otherwise. The spirit of Christ is the spirit of missions.

### The Negro Problem.

In the view of the New York Independent, the negro problem in the United States is one involving the most serious issues and demanding the most earnest consideration of the thoughtful people of the country. Concerning the eight millions of the colored race—forming in some States more than half the population, the Independent says: "A third of a century ago they were all ignorant, just out of slavery. Now they are rapidly gaining education and property. Some are noble, ambitious men; some are vicious and criminal. They know their rights, they must and should demand them. The higher they rise the louder they will speak; the more they are crushed down the more they will resist. If their rights are not granted, with full equality to intelligence and thrift, there will be conflict, it may well be much violence, or even insurrection." Apprehensions are expressed as to the results of a failure on the part of the people of the United States to deal prudently and seriously with the problem which is here presented. Ambitions need to be rightly guided, resentments to be held within bounds and the forces that make for intelligence and profitable industry multiplied and intensified. "There is a black terror impending right here among us, in our own country. What mean the disfranchisements; what mean the lynchings; what mean the indignant protests of the whole negro press but that there is danger ahead, and danger that must become more and more serious till this criminal caste spirit is driven out? It is impossible to exaggerate the importance of the subject. Nothing else presents so critical a danger. If we love our country, if we love humanity, we must bend every energy to solve this question, and to give to those States where the danger lies all the possible advantage of education for the ignorant, and the lessons of justice and charity for the intelligent, and the development of a public sentiment which will make the law paramount over passion, which shall substitute courts for mobs, and which shall rejoice to see equal laws equally administered for the protection of all the people. Let others be blind and silent on this subject, we cannot be."

### Annuity Collections.

There is good cheer in the following words: "You will please find enclosed Express Order for \$27.24, a Christmas offering to the Annuity Fund from the Union St. church. We have seldom asked for a collection for any denominational object into which so much heart has entered as in this. One brother gave \$5, the balance represents many smaller gifts. It is a genuine offering of the people. W. C. GOUCHER."

KINGSBORO, EAST POINT, P. E. I.

Enclosed please find \$5 for superannuated ministers, from East Point Baptist church, P. E. I. I am sorry the sum is so small, I wish it was a thousand times larger. But small as it is it will be a help to some good brother or sister. DRA. ALEXANDER SCOTT."

FROM A MINISTER RECEIVING ANNUITY.

"Often when some of our friends plan to help us they are met with this, 'He is getting support from the annuity fund. So we are entirely dependent on what we get from the annuity fund for our support.'"

The small sum of \$45 annually, about the amount this brother will get this year, is not enough to live on. Say not they are supported by the annuity fund. First make the endowment, \$50,000, and then it will be time to talk in that strain.

The Board has sent circulars to all the ministers. The churches of a part of them have responded. Brother Goucher and Deacon Scott by their words, cheer the Board, the ministers, the widows, and the orphans. Will all the churches please take their collections as soon as possible, and send them to the treasurer.

Halifax, Jan. 1900.

E. M. SAUNDERS, Treas.

## "Deride Not Any Man's Infirmities."

*Most infirmities come from bad blood and are cured by Hood's Sarsaparilla. Every person who has scrofula, salt rheum, catarrh, dyspepsia or rheumatism should take Hood's.*

**Erysipelas**—"I would strongly urge the use of Hood's Sarsaparilla for erysipelas or any scrofulous disease. I have received great benefit from it for the former complaint. It is an excellent blood purifier." Mrs. H. D. West, Church St., Cornwallis, N. S.

**Hood's Sarsaparilla**  
Never Disappoints

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

Allow ledge church a quite rec cash, be A year's other lit me feel and con them.

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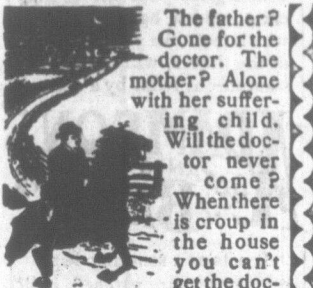
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# TIME IS LIFE



The father? Gone for the doctor. The mother? Alone with her suffering child. Will the doctor never come? When there is croup in the house you can't get the doctor quick enough. It's too dangerous to wait. Don't make such a mistake again; it may cost a life. Always keep on hand a dollar bottle of

## Ayer's Cherry Pectoral

It cures the croup at once. Then when any one in the family comes down with a hard cold or cough a few doses of the Pectoral will cut short the attack at once. A 25 cent bottle will cure a miserable cold; the 50c. size is better for a cold that has been hanging on.

Keep the dollar size on hand. "About 25 years ago I came near dying with consumption, but was cured with Ayer's Cherry Pectoral, since which time I have kept Ayer's medicines in the house and recommend them to all my friends."  
G. D. MATHEWSON, Bristol, Yt. Jan. 16, 1899.

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

### Acknowledgment.

Allow me a small space just to acknowledge the kindness of the Macnaquack church and congregation in presenting me quite recently with a donation of \$45 in cash, besides a number of useful articles. A year's wood and a year's hay and a few other little gifts during the year makes me feel that I am in the midst of a kind and considerate people. May God bless them.  
GEO. HOWARD.

On the 18th of January Mrs. Grenier and I were invited to spend the evening at the home of one of our members. The people of "Burton" and "Pulp Mill" had arranged for a donation. To our great surprise we realized the sum of \$15, that is, \$8 in cash and \$7 in vegetables and groceries. We wish to tender our heartfelt thanks to those who so nobly, though a few, contributed. God will reward them as he alone can do it. May his richest blessings rest upon them is my prayer.  
C. W. GRENIER.  
Weymouth, N. S., Jan. 22nd.

The Dundas church and congregation did not think it proper to let the old year pass without showing in a tangible way their appreciation of their pastor's services. But how to do this was the question with them, until it dawned upon some of the young minds that a birthday party in the new pasturium would be just the thing. This was arranged and carried out successfully although the evening proved very unfavorable. On the 19th ult., we were invited to what is now our home where we found about 150 gathered and enjoying themselves to the best of their ability. After pleasant conversation, games, music and a good tea, provided by the ladies, Des. McLeod came forward and in a few well chosen words presented the pastor and his wife with \$32, the proceeds of the evening. Such gifts are always welcome but as we were fitting up our new home we found this one doubly so. May God richly bless the givers.  
A. C. SHAW.  
Dundas, P. E. I.

Many of our pastors, who are pleased to observe, are being placed on the sunny side by the kind thoughtfulness of an appreciative people. In this connection we

received from Pastors Morgan, Dunn, McNeill and Thomas notes of acknowledgment which will be published in another issue.

### Notices.

The Shelburne Co. Baptist Quarterly meeting will D. V. meet with the Osborne church Feb. 6th and 7th. The principal subject for discussion will be Sabbath Schools. Much time will be given to devotional services. Come and enjoy the feast!  
J. MURRAY.

In consequence of Tuesday, Feb. 6th, being the date for the election of mayors and councillors in N. S. it is deemed advisable to postpone the Colchester and Pictou Counties Quarterly Meeting, to be held at New Glasgow, till Tuesday and Wednesday, Feb. 13th and 14th. Beginning Tuesday morning and closing Wednesday. Bass River.  
F. E. ROOP.

P. S. Intending delegates please notify me so as to secure ten and reduced fare.

To Ministers and Superintendents of the Sunday Schools of Nova Scotia. Sunday, February 4th, has been suggested as Decision Day in the Sunday Schools of N. S. This is a movement that is continent wide. Many provinces and states have appointed these days for special work in their Sunday Schools with marked result for good. On that day it is proposed that the session of the School be devoted to personal appeal to the pupils by their teachers in the classes, and by the ministers and Supts. from the desk, to secure from them as far as possible a decision to become Christians. This, of course, shall be done in accordance with the usage of each particular church. Many Schools in the province have adopted this suggestion and will hold such a service on the date named. Any Schools who find that date inconvenient from any cause may choose another date. In any case do not fail to appoint some Sunday in Feb. or March in which an opportunity will be given to the pupils of your School to publicly acknowledge Christ as Saviour. The best and surest way to keep the youth from dropping out between the Sunday School and the Church is to lead them promptly into the fellowship and service of the church. See the "Sunday School Worker" for Dec. Jan. and Feb. for articles on Decision Day.

FRANK WOODBURY, Chairman,  
C. E. CRIGHTON, Secretary  
of Ex. Com. N. S. Sunday School Assn.

The Middleton Baptist church have extended a cordial invitation to the N. S. Western Association for 50th annual meeting to be held in June, 1900. The invitation has been accepted. This meeting will also be the Centennial of the founding of the Nova Scotia Association. A good programme is promised and a large gathering anticipated.

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

The next Quarterly meeting of the Baptist churches of Queens Co., Nova Scotia will be held at Greenfield on Feb. 13 and 14th next. First session, Tuesday afternoon Feb. 13th at 2:30 o'clock.  
W. L. ARCHIBALD, Sec'y.

**BROWN'S BRONCHIAL TROCHES**

Neglect of a Cough or Sore Throat often results in an Incurable Lung Disease or Consumption. For relief in Throat troubles use BROWN'S BRONCHIAL TROCHES, a simple yet effective remedy. Sold only in boxes.

## 1900 THE NEW YEAR

Geo. A. McDonald,

120 Granville Street, Halifax.

Will supply valuable helps on the S. S. Lessons.

- WHAT BOOKS SHALL WE BUY for 1900?
- Edersheim's Life of the Messiah, 1 v. \$1.50
  - Farrar's Life of Christ - 75c and 1.25
  - Stalker's Life of Christ - 60c
  - Wallace's Life of Jesus - 30c
  - Peloubet's Select Notes - 1.07
  - Arnold's Commentary - 50c
  - Tompkin's Vest Pocket Do - 25 and 35c
  - Harmony of the Gospel, Dr. Robinson - 45c
  - Twentieth Century New Testament - 50c
  - The Gist of the Lesson—Torrey - 25c

BLACKBOARD CLOTH  
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## GRAND CLEARANCE SALE.



We will sell the balance of our SLEIGH ROBES, HORSE BLANKETS, and SLEIGH BELLS at Cost. Now is your opportunity to secure great bargains.

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### Equity Sale.

There will be sold at public auction at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on Saturday, the Twenty-fourth day of March next, at the hour of twelve o'clock noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Friday, the Twenty-second day of December, A. D. 1898, in a certain cause therein pending wherein Lizsie B. Homer is Plaintiff and Jane Clark is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged premises described in said decretal order as "All the right, title and interest of the defendant in and to a certain Indenture of Lease bearing date the First day of November, in the year of our Lord One Thousand Eight Hundred and Ninety-three, and made between Mary A. Duncan, of Grand Pre, in the Province of Nova Scotia, of the first part, and the said Jane Clark, of the City of Saint John, widow, of the second part, and in and to the leasehold lands and premises therein described as 'all that certain lot, piece or parcel of land situate, lying and being in the said City of St. John, beginning at the South-westerly corner of the said lot of land hereby leased, thence northerly along the eastern line of Sheriff Street forty feet (40), more or less, thence easterly at right angles to said street one hundred feet or until it meets the line of property of the late Honorable William Hazen, thence southerly along said Hazen's line (40) forty feet, more or less, thence westerly one hundred feet to the place of beginning, being the lot formerly leased by one James White to James Clark, and being the lot of land and premises next adjoining the lot of one Ezekiel Elton on the northerly side thereof, and on the easterly side of said Sheriff Street, together with the buildings, erections and improvements thereon, standing and being or which might hereafter be erected or built thereon, and the privileges and appurtenances thereto belonging or in any wise appertaining, and also all the estate, right, title, interest, term of years therein yet to come, and unexpired possession, benefit, renewal, claim and demand at law or in equity of the said Jane Clark of, in, to or upon the same and every part thereof by virtue of said Indenture of Lease or otherwise howsoever."

For terms of sale apply to the Plaintiff's Solicitor. Dated this fifteenth day of January, A.D. 1900.

AMON A. WILSON, DANIEL MULLIN, Plaintiff's Solicitor, Referee in Equity.

35 CENTS The best fountain pen ever sold for the money. Writes 5000 words with one filling. Has or which might hereafter be erected or built thereon, and the privileges and appurtenances thereto belonging or in any wise appertaining, and also all the estate, right, title, interest, term of years therein yet to come, and unexpired possession, benefit, renewal, claim and demand at law or in equity of the said Jane Clark of, in, to or upon the same and every part thereof by virtue of said Indenture of Lease or otherwise howsoever."

### Equity Sale.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the City and County of St. John, in the Province of New Brunswick, ON SATURDAY, the Tenth day of February next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity made on Tuesday, the twenty-first day of November, A. D. 1898, in a certain cause therein pending, wherein Michael Ryan is Plaintiff, and Lawrence McGrath, Christopher Kane and James McGrath are Defendants, with the approbation of the undersigned Referee in Equity, the Mortgaged Premises described in said Decretal Order, as:

"All that certain lot, piece or parcel of land situate, lying and being in the Parish of Simonds, in the City and County of St. John, and bounded and described as follows: Beginning on the western side of the road leading from the City of St. John to Little River, so called, at a point distant from the lands owned by the Commissioners of the Poor for the City and County of St. John, eight hundred and one (801) feet; thence along the said road southerly two hundred and twelve feet to the line of land owned by the heirs of the late John Collier (Garrett); thence south seventy-three degrees west by a tower's line five hundred (500) feet to high water mark; thence along the back or shore of Courtney Bay to land owned by one Peter Dean, junior, one hundred and ten (110) feet, more or less; thence north sixty-one degrees fifty minutes east five hundred and twenty (520) feet to the place of beginning, containing by estimation one and one-half acres, more or less, being the same lot of land and premises heretofore sold and conveyed by one Patrick Gallagher and Catherine, his wife, to the said Lawrence McGrath by deed dated the third day of April, in the year of our Lord one thousand eight hundred and eighty-nine, together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said lands and premises belonging or appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the estate, title, dower, right of dower, property, claim and demand whatever, both at Law and in Equity, of them, the said Defendants, or any or either of them, of, in, to and out of the said lands and premises and every part thereof."

For terms of sale apply to the Plaintiff's Solicitor.

Dated this Twenty-ninth day of November, A. D. 1899.

HUGH H. McLEAN, Referee.

AMON A. WILSON, Plaintiff's Solicitor.

156 POPULAR SONGS with Words and Music complete, neatly printed and bound in one volume. A grand collection of Musical Gems, sentimental, patriotic, comic; a veritable treasury of the world's popular and beautiful songs. Price, 10 cents, postpaid. JOHNSON & McFARLANE, 71 Yonge St., Toronto, Can.



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Rouse the Liver

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There is no other remedy equal to B. B. B. for making the blood pure, rich and red, and the skin clear and smooth.

Here's proof from Bertha J. Tozer, North Esk, N.B.

"I have had pimples on my face for three years, and about two years ago I took an attack of nervousness. I got so bad I could not sleep and lost my appetite and was very weak and miserable. I was taking different kinds of medicines but seemed to be getting worse. A friend advised me to try Burdock Blood Bitters, I did so, taking in all four bottles. As a result I sleep well, have a good appetite, my face is free from pimples, my skin clear and my health is in every way perfect."

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CAN BE CURED.

An Open Letter from a Prominent Clergyman.

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

Invigorating Syrup.

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

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

Sold Everywhere at 50 Cents per Bottle.

ONLY A COUGH!

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

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

Always get PUTTNER'S it is THE BEST.

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The Home

A Nursery Echo.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said the mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried angrily; "you will break it to pieces, you bad boy!"

"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this, it will make you careful how you speak."

Later in the day, George was playing stage coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out, angrily, "that you would go down-stairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came up-stairs he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said his mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which the echo.—The Parish Visitor.

Laughter as Medicine.

For every good hearty laugh we indulge in there is a day taken off our age. Why should we take life so seriously? Cannot we labor as well, or better, accomplish as much and enjoy life as we go along, if we keep on the watch for every possible opportunity for a good, hearty, blood-stirring, pulse-tingling laugh? Let us try it for a year. Let us put away all those wrinkle-producing, skin-withering, blood-drying, heart-narrowing feelings of envy, spite, jealousy, and secret hatred; those petty, penny-grasping, soul-contorting, narrow-minded, ambitious and desires, and make up our mind to live to enjoy living as long as we do live, and to live as long as we can. Joy is the sunshine of the heart, and cheerfulness and honest mirth bring forth the blossoms and unfold the leaves, and their fragrance sweetens all our lives and the lives of others. Let us not worry. Worry drains the system of its vitality and shortens our lives? Fun is better for a sickly child than medicine, has been said. Are we not children grown a little older? and is not mirth the best of medicines?

Let us laugh, then, as we go along, and enjoy every moment of time as it passes, keeping with us eternal youth.—Selected

How to Make Good Coffee.

Some of our readers may like to know how the coffee was made, and the amount of material required, for a luncheon for twenty persons, says The Kitchen Magazine.

Quite early in the morning one pound of ground coffee and two eggs slightly beaten were mixed in a large bowl, cold water enough to make it quite moist was added, the bowl covered closely, and the coffee left to soak until twenty minutes before luncheon.

Then it was put into a clean stew-pan and four and one-half quarts of cold water poured over it, covered tightly, put over the gas turned low and allowed to come slowly to the boil. This took not quite twenty minutes. After boiling about two minutes it was dipped out and poured through a fine strainer into the silver coffee-pots, which had been filled with boiling water until thoroughly heated.

The stew-pan was covered again tightly, and put back over a low flame to keep hot, and the pots were replenished several times, the last portion in this way being as hot and as good as the first.

NUT COOKIES.—Take two cups of sugar, two eggs, one-half cup melted butter, six tablespoons milk, or a little more than a third of a cup, one teaspoon cream tartar, one-half teaspoon soda, and one cup chopped kernels stirred into the dough.

WALNUT CARAMEL FROSTING.—Of light brown sugar, one pound; one pound cream, small cup butter; boil twenty minutes; add one-half pound finely chopped nut meats, one teaspoon vanilla. Stir till cool and of right thickness to spread.

WHOLE WHEAT OR GRAHAM BREAD.—One quart whole wheat or brown flour; one pint sweet milk or water; one teaspoonful of soda; three-fourths cup New Orleans molasses; one pinch of salt. Put into three one-pound baking-powder cans; they should be no more than half-filled; put on the lids and steam one and one-half hours from the time the water boils.

WALNUT FUDGE.—Three cups of sugar, one cup milk, two ounces butter, vanilla. Boil ten minutes or until it makes a soft ball when tried in cold water. Then set kettle into pan of cold water and beat until creamy. Just before pouring into the pan, stir in a cupful of coarsely chopped walnut meats. Then pour into pan and cut into squares when cold.

NUT CAKE.—Two cups flour, one teaspoon baking-powder, one-half cup butter, one cup sugar, two eggs, one-half cup sweet milk, one cup nut meats, one teaspoon vanilla. Sift flour and baking-powder together. Cream the butter, beat in the sugar gradually, then the yolks of the eggs and flavoring. Add the milk and flour alternately, and lastly the stiffly beaten whites of the eggs. Mix in carefully the nut meats chopped coarsely. Bake in shallow pans. Ice and put unbroken halves of the nuts on top.

The Copp, Clark Company, Limited, have now in press and will issue in the course of a few days "Some Practical Studies in the History and Biography of the Old Testament," by Mr. George Hague, for many years general manager of the Merchant's Bank of Canada. This important book is the expression of the life-long study and experience of Mr. Hague, who from his wide business experience and knowledge of men and things, has been enabled to throw new light upon the History and Biography of the Old Testament in the way most valuable to every student of the Bible, and particularly to Bible Class teachers. Clergymen are supposed popularly, to have a monopoly of Biblical interpretation, it is therefore a happy sign when a layman of large experience comes forward as an expositor.

The report of M. Dewitte, the Russian finance minister, on the budget closes with a statement on the high rates and the stringency of the money markets throughout the world. He proceeds to say: "This state of affairs is largely due to vague fears of European complications and would lose much of its acuteness if the governing powers of the world and public opinion abroad would become imbued with the sentiments which animate the ruler of 100,000 subjects"

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It never fails to relieve and cure promptly. CHARLES WHOOTEN, Port Mulgrave.

A Tearing Cold

which grips your throat and chest, and a hacking cough which feels like a dry burning of the tissues, will receive instantaneous relief by a dose of



It acts as a soothing demulcent on your parched and irritated membrane.

It never fails to check the most severe cough, and, properly used, it will permanently cure the most obstinate one.

25 cts. AT ALL DRUGGISTS.

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Advertisement for HOME SUPPLY CO. featuring a ring and text: 'FREE! This beautiful Gold-Shell Solitaire Ring, in exquisite Platinum-Plated case, for selling one down daily. Includes Heliotrope, Rose, and Violet Perfume. Sold at 10 cents each. Return us \$1.00 and receive ring FREE by return mail. Unpaid goods returnable.'

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BIBLI... Abridged... JESUS... Lesson VI... Read John... For God so gave his only ever beloved but have everla

In the discou presents a clus truths concern the work of bringing of me It is a royal jewels. I. THE KING Jesus came to the Passover fe cleaned the pillared cloister I. THERE W SKES. The stri the most co and looking f them were sepulchers, bu Nicodemus and planting gospa Greek name in of him is record 19: 39, which disciple. A "Archon," a members of the to have been a (v. 10), a man His position as rim, the Jewish or parliament o dignity and infi 2. CAME TO probably from prudence, for w self before he (2) If so promi consorting with have known it have been ma farther. RABBI. Tea spectful addre soon gives his TEACHER COME was a believer i was sure that t ence upon bim THESE MIRAC BR WITH HIM. miraculous, bu prophet. He c to the puzzling air was full. II. THE NEW JESUS ANSWER tion, but to the needs, to the de VERILY, VERIL Hebrew words, letters, "most true. EXCEPT AGAIN, or "an "from above. anew," or is " again. So Nico "Anew" impli SEE THE KING clation is exp life is necessary even to form an kingdom of Go in, but cannot what it is, or fee love to ever 4. BORN WHI was old in the To expect still God was incom view, was alrea 5. Jesus repli with emphasis OF WATER ANI now adds "bor the Spirit." An the emphasis b understand this, circumstances: with water as a Baptism symbol soul from sin. the outward pro the visible king familiar with th tion. (5) His m kingdom of God him. You must r i., enter the h have done, bu the Spi.it, or kingdom (6) by the stateme 6. THAT WHI The visible ma, desires, facultie as FLASER, is of th



The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

JESUS AND NICODEMUS.

Lesson VI. February 11. John 3: 1-18.

Read John 2. Commit Verses 14-17.

GOLDEN TEXT.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

EXPLANATORY.

In the discourse with Nicodemus Jesus presents a cluster of essential fundamental truths concerning the kingdom of God and the work of redemption, which is the bringing of men into the kingdom of God. It is a royal diadem set with priceless jewels.

I. THE KINGDOM OF GOD.—Vs. 1, 2. Jesus came to Jerusalem from Galilee to the Passover festival. During the feast he cleansed the temple, and taught in its pillared cloisters or porches.

1. THERE WAS A MAN OF THE PHARISES. The strictest sect of the Jews, holding the most correct opinions (Matt. 23: 3) and looking for the Messiah. Many of them were very bad, mere whitened sepulchers, but the best of them, like Nicodemus and Paul, were the best soil for planting gospel truths. NICODEMUS. A Greek name in common use. All we know of him is recorded here and in John 7: 50; 19: 39, which implies that he became a disciple. A RULER OF THE JEWS. "Archon," a Greek term, applied to the members of the Sanhedrim. He appears to have been a scribe, a teacher of the law (v. 10), a man of wealth and prominence. His position as a member of the Sanhedrim, the Jewish supreme court and senate or parliament combined, was one of great dignity and influence.

2. CAME TO JESUS BY NIGHT. Not probably from fear, but (1) from common prudence, for why should he commit himself before he knew more about Jesus? (2) if so prominent a man had been seen consorting with Jesus, everybody would have known it, and great efforts would have been made to prevent his going farther.

RABBI. Teacher, master; a very respectful address. WE KNOW. And he soon gives his reason. THOU ART A TRACHER COME FROM GOD. Not that he was a believer in Jesus as the Messiah, but was sure that there was some divine influence upon him. FOR NO MAN CAN DO THESE MIRACLES. SIGNS. EXCEPT GOD BE WITH HIM. The signs were not only miraculous, but of a kind worthy of a prophet. He came for light, for answers to the puzzling questions of which the very air was full.

II. THE NEW BIRTH.—Vs. 3-6. 3. JESUS ANSWERED. Not to a spoken question, but to the condition he was in, to his needs, to the deeper questions of his soul. VERILY, VERILY. In the original, the Hebrew words, "Amen, amen," in Greek letters, "most assuredly," emphatically true. EXCEPT A MAN (ANY ONE) BE BORN AGAIN, OR "anew," as in R. V., margin, "from above." Whosoever is "born anew," or is "born from above," is born again. So Nicodemus understood it (v. 4). "Anew" implies "again." HE CANNOT SEE THE KINGDOM OF GOD. The declaration is explicit that a new spiritual life is necessary, not only to enter into, but even to form any correct conception of the kingdom of God. "He cannot see the kingdom of God." Not only cannot enter in, but cannot see it, cannot understand what it is, or realize its glory. One must feel love to even know what love is.

4. BORN WHEN HE IS OLD. Nicodemus was old in the outward kingdom of God. To expect still a birth into the kingdom of God was inconceivable. He, in his own view, was already born into the kingdom. 5. Jesus replies by repeating his truth with emphasis. EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT. Jesus now adds "born of water" to "born of the Spirit." As "water is not repeated," the emphasis lies on "the Spirit." To understand this, note several things in the circumstances: (1) John was baptizing with water as a symbol of repentance. (2) Baptism symbolized the cleansing of the soul from sin. (3) Baptism symbolized the outward profession, the entering into the visible kingdom. (4) Nicodemus was familiar with the rite with this significance. (5) His mind rested on the outward kingdom of God. Jesus, therefore, says to him, You must not only be born of water, i. e., enter the outward kingdom as you have done, but you must also be born of the Spirit, if you are not really in the kingdom. (6) Jesus enforces this truth by the statement of a general principle.

6. THAT WHICH IS BORN OF THE FLESH. The visible man, including "the appetites, desires, faculties which govern the body," is FLESH, is of the same kind as that from

which it is born. Outward things can bring men into only the outward kingdom. THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT. Relating to the spiritual life of the soul, thus bringing men into the real, spiritual kingdom of God.

III. THE WORK OF THE SPIRIT.—Vs. 7, 8. 7. MARVEL NOT. For the same mystery is seen in natural things with which you are familiar. MUST BE. There is no escape from this law. It would be as easy to change the law of gravitation as this law. But when men see the blessedness of this law of Christ, they will thank God for the privilege that they may be born again.

8. THE WIND BLOWETH. The term for "wind" in Hebrew and Aramaic, as well as in Greek, was also the term for "spirit," the immaterial in man being represented in a metaphor by the invisible but life-giving breath. We may, with Canon Liddon, imagine that in the upper room the wind was heard in the p uses of the conversation. WHERE IT LISTETH (pleaseth), i. e., according to its own unknown laws, and not according to our pleasure or will. SO IS EVERY ONE THAT IS BORN OF THE SPIRIT. The Spirit's methods we cannot know, but the "facts" of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the fact by the fruits, as we know not how life works in a peach tree, but that it does work is proved by the peaches that grow on it. The methods are an enigma, the fact is clear and well known.

IV. THE FOUNDATION OF FAITH.—Vs. 9-13. 10. ART THOU A MASTER, that is, teacher, AND KNOWEST NOT THESE THINGS? You will find this truth in the Scriptures you teach (Ezek. 11: 19; 18: 31; 36: 26; Jer. 24: 7; 31: 33). Have you studied the Scriptures enough to teach, and not noticed this great truth?

11. WE SPEAK THAT WE DO KNOW. The "we" may possibly include his disciples. They knew the truth from experience. It was not theory but personal knowledge.

12. IF I (now he speaks for himself) HAVE TOLD YOU EARTHLY THINGS. Things written and experienced in the earthly existence, which any one can put to the test, and verify. HOW SHALL YE BELIEVE, IF I TELL YOU OF HEAVENLY THINGS? Those truths which could not be learned without a revelation from heaven: divine forgiveness, the perfect, free, universal love of God, the divine nature of Christ, the atonement, the reality of life beyond the grave, the way to obtain it, the blessedness of heaven, the glories of the Messiah's kingdom on earth.

13. NO MAN HATH ASCENDED UP TO HEAVEN, and brought back the testimony of an eye-witness, BUT HE THAT CAME DOWN FROM HEAVEN. The "Word" of 1: 1-3, 14, who "was with God, and was God," and therefore knew absolutely the things which revealed to men about spiritual and heavenly things. EVEN THE SON OF MAN. Thus shown that he was the one who had come down from heaven. The "Son of man" is the true representative of humanity; not only God, but a real man, with all the feelings, hopes, temptations, possibilities of man; the ideal man, showing what man may become. WHICH IS IN HEAVEN. His home is in heaven, and he maintains continually a vital connection with heaven. So far as heaven is a state and a character, Jesus was always in heaven.

V. THE WAY OF SALVATION.—Vs. 14, 15, 18. 14. AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS. Jesus now uses an illustration which makes clear some of the heavenly things he came to reveal. Study the story in Num. 21: 4-9. The serpent poison, like that of sin, pervaded the whole system, produced great pain, and ended in death. EVEN SO MUST THE SON OF MAN BE LIFTED UP. On the cross. The cross still holds up Jesus before the world, the best known and most exalted person in all history.

15. THAT WHOEVER BELIEVETH IN HIM. Accepts him as Teacher, as Guide, and as Lord. Believing is the act of receiving the new life from God. SHOULD NOT PERISH. From the effects of sin, naturally end in destruction of the soul. BUT HAVE ETERNAL LIFE. Be born again, have the new spiritual life by which he shall grow into a perfect man in Christ Jesus, and live forever in heaven. Eternal life is the life which nothing can destroy, which endures beyond the grave, and grows fuller and richer as the ages roll on.

VI. THE LOVE OF GOD.—Vs. 16, 17. V. 16 is not only the central verse of this lesson, but of the Bible. All the Bible circles around this verse, as the planets around the sun.

16. GOD SO LOVED. With the greatest conceivable love, love put to the highest possible test. THE WORLD. Not merely heavenly beings, angels, and seraphim, and saints, but this poor, sinful, unworthy world, so far from him in character. It was this wonderful fact which the angels sang on the fields of Bethlehem.



THAT HE GAVE HIS ONLY BEGOTTEN SON. There has been an impression that Christ came to make God love men instead of hating them. One or two of our hymns, wrongly understood, have favored this impression. But here we are told that God's love was the origin of salvation for men; that Christ came because God loved men before he came. Nature gives us so many hints of God's love; but there is so much which is terrible, which seems contrary to love, that we cannot be sure that God loves us, except by this gift of his Son. THAT WHOEVER BELIEVETH. The offer is unlimited. The only condition—faith—is not arbitrary, but is the necessary condition of salvation.

17. IS NOT . . . TO CONDEMN THE WORLD. Or R. V., "to judge," for the world was already in sin, condemned, under judgment, as v. 18. BUT THAT THE WORLD THROUGH HIM MIGHT BE SAVED. The condemnation is no part of the gospel, any more than the disease is a part of the doctor's remedy. He often has to make men feel that their hidden disease is dangerous that men may be willing to be cured; but his work is to cure.

NORMAL LESSON.

NO. 10.

A GOSPEL CHURCH.

God the Father decreed to erect on earth a Kingdom. Predicted, Dan. 2: 44; Declared, Matt. 12: 28; Established by Jesus Christ, Luke 16: 16; Col. 1: 13; 1 Cor. 15: 24; Not of earth earthly, John 18: 36; Entered only by regeneration, Luke 17: 20, John 3: 3-5.

The executive of this great Mystic Body is the Gospel Church, Matt. 18: 17, Eph. 3: 10, which is a company of baptized believers banded together to witness Christ's gospel. Acts 5: 32; observe Christ's laws, Eph. 1: 22, and maintain Christ's ordinances as delivered, 1 Cor. 11: 2.

In apostolic days wherever the gospel of the kingdom was believed the church of the kingdom was founded. Of the church of Samaria it is recorded when they believed "they were baptized both men and women." (No unbelievers, no babes). Acts 8: 21. Of the church at Jerusalem: The same day they gladly received the word they were baptized and joined the church. Acts 2: 42, 47. (No three or six months' probation). To the seven churches in Asia Jesus Christ addressed his message. (Not to the church of Asia, England or Rome, but to His churches in Asia). Rev. 1: 4. Will our pupils please note, the Bible recognizes only one spiritual kingdom but many churches. Keep clearly before you that this kingdom is only entered by the new birth wrought by the Holy Spirit. While the church or local organization is entered only after baptism. THE CHURCH'S MISSION AND AUTHORITY.

A. "The church has the receiving of members," Rom. 14: 1.

B. "The church has the casting out of the wicked," 1 Cor. 5: 4-5.

C. "The church has the restoring of the penitent," 2 Cor. 2: 7, 8.

D. "The church has the sending out of missionaries," Acts 13: 3; 2 Cor. 8: 10.

E. Unto the church is committed his ordinances to be observed till he comes, 1 Cor. 11: 2; 11: 23.

F. Under the church's care, by Divine decree, is all appertaining to his kingdom, Eph. 1: 22; 1 Cor. 12: 28; Col. 1: 18; 2: 19. And in as much as the aim of the S. S. is to bring to Christ and build up in Christ, the church that is true to her mission is true to her S. S. The soul that has an interest in Christ must have in his work. We do not condemn the individual who is not a church member for trying to teach in the S. S., 1 Cor. 5: 10. Mostly their aim is to do good, but can they teach, see 1 Cor. 2: 12-16. But the church and church member, whose indifference has made it possible, much less necessary, for an unregenerate teacher to be appointed, should read Judges 5: 23; Heb. 5: 12; Rev. 3: 14-16.

III CHURCH ORDINANCES.

A. Baptism. Christian baptism is the immersion in water of a believer on Christ, in the name of the Trinity. This baptism was ordained of God by Jesus Christ. Commanded by him, Matt. 28: 19. Commanded by him, Matt. 3: 15; and observed by him, Matt. 3: 13-16.

There is only one mode of baptism, Eph. 4: 5. Christ when he was baptized said: "Suffer it to be so . . . thus it becometh us," etc., Matt. 3: 15. Christ went into and came out of the water. Baptism requires water, Acts 8: 38; much water, John 3: 23, going into and coming out of the water, Mark 10: 40; Acts 8: 39; Matt.

3: 16. It is a form of burial, and only those buried in baptism are baptized, Rom. 6: 34; Col. 2: 12; Eph. 4: 5.

Baptism's prerequisites are repentance and faith, Acts 2: 38; 8: 12; 8: 37-38; Mark 16: 16. Without faith no service can be acceptable to God, for "whatsoever is not of faith is sin," Rom. 14: 25; and "without faith is impossible to please God," Heb. 11: 6.

B. The Lord's Supper.

(a) Ordained of God by Jesus Christ, wherein by the sacred use of bread and wine, his redeemed ones commemorate his dying love as he commanded, "till he come," Matt. 14: 22-25.

(b) Binding on all his, Luke 22: 19; 1 Cor. 11: 24; Matt. 26: 26-27.

(c) How worthily to partake. 1. Let a man examine himself, 1 Cor. 11: 28. The sick are worthy of a physician, the sinner is a fit subject for a Saviour.

2. "This do in remembrance of me," 1 Cor. 11: 25. Forgetful of all else save Christ's vicarious work as shown in this ordinance. With backward look we behold Calvary, as Isa 53: 5; 1 John 1: 7. With forward look to his return, as Heb. 9: 28; we thus worthily partake, as 1 Cor. 11: 25-26.

(d) Its Prerequisites.

1. Repentance, 2. Faith, 3. Regeneration, 4. Baptism. John 3: 5; 1 Cor. 5: 11; Eph. 2: 1-2; Acts 2: 38-42; Rom. 6: Matt. 28: 19-20.

(e) Restricted Communion.

The Jewish Kingdom everywhere prefigured Christ and his Church. The Jew by birth entered the Jewish Kingdom, his circumcision marked him a member after which the privileges of the kingdom are his. No uncircumcised Jew could partake of the passover, see Gen. 17: 14; Ex. 12: 48. Note the order, born, marked, admitted to privileges.

Christ's Spiritual Kingdom: 1. Born of the Holy Spirit by which we are made children, John 3: 5; 1: 12-13. 2. Baptized. Not made but marked a Christian, 1 Peter 3: 21; Gal. 3: 27. 3. Now identified, the privileges of the kingdom are granted, Rom. 6: 17-18; Acts 2: 47.

Communion a church ordinance, Cor. 11: 19, 20; 11: 23. In Rom. 16: 17 Paul beseeches the church to mark them that cause division and avoid them. Has sprinkling caused division? How can a church hold church fellowship with the unbaptized and avoid. In desperate earnest, in the name of the Lord Jesus he commands withdraw from every brother that walketh disorderly, 2 Thes. 3: 6. Note this is not the unregenerate, but a brother from whom we are commanded to withdraw because of disorder. Sure am I there is but one mode of baptism. My pedo brother says and practices sprinkle ing, I say and practice immersion. Is he right? then I am wrong. Am I right? then he is wrong. Someone is walking disorderly. If he is right he is commanded not to commune with me. Am I right, in Christ's name I have been commanded to withdraw. How dare I refuse. See also Tit. 3: 10; Eph. 4: 14-16; 1 Tim. 4: 16; 2 Thes. 3: 14-15.

Christ's command was, go make disciples, then baptize, then teach them to observe. Thus the apostles understood, for it is recorded of the first church they first repented, then gladly received the Word, then baptized, then break bread, Acts 2: 38-42. Moses is commanded, "See thou make all things according to the pattern I showed thee," we have a more sure word whereunto we do well to take heed. If we would receive his approval, we must keep the ordinances as he delivered them; 1 Cor. 11: 2. We are stewards, and it is required of a steward that he should be faithful, 1 Cor. 4: 2.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness: But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," 2 Pet 3: 17, 18.

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Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. Cohoon, Wolfville, N. S.

**TUSKET, N. S.**—It was our happy privilege last Sunday morning to receive three by baptism into the Canaan Section of the Tusket church. We trust that there are more to follow. May the Lord bless us graciously. **M. W. BROWN.**

**JACKSONVILLE, N. B.**—During the past few days special, earnest prayer has been offered by the church, or at least the faithful few, and already the tide seems to be rising. Sorry that Bro. Marple must leave us next week. If the present pastor retires from this field in a few weeks, as has been his intention, there will be a work here for some other man, and I trust an opening elsewhere for. Yours truly, **F. N. ATKINSON.**

**JACKSONTOWN, N. B.**—Evangelist Marple has been with us three weeks. He has accomplished a good work on what has been regarded as hard ground. Twelve have expressed their desire to become Christians. Seven of these have been received for baptism next Sunday. Christians of ours and other denominations seem greatly revived. Will begin work at Jacksonville tonight. **F. N. ATKINSON.**

**TRINITY BAPTIST CHURCH, GUELPH.**—The tenth annual meeting of the church was the most gratifying in respect to attendance and reports that has been held since its organization. The review of the year's work showed that the church is making steady progress under the able ministrations of Rev. J. W. Weeks, who has now entered upon the sixth year of his pastorate. Mr. Weeks continues to grow in the affection and admiration of his people.

**MIDDLETON.**—The effort to make January like May to the pastor, has reached Middleton. The congregation presented the pastor with a beautiful fur coat last week. Earlier in the winter, the Gates' Mt. friends presented him with a fine fur robe. The warmth conveyed by such acts is more than single fold. The pastor is continually receiving expression of the people's thoughtfulness, co-operation and confidence. Our work is moving steadily on. **C. W. COREY.**

**SACKVILLE, N. B.**—Our church has joined with the Methodists of this place, and invited Evangelist Gale to hold a series of meetings in this town. He opened here last Thursday. His meetings are increasing in power. We expect a great blessing. Rev. F. W. Patterson having resigned as our assistant pastor, expects to leave for the West early next month. We are looking for a successor to him. **F. W. EMERSON, Church clerk.**

**WESTON, KINGS COUNTY, N. S.**—Special services have been held for two weeks past at this out station of the Berwick church. Rev. Isaiah Wallace assisted the pastor for one week. The meetings have resulted in great good to the people. Christians have been greatly revived, wanderers have returned and some have been hopefully converted. Quite a number have asked for prayers. Bro. Wallace is still mighty as a soul winner. He will be with us again next week. The coming home of Rev. and Mrs. Alfred Chipman, who have recently returned to reside among us at Berwick, their native place, is a great blessing to the old church. They are active and helpful in every way. **D. H. SIMPSON.**

**PARADISE AND CLARENCE, N. S.**—Native modesty or pardonable neglect on the part of our corresponding secretaries probably accounts for the dearth of reports from this section in the past year. The church at Clarence has been remodeled and improved and now we have there one of the best church edifices around. At the reopening some time ago we had a great day. Rev. J. H. McDonald of Acadia Seminary preached for us and all were delighted. We are under a debt of gratitude to Bro. McDonald. Our several branches, or sub-organizations are carrying on their work vigorously. About one hundred of our young people are pursuing a course in Bible study. In other things we jog along about as usual. **E. L. STREVES.**

**MIDDLETON, N. S.**—A hundred years of Nova Scotia Baptist history!—The N. S. Western Association will celebrate the centennial with us in June next. This will be an historic occasion, and the church is looking forward to it with deep interest. The programme for the occasion will be partly historic. Qualified men have al-

ready been selected for this work. As we review the work of the fathers, it would add interest to the occasion if we had before us some portraits of the fathers. We would be pained to have the loan of any such Baptist portraits and relics. Will any of the friends of the cause who are willing to contribute to the profit and interest of the occasion in this way, kindly let me know of the fact. Suggestions of profitable and interesting features for this great occasion from any of our brethren, will be presented to the committee in charge, if the same is duly forwarded to the writer. **C. W. COREY.**

**CLEMENTSVALE, N. S.**—After a successful series of meetings, Evangelist J. A. Marple started on Jan. 1st, for Jacksonville, N. B. Any church needing evangelistic work would do well to secure the services of our brother. We are now holding extra meetings at Princeville, a section of this church, with encouraging prospects. Since last reporting a young sister was baptized, making thirty in all received by baptism since Nov. 26th, 1899. On the evening of the 11th inst., a large number of the members of our church and congregation assembled at the parsonage, and after spending a very enjoyable evening, presented the pastor and wife with a donation of cash and useful articles amounting to \$50. Kind words of appreciation were spoken on behalf of the company, by Bro. Joseph Potter. May God bless the generous donors. **L. J. TINGLEY.**

**TUSKET, N. S.**—Our new meeting house at Argyle Sound was formally opened for worship last Sunday, Jan. 14th. The dedication sermon was preached by Rev. A. Cohoon, A. M., from Haggai 1:8 and 2:9. Bro. Cohoon gave us a strong, practical sermon. In the afternoon Rev. G. M. Wilson (Free Baptist) preached a stirring sermon from 2 Tim. 1:12. In the evening Bro. Cohoon gave us the plan of salvation in his plain, forcible manner, after which a goodly number testified for the Master. Rev. G. R. Sturges, M. D., (Free Baptist) tendered us valuable assistance in the musical department as well as taking part in the other exercises. The congregations were large, overflowing our seating capacity, the aisles and all available space were filled with chairs and benches. The offerings were good, amounting to about \$53.50. All the visiting ministers joined in congratulating the Baptists of Argyle Sound on their achievement in building such a neat, tasty church home. We are sorry to say that there is a debt of a little over \$500, which means a lot for so few people. Very little appeal has been made for outside aid. Some help now would be most timely and would be gratefully received. Will not some one come to our aid. May the Lord bless us greatly. **M. W. BROWN.**

**WESTFIELD, QUEENS CO., N. S.**—Sunday, Jan. 21st, was a history making day in the quiet little village of Westfield, Queens Co., N. S. The occasion which contributed to this end, was the opening services held in connection with the dedication of the neat and very attractive Baptist church edifice. The day opened with a very threatening drizzle and south wind, which developed into a driving rain-storm followed by a blinding snow-storm. These weather conditions did not deter an audience far in excess of one hundred, from assembling to hear the sermon of dedication preached by Rev. B. H. Thomas, of Digby, N. S. The text was taken from Hebrews 10:25 "Not forsaking the assembling of ourselves together." The discourse exalted the importance of sanctuary worship as a habit of life. Rev. L. A. Blackadar, A. B., the pastor, presided with tact and dignity. Rev. C. F. Cooper was present, and rendered very acceptable assistance in this morning service. In the afternoon, notwithstanding the fact that the storm showed no signs of abating, a large audience listened to a soul-stirring sermon by Pastor Blackadar, from Psalm 87:2. A depth of feeling was clearly manifest in the meeting. In the evening the edifice was again well filled, and listened with careful attention to an evangelistic sermon by B. H. Thomas, he having consented to preach in the absence of the minister appointed for the occasion. An after-meeting of great power followed. The offerings for the day, exceeded \$25, and considering the disappointing nature of the day, were thought to be generous. The structure is neat and very attractive to the eye, both from the exterior as well as the interior. In the struggle to bring this edifice to its successful completion, both pastor and people have placed perseverance to their credit. Miss Helen L. Miles, of Amherst, was present and sang a solo, "Large are the Mansions." In the afternoon, Miss Grace Freeman of Kempt, and Miss Miles sang a duet. A small indebtedness remains on the building—the friends of our Baptist cause could not possibly invest a dollar to greater advantage, than by sending it to this heroic band who have worked so nobly on this new house of worship. **COMPOSITOR.**

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able to secure Mr. Rockefeller's 2nd payment, but let none relax effort. Rather let us meet our obligations as they become due and so be ready for another. **WM. E. HALL.**

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January  
M  
HENDRICK—inst., at the br bor, Guysboro Carpenter, Al land Cove, N. Phillips Harbor profuse.  
ELLIOTT—Br Digby Co., N. E. H. Howe Blackford, N. S.  
STEVENS—E of the bride's N. S., Jan. 18 Willie H. St Everett, both with thee."  
WELCH—W Co., N. S., De Howe, William E. Welch, bot  
WILLIS.—A Dec. 23rd, of the 5 year old James was a funeral on Ch sad one. The community is home.  
GRAY.—On at Hastings, Cu aged 51 years was the subject he died sudden tence suffering dence in him thou goest th with thee."  
MCARTHUR.— very unexpect Arthur, beloved of Bonshaw ch of the saints husband were little church. an open door will be keenly two sons and a church. Her  
ILLSLEY.—O son of Deacon brook, in the young brother for past nine out a murmur ture came. H imony given h with him. Ma in their sorrow  
HOYT.—At M J F Hoyt, ag Through her learned patient years ago far der failing heal a submission v duce. She lea a mother. He ers, are comfort departed loved  
WESTON.—At Halifax, How and Bridget A Our young b Jesus Christ ab the years r dence of bea ingly in go down with typ in the flower of Methodist, co The bereaved all in their gre solutions of G thing hidden v  
BAIN.—At N 21st, Herbert B Francis Bain, a young man of acter. Several into the North has been active be greatly mis



MARRIAGES.

HENDSBERG-RHYNOLDS.—On the 17th inst., at the bride's parents, Phillips Harbor, Guysboro, Co., N. S., by Rev. I. W. Carpenter, Alford Hendsberg, of Half Island Cove, N. S., to Lettie Rhyndolds of Phillips Harbor, N. S. Presents costly and profuse.

ELLIOTT-BLACKFORD.—At Tiverton, Digby Co., N. S., Dec. 17th, by the Rev. E. H. Howe, Fletcher Elliott to Aggie Blackford, both of Tiverton, Digby Co., N. S.

STEVENS-EVERETT.—At the residence of the bride's parents, Freeport, Digby Co., N. S., Jan. 18th, by the Rev. E. H. Howe, Willie H. Stevens, Esq., to Goldie A. Everett, both of Freeport, N. S.

WELCH-WELCH.—At Westport, Digby Co., N. S., Dec. 28th, by the Rev. E. H. Howe, William B. Welch, Esq., to Mary E. Welch, both of Westport, N. S.

DEATHS.

WILLIS.—At Salem, Cumberland Co., Dec. 23rd, of diphtheria, James H. Willis, the 5 year old son of John Willis, Esq. James was a bright little fellow, and the funeral on Christmas day was indeed a sad one. The sympathy of the entire community is extended to the sorrowing home.

GRAY.—On Sunday morning, Jan. 21st, at Hastings, Cumberland Co., Joseph Gray, aged 51 years. Although the deceased was the subject of a lingering illness, yet he died suddenly and unexpectedly, in intense suffering, yet with unshaken confidence in him who has promised, "When thou goest through the waters I will be with thee."

MCARTHUR.—Dec. 15th, at her home, very unexpectedly, Mrs. Malcolm McArthur, beloved wife of Deacon McArthur of Bonshaw church, P. E. I. She was one of the saints of the Lord. She and her husband were among the first fruits of the little church. Her home had always had an open door for God's messengers. She will be keenly missed by our aged brother, two sons and a daughter, and also by the church. Her end was peace.

ILLISLEY.—On the 10th inst., Burton, son of Deacon Brenton Illisley, of Coldbrook, in the 23rd year of his age. Our young brother had been in failing health for past nine months, but he bore all without a murmur until the day of his departure came. He passed away with the testimony given his father, that it was well with him. May the mourners be sustained in their sorrow.

HOYT.—At Middleton, Jan. 17th, Mrs. J. F. Hoyt, aged 31 years and 6 months. Through her multiplied troubles she learned patience. Her husband died two years ago far from home in the West. Under failing health, she yet bore it all with a submission which only faith can produce. She leaves two little girls without a mother. Her parents, sisters and brothers, are comforted in their hope for their departed loved one now at rest.

WESTON.—At Victoria General Hospital, Halifax, Howard, eldest son of John G. and Bridget A. Weston, aged 19 years. Our young brother professed faith in Jesus Christ about four years ago, and during the years since has given much evidence of being a true child of God. Seemingly in good health, he was stricken down with typhoid fever, and carried away in the flower of his years. Rev. M. H. A. T. Methodist, conducted the funeral services. The bereaved parents have sympathy of all in their great affliction. "Are the consolations of God small with thee, is anything hidden with thee?"

BAIN.—At North River, P. E. I., Jan. 21st, Herbert Bain, second son of the late Francis Bain, aged 20 years. Herbert was a young man of steadfast Christian character. Several years ago he was baptized into the North River Baptist church. He has been active in church work, and will be greatly missed on account of his many

engaging qualities. His long sickness was borne with uncomplaining fortitude. His end was the Christian's victory over the last enemy.

DYKMAN.—On the 9th inst., William C. Dykman, formerly of Jemseg, passed away in the 89th year of his age. He was baptized, we think, by the Rev. David Crandall, in 1854, and has ever since been a member of the Jemseg church, where in earlier days, he shared in bearing the burden of the work for Christ. He was favored to witness more of God's mercy than many of us of this generation, being contemporaneous with Baptist progress in these provinces, from when we were a struggling few until we have gained our present influence. However, the weakness of age made the last few years not so pleasant to him as might be desired, but having Christ the end was perfect peace. As the mind would lose sight of the present, and wandering back to times of earlier Christian experience, he cited familiar hymns of those days. The funeral attended by a large concourse of people, took place on the 11th inst., at the home of his son, David C. Dykman, of Maugerville. The deceased leaves three sons.

CROSBY.—At the home of Mrs. M. Ridley, Deerfield, Yarmouth Co., Jan. 15th, of paralysis, Hannah, widow of the late Enoch Crosby, aged 95 years and 4 months. Sister Crosby was converted many years ago, during the ministry of the late W. C. Rideout, and united with the Deerfield church, now known as the 3rd Yarmouth. Sister Crosby lived a consistent Christian life, and adorned her profession. Although for some years unable to meet in public worship, she maintained to the last her interest in the welfare of the Kingdom of God on earth. Her mind was clear and her intellect bright to the last, when she fell asleep in Jesus. Sister Crosby was twice married. Her first husband, John Ellenwood, died many years ago, by him she had several children, some of them are dead, others live in the U. S. Her second husband, Enoch Crosby, died in June, 1887. May the grace of God sustain those who mourn.

MASTERS.—At Canning, Kings Co., N. S., Dec. 29th, James E. Masters, aged 77 years. Our brother's death was very sudden, preceded by a single day of what seemed a slight illness. Mr. Masters was an intelligent, devoted, earnest Christian, with unabated zeal and unwavering faith to the last. He was baptized into the fellowship of the German St. church, St. John, in early life. Subsequently he joined the Brussels street church of the same city, and became actively interested in the mission established at the Marsh Bridge, under the fostering care of the two city churches, and was for a time the superintendent of the Sunday school. This mission was organized into a church on March 29th, 1858, which afterwards became the Leinster St. church, and the pastoral care of the late Rev. E. B. DeMill. On the 15th of December, 1859 Mr. Masters joined the church by letter, and for many years was an active and devoted member. He filled the office of deacon, and in the later years of his residence in St. John, took quite an active interest in the work of the denomination. After the death of his wife, who was a daughter of the late Mayhew Beckwith, of Cornwallis, N. S., he removed to Canning. The pastor of the church there writes of him, "His presence among us was a strengthening addition in every part of our work. To the pastor he was a friend whose death is a personal loss. In these last years, made long by the death of his wife, our brother has lived much in the other world, and dying with him was a glad surprise." Mr. Masters had much of the missionary spirit. He felt that the Baptists of these provinces had a work to do which no other denomination had done, or could do, and so he was constantly reaching out a helping hand. Home and Foreign missions and the work of a higher Christian education, were interests very dear to him. By his death these were remembered, and so the cause of God which rested upon his heart will continue to be blessed by him.

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Rev. Robert MacDonald, a native of Nova Scotia, and for some years a student at Acadia, has been chosen one of the resident preachers at Harvard University for the year 1900, and is now in residence there for a term of six weeks. The duties consist in conducting prayer services with a short address before professors and students each morning, and preaching Sunday and Thursday evenings in Appleton Chapel. The other preachers for the year are, Rev. Dr. VanDyke, of New York; Dr. Charles Cuthbert Hall, President of Union Theological Seminary, New York; and Dr. Tucker, President of Dartmouth College. Mr. MacDonald is the youngest man ever chosen for the task, and is the second Baptist to fill the position. He is pastor of a leading Baptist church in Brooklyn, New York.

HIS OWN FREE WILL. DEAR SIRS—I cannot speak so strongly of the excellence of MINARD'S LINIMENT. It is THE remedy for my household for burns, sprains, etc., and would not be without it. It is truly a wonderful medicine. JOHN A. MACDONALD, Publisher Annaprior Chronicle.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

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

NOV 25th WE PUBLISHED THE NAMES and addresses of thirty of our students who had recently obtained good situations. Since then eleven more names have been added to the list. Ten of our students are under one roof in the C. P. R. offices, St. John—two of them chief clerks.

BUSINESS and SHORTHAND (PITMAN) Catalogues to any address. S. KERR & SON, Oddfellows' Hall.

COLDS GROW.

Coughs hang on and grow more stubborn every day they are neglected. Colds develop into Pneumonia and Consumption. You cannot afford to neglect a cold. Do something to stop it! Some people have already let it go until a chronic cough has settled down in their chest. "Chronic Cough" doesn't sound quite so badly as "Consumption." Whatever you call it,

PARK'S Perfect Emulsion

will do you immediate good. It relieves coughing; is a palatable food, that can be retained by any stomach; corrects disorders of digestion, invigorates the process of assimilation and is very nutritious. Consumptives, Invalids, Nursing Mothers, Sick Children, and Excessive Brain Workers obtain the necessary beneficial nourishment from it, and grow fat under its use. It will do you a great deal of good.

50c per bottle. All Druggists. —Manufactured by— Hattie & Mylius, HALIFAX, N. S.



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**Pain-Killer.**  
 A Medicine Chest in Itself.  
 Simple, Safe and Quick Cure for  
**CRAMPS, DIARRHOEA, COUGHS,  
 COLDS, RHEUMATISM,  
 NEURALGIA.**  
 25 and 50 cent Bottles.  
 BEWARE OF IMITATIONS.  
 BUY ONLY THE GENUINE.  
**PERRY DAVIS'**

**News Summary**

There are several thousand cases of influenza in Rome. The Lycee Cavour at Turin is closed. There are 10,000 influenza cases in that city and many thousands are reported all over Italy.

The remains of John Ruskin were removed Wednesday from Brantwood to Coniston church. The coffin was borne by twelve villagers, and was smothered with a wealth of blossoms.

The trial of the twelve Assumptionist Fathers before the correctional tribunal, Paris, resulted Wednesday in their sentence to sixteen francs fine, and the court decreed the dissolution of the order.

George Silbee and Ed. Meeks, half-brothers, who were convicted of murder at Fort Scott, Kan., last week, were lynched by a mob in the jail yard there on Saturday night.

Church circles in London are much excited over the inhibition, amounting to almost excommunication, pronounced by Cardinal Vaughan against Dr. St. George Mivart, owing to his articles in the Nineteenth Century and Fortnightly Review.

The death occurred at the Royal Victoria Hospital, Montreal, on Friday, of Mrs. Haggart, wife of Hon. John Haggart, Minister of Railways and Canals in the late government. The funeral was held on Saturday.

According to the latest advices 204 steamers, aggregating 995,435 tons gross register, have been temporarily withdrawn from ordinary commercial transportation service by the British admiralty for the transportation of troops and munitions of war to South Africa.

Word has reached Victoria, B. C., that Private J. W. Jones, of the first British Columbia contingent of the Canadian force, had been killed in action at Dover's farm. Jones was a graduate of West Point, although of Scottish birth and one of the best known mining men of Vancouver, "Black Jones" being his common title.

A decision of the customs department states that trunks containing travellers' samples are subject to duty on first importation, but may be allowed free entry on re-importation if identified to the satisfaction of the customs officer. Commercial samples which are not Canadian product or manufacture are, however, subject to duty at each time of importation.

There is no longer any doubt as to the intention of the Bank of Nova Scotia to remove the offices of General Manager McLeod to Toronto. The bank has leased rooms in the Canada Life building for use of the general Manager, and as soon as they are fitted up the office will be removed from Halifax.

A government measure has been introduced in the Legislature of British Columbia to amend the coal mines act by prohibiting the employment of any one under ground who cannot read and write English. The object of the measure is to exclude Chinese and other foreign labor from mines.

Henry A. Hazen, one of the chief forecasters of the weather bureau, Washington, died on Tuesday night as the result of injuries received by a bicycle collision with a negro pedestrian. Prof. Hazen was born in India fifty years ago, his father being a missionary.

It is said that the fierce attack which Mr. Joseph Martin has been making on the Semlin government in the Legislature of British Columbia has had the effect of increasing its majority from one to three. A vote on the address was taken, when it was carried by a majority of three. It now looks as if the government was going to pull through.

Sir James Sivewright, of Cape Town, has turned over to the government his great estates, lying 30 miles from Cape Town, to be used as a hospital and convalescents' home for the army. Three different mansions, giving accommodations for nearly 300 officers and men, have been provided. In addition, Sir James has equipped and brought to South Africa, at his own expense, two complete corps of doctors and nurses.

The value of exports of corn from the United States to Europe during the first eleven months of this year was \$74,742,127. There is no doubt that the bulk of this vast quantity was used on the other side for feeding purposes, but it is reported by American consuls that corn bread is gradually making its way to the continental table.

We often crush down our impulses, not realizing that our impulses are apt to be just the quick longings of our natures to fulfil their ideals.—January Ladies' Home Journal.

If we wanted to lie we could say there is no case of advanced consumption that Adamson's Botanic Cough Balsam will not cure. The truth is it cures coughs and thus prevents consumption. 25c. all Drug-gists.

**FREE COMBINATION OFFER NO MONEY WANTED**

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In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Blows, Cameras, Chisels, Chocks, Plates, Pins, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 10 packages of our assorted Steel Pens to sell among your neighbors and friends at 10c. per package. When sold remit us amount due, \$1.50, and we will forward premium you select from our mammoth catalogue which we mail with goods. Send to day. Address

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But for the noble contribution of the world's greatest artists this book could not be manufactured for less than \$7.00. The Fund created is divided equally between the family of the late Eugene Field and the Fund for the building of a monument to the memory of the beloved poet of childhood. Address

Eugene Field Monument Souvenir Fund, (Also at Book Stores) 180 Monroe St., Chicago.

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**WEAK, FAINT FEELINGS.**

Serious Conditions that Milburn's Heart and Nerve Pills can Readily Cure.

One of the indications of serious heart trouble is the sensation of weakness or faintness that comes on at times. Sometimes it is simply a dizzy feeling that passes off, or it may be a state of unconsciousness with hands and feet cold and countenance ghastly pale. These symptoms indicate a weakened heart. They are unmistakable evidences of the engine of life breaking down. Now there's only one reliable remedy for restoring strength and vitality to weakened hearts and relieving all the distressing symptoms. It is Milburn's Heart and Nerve Pills.

The case of Mrs. A. Stratton, Fredericton, N.B., amply proves this. Here is her statement:

"I suffered very much from an impoverished condition of the blood, coupled with extreme nervousness. A dizzy sensation on arising quickly or coming down stairs, often troubled me, and my breath was so short that I could not walk up stairs. The least exertion caused my heart to flutter and palpitate violently, and I sometimes felt a smothering sensation on going to sleep.

I doctored back and forth for my weakness, but I got no relief from any medicine until I tried Milburn's Heart and Nerve Pills, and I can say that they helped me wonderfully. Sometimes my face and arms would swell and puff, but all these troubles speedily yielded to the restoring influences of Milburn's Heart and Nerve Pills, and I am now strong and well. I did not use them long until I regained the blessing of healthful, refreshing sleep and it will always be a pleasure to me to recommend them to others."

**BOOK AGENTS WANTED FOR**  
 the grandest and fastest-selling book ever published.

**Pulpit Echoes**

OR LIVING TRUTHS FOR HEAD AND HEART. Containing Mr. Moody's best Sermons, with 500 Thrilling Stories, Illustrations, Testimonies, etc., as told by D. L. Moody

Amos! With a complete history of his life by Rev. CHAS. F. GOSWELL, Pastor of Mr. Moody's Chicago Church for five years, and as introduced by Rev. LYMAN ABBOTT, D. D. Brand new, 600 pp., bound in cloth, \$1.00 more AGENTS WANTED—Men and Women. Send for terms to A. B. WORTHINGTON & CO., Hartford, Conn.

110 for 10 cents

This book contains one hundred and ten of the best humorous recitations, embracing the Negro, Yankee, Irish, and Dutch dialects, both in prose and verse, as well as humorous compositions of every kind and character. Send postpaid for 10c. Johnston & McFarlane, 77 Yonge St., Toronto.

**Corticelli Skirt Protector** is all wool and the wool is selected for its elasticity, fineness and softness. It has a porous, elastic weave. It will not chafe the finest shoes. It is better than any other Skirt Protector because there is no cotton in it.

Any "binding" with cotton in it will skrink and pucker the skirt. When the pile wears off it will wear the gloss off your shoes. Corticelli Protector will outwear the skirt. Sewed on flat, not turned over—The genuine is labelled

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If you cannot afford to spare a little of your income now to pay the premium on a life insurance policy, how do you suppose your wife is going to spare ALL your income when you are gone? This is the common sense way to look at life insurance. The **CONFEDERATION LIFE, of Toronto,** has the best there is in life insurance. It will secure your income to your wife after you are gone. You had better look into this! Remember the CONFEDERATION LIFE reminded you.

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

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The Farm.

Nights on the Farm.

BY EDGAR L. VINCENT, MAINE, N. Y.

In summer the day lasts so long that there is not a great deal of time left after the chores are done that can be really called evening; still, by planning to have the work out of the way about sundown, there will yet remain an hour or two which may be enjoyed before bedtime. What the word enjoyed may mean depends largely upon the turn of mind of the father and mother, and the young folks will watch them pretty closely for the cue to their own action. If the father slips off to the village, the boys will be quite apt to do the same. If the mother is so tired out with the labors of the day that she goes to sleep in her chair about as soon as she has a chance to sit down, the girls will probably go to their own rooms or stroll away to some neighbor's, and the evening go for little. But if, on the other hand, the lamp is lighted in the sitting room, and the father and mother draw up around it with the daily paper or some good weekly to see what has taken place in the world while the farm has been engaging the attention of all hands, the boys and girls will quite likely be there, too. As he reads, there is talk, in which all take part, about the events recorded. The old history or geography is brought out, and all become for the time students in the very best sense of the word. By and by there is a song, with instrumental music, and the day closes quietly. May we not say that this is the ideal night on the farm in the country?

In winter there is more time to spend with books, papers, games and other helpful diversions. If the young folk are so disposed these long evenings may be turned to great advantage. I have in mind one lad who has fitted himself for the high school with the help of his mother, who happened to be an old teacher, by working at his studies in the evening. Every night the day's news would be first read and discussed. The boy or girl who wishes to be called thoroughly educated must be well up in current events. Then the books were brought out, and an hour or two of good, faithful study followed. Another boy I know of is just now working in just the same way to post up for the entrance examination at a State normal school in February. He is almost alone in this work, for his father is dead and he cannot have a great deal of assistance from his mother, who is an invalid. But he is doing excellent work all by himself, and I have no doubt he will pass a good examination.

A man who has held some good places in public life once told me that the best and most thorough school work he ever had was at home, sitting by the side of his mother as she worked at her loom late at evening. She had in young womanhood been a teacher. Her husband died in the war of the Rebellion, leaving her with six little ones to care for. By weaving she was able to maintain herself and the children, and to give them a fair education. But part of the year they were obliged to stay at home and work on the small farm. When this lad became older he had a great desire for knowledge. He read all the books of the neighborhood, and longed for more. By the dim light of a candle he would study while his mother toiled away at her loom, pausing now and then to help her boy with his books.

Painting in Winter.

Winter time is about right for painting the farm tools, the roofs and the buildings. The lifetime of farm machinery is greatly extended by occasional coats of paint. Paint, in cold weather, will thicken and work tough. Don't thin it with more oil or turpentine, but warm it near the stove as often as it becomes too thick to spread well. Paint applied in cold weather will wear a third longer than when put on in warm or hot weather. This has been tested on tin roofs.

Paint the tin or metal roof on a sunny day in winter, as then the paint will spread better.

Ten-cent water pails may be made as durable as costly cedar ware by paint applied to inside and out.

If you have a piece of old furniture that needs revarnishing, remove the old varnish clear down to the wood by coating the surface with common glue, melted to the constituency of varnish, and keeping the object in as warm a room as possible for several hours. The pulling power of glue, when drying, is sufficient to take the old varnish off clean to the wood. It will flake off, and you will only have to clear it away, sandpaper off a little, dust off clean, and revarnish. This is a little secret worth knowing.

The door and window screens have all been cleaned off and coated thinly with linseed oil, of course, before putting away for the winter? Screens will last for so many years, treated in this way.

Keep your paint brushes in water, where the water won't freeze, and keep the varnish brush in half raw linseed oil and half varnish, in a clean can, suspending the brush from a wire or string. Keep white lead covered with water, and zinc which covered with raw linseed oil. Keep the oil paints covered with oil or water. Keep putty covered with water. Keep varnish in a warm room.

Every farm should have a paint outfit of brushes, white lead, zinc white, linseed oil, turpentine, varnish, japan driers, putty, and some colors. It pays to keep things painted up. Big jobs, of course, requires the professional painter, but the little jobs can be done by any handy person—and almost everybody likes to dabble in paint.

Never prime or coat outside work with glue zinc, as damp weather will certainly cause the paint to loosen from the work, and there goes your paint.—(A. A. K., in Country Gentleman.)

Cross Questioned

M. B. Connick Relates His Experience with Bright's Disease and Dodd's Kidney Pills.

Suffered with that Dread Malady for Fifteen Years—Treated by Five Different Doctors—Literally Rescued from Death by Dodd's Kidney Pills.

MIDDLETON, P. E. I., Jan. 29.—Mr. M. B. Connick, the well-known blacksmith of this place, known all over the Island as the man whom Dodd's Kidney Pills saved from death as by a miracle, has often been interviewed regarding his case and is ever ready to supply the facts.

"I had been a victim to Kidney trouble for fifteen years before I took Dodd's Kidney Pills," said Mr. Connick in a recent conversation.

"Did you know it was Bright's Disease, Mr. Connick?"

"Not at first I didn't, but when I found it out I was startled, I can tell you. In those days, you know, Bright's Disease was incurable. I went to five different doctors. They could do no good. Finally my wife and I went together to one who told us right out there was no use taking my money. I could not be cured. I felt that it was all over."

"How did you come to take Dodd's Kidney Pills?"

"Well, one day a customer and I were talking of the death of a neighbor, and my customer said he was quite sure if he had taken Dodd's Kidney Pills he would have been cured. That set me thinking. For the last six years I had been forced to hire a man to do my work. Well, I began to take Dodd's Kidney Pills, and before I had finished the third box I was at work again. I can shoe a horse as well to-day as ever I could in my life."

"Do you mean to say that three boxes of Dodd's Kidney Pills cured you of Bright's Disease of fifteen years' standing?"

"Yes, sir, that's exactly what I mean. I was so stiff and sore I could not stoop to pick up anything—couldn't put on my shoes. If my wife was here she would tell more about Dodd's Kidney Pills than I can."

Mr. Connick is now fifty-eight years old and the picture of health and strength.

CONSUMPTION

One-Seventh of the World's Death Rate is Caused by a Disease that Can be Cured.



MODERN ANTISEPTIC METHODS

An Eminent Physician Tells How Consumption, the Curse of the World, Can Now Positively Be Cured, and Offers His Treatment Free to All.

We have a Message For All Sufferers.

One that is true—as true as that the sun shines—as that the rain falls to water the earth.

All his life Dr. Slocum has given to scientific pursuits; and this discovery which he has made comes as the result of years of incessant work and toil.

Thus it is we are now able to say to you that consumption can be cured.

The cry of the afflicted has not been sent up in vain.

There is hope for the hollow-chested, pale, weary consumptive.

This hope we hold up to you.

Dr. Slocum's researches have brought him face to face with the scientific fact of incalculable value to future generations—a fact that will if properly understood and acted upon, render consumption, before long, as rare amongst the civilized countries as the Black Plague.

Dr. Slocum's discovery embraces a complete system for the treatment of this dreadful disease, at present so little understood as to be called "incurable."

The system consists of three remedies which act simultaneously and supplement

each other's curative action.

The system, we call upon all to make a test of. We will send you on request a free, full course treatment, consisting of three preparations (all different).

This will enable you to see for yourself that consumption is curable.

It will prove that mankind can now grapple with the demon which has dragged so many millions to their graves.

The hand-maidens of consumption—weak lungs, pneumonia, bronchitis and similar diseases of the throat and lungs and also diseases of weakness, loss of flesh and so forth, which so often degenerate into consumption itself—are also positively cured by the Slocum system of treatment.

Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 179 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

Sufferers should take instant advantage of this generous proposition, and when writing for them always mention this paper.

Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto laboratories.

Advertisement for a pocket knife. Text: 'FREE We give this beautiful knife for selling only six copies of our Pictures at 10 cents each. These pictures are exact reproductions in twelve colors, of famous oil paintings. The knife is over three inches long closed, contains four blades, one a manicure file, all of best quality tempered steel. The handle is of mother of pearl, highly polished with burnished bolsters and brass lining throughout. We ask no money in advance. Write us enclosing this advertisement and we forward the Pictures, sell them, return the money, and as a reward this beautiful knife will be sent you immediately. ART SUPPLY CO., Box V, Toronto, Can. FREE'

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I have a beautiful Bible, Teacher's edition, with new illustrations, size 5x7, only \$1.50.

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T. H. HALL, Cor. King and Germain Sts. St. John, N. B.

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Has secured the high reputation held by

Woodill's German

And placed it in the forefront of Baking Powders.

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

Advertisement for a watch. Text: 'FREE! This beautiful Little Lady's Watch for selling 500 copies of our full-sized 18mm Doylee at 10 cents each. Plus boy's Watch for selling 2 doz. Latest and prettiest designs; sell at sight. No Money Required. Simply write and we send Doylees postpaid. Sell them, return money, and we mail your watch free. Unsold Doylees returnable. LINEN DOYLEE CO. BOX V TORONTO'

Advertisement for a violin. Text: '\$495 Out this out and send it to us with the name of your nearest express office and we will ship you a Violin with Outfit by express, subject to examination. Examine it at your express office, and if you find it exactly as we represent it and entirely satisfactory, pay the express agent our special price, \$4.00 and express charges. This is a finely finished, regular 80.00 Stradivarius model violin, richly colored, highly polished, powerful and sweet in tone. Complete with fine bow, extra set of strings and rosin. A genuine bargain at the price. Buy direct from us and save the dealer's profit. Johnston & McFarlane, Box V Toronto Ont.'



**Our Mothers, Wives  
and Daughters.**

Thousands of Them  
Suffer from  
Nervousness and  
General Debility.

**Paine's Celery Compound**

Strengthens and Tones  
the System.

It Purifies the Blood and Gives  
Perfect Digestion.

It Brightens the Eyes and  
Gives a Clear and Soft  
Complexion.

No medicine in the world has ever done such a work for weak, nervous, debilitated and suffering women as Paine's Celery Compound.

Women of all ages, owing to their delicate and sensitive organisms, expend more nerve energy than men. Their organs require vigorous nerves to insure healthy action. It is a fact worthy of special notice that suffering from acute nervousness is caused by weak and inflamed nerves.

For such troubles, Paine's Celery Compound is the true medicine for nourishing and strengthening the nerve fibres.

Weak and rundown women find in Paine's Celery Compound a wondrous strength giver and flesh builder. Sleepless and irritable women who use Paine's Celery Compound obtain true rest and sweet, refreshing sleep, the eye becomes lustrous and sparkling, and the complexion clear and bright. Every rundown and ailing woman should give Paine's Celery Compound an immediate trial; it never disappoints.

**The Crow  
of Croup.**

It strikes terror to a mother's heart to have her child wake up at night with a croupy cough.

Child can scarcely speak, can hardly breathe—seems to be choking.

There is no time for delay—apply hot poultices to the throat and upper part of the chest, and give Dr. Wood's Norway Pine Syrup—nothing like it for giving prompt relief—will save a child when nothing else will.

Mrs. Wm. Young, Frome, Ont., says: "One year ago our little boy had a severe attack of inflammation of the lungs and croup, which left a bad wheeze in his chest."

"We were advised to use Dr. Wood's Norway Pine Syrup, which we did, and it cured him completely."

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**News Summary**

The Dowager Empress of China has again appointed Li Hung Chang viceroy.

Geo. Hector Archibald has arrived at Modder River and assumed command of the Highlanders.

The bill providing for separate cars for whites and negroes on the railways in Virginia passed the State Senate Thursday without a dissenting voice.

The MESSENGER AND VISITOR desires to acknowledge the receipt of a handsome calendar for 1900 from the enterprising firm of Rhodes, Curry & Co., of Amherst, N. S.

The Living Age promises a paper on Robert Louis Stevenson's Letters, by Augustine Birrell, in its issue for Feb. 10. There could scarcely be a more delightful combination of author and subject.

Major Cartwright, son of Hon. Sir Richard Cartwright, has been appointed to the main staff in South Africa. His engineering education has been utilized in the construction of the railway and his work has been highly commended.

The interest the Queen takes in the fortunes of persons who go to the war is illustrated by the letter which Sir Henry Ponsonby sent to the family, at Bristol, of Capt. H. C. Standford, asking for a photograph of that officer who was killed at Mafeking for her Majesty's acceptance.

By-elections for the Dominion Parliament were held on Thursday last in Sherbrook and Lotbiniere, both in Quebec Province, and in Winnipeg. Both the Government and Opposition papers seem to find comfort in the results. The Conservatives elected their candidate in Sherbrook, but by a majority diminished by about 160 votes, as compared with the Conservative majority in the general election of 1896. In Lotbiniere two Liberals ran, and the member elect is not the candidate who was favored by the Premier. In Winnipeg, an Independent and a Labor candidate ran, and the former was elected.

The eight number of the Canadian History Readings, just issued, fully sustains the interest of the preceding numbers. In this issue Sir John Bourinot writes of the Siege of Louisburg. Dr. Hannay contributes an interesting sketch of Villebon and Fort Nashwaak, and Lieut-Col. E. Cruikshank writes of the Early Postal Service in British North America. There are also articles by Prof. W. F. Ganong and Rev. W. O. Raymond, the former on the New England Movement to Nova Scotia and the latter on General Campbell's Muster. The number concludes with a description of the Acadian Land in Louisiana. Published by Mr. G. U. Hay, St. John, N. B.

The second instalment of Canada's second contingent left Halifax for Cape Town by the 'Pomeranian' on Saturday. The weather was fine but cold. A Halifax despatch says: The men presented a fine appearance as they lined up for inspection and to listen to the address by Governor Daly. Thousands were present and cheered the heroes over and over again. During their stay in Halifax they have become very popular and made hosts of friends. Their neat khaki uniforms set off their splendid physique, and the general decision was that they were the finest corps ever seen here. The speeches were all of an inspiring nature and had marked effect upon the men, who, although anxious to go to the front, were loathe to leave their homes. After inspection the men were marched about the city and immense crowds, including many strangers, gave them a great send-off.

Walter Baker & Co. Ltd., of Dorchester, Mass. are now said to be the largest manufacturers of cocoa and chocolate in the world. They recently received the highest award on all of their manufactures entered at the recent Export Exposition in Philadelphia. They have carried off honors at all the great international and local exhibitions held during the last fifty years. Their name and trade-mark on a package of cocoa or chocolate are a sufficient guarantee of its purity and high quality.

His Highness Francis Paul Charles Louis Alexander, Duke of Teck, who in 1866 married Princess Mary Adelaide, daughter of Prince Adolphus Frederick, Duke of Cambridge, seventh son of King George III, is dead, aged 62. H. R. H. the Duke of York and his eldest daughter, Victoria Mary, were married July 6, 1893.—Richard D. Blackmore, the novelist, died on Sunday at Toddington. He was born at Longworth, Berks, in 1825. He was the author of many novels, the chief of which, Lorna Doone, published in 1869, gave him a world-wide fame.

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THE CHRISTIAN VOL.

Vol. XVI

Opening of the Imperial Parliament... tenth Parliament... large attendance... The speech by the Lord High... with a reference... the devotion and... have responded... of the soldiers... short of the no... tory." While... so many brave... the eagerness a... the Queen's su... have come forw... of their imperia... fidence that t... renewed "until... the maintenance... its supremacy... clusion." The... war in South... other powers a... to the treaty c... in reference... prominent plac... to a bill to giv... adopted by th... watched with... proceeds, "the... colonies in self... fident that the... of Australia w... colonies immed... at large." M... courage and s... forces engaged... offers of assist... other colonies v... have received fr... of India numer... the resources of... vices in South... to myself and... empire have aff... is reference to... Central India, f... have been take... rulers of the na... a call for large... of the present... naval and coast... the responsibility... expenditure of

Since the op... Sir Henry Cam... in the ranks of... of their criticis... some of their ce... at least doubtfu... discredit the a... nation. An am... in the House of... to the speech fr... the want of fo... Her Majesty's a... duct of African... paration for the... the British peop... made into... policy when the... at present they... brought to a s... resolutions that... enemies of the n... there is at least... hat it is able