

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LVI.

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, MAY 8, 1898.

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In another column will be found the circular sent to the Baptist churches in New Brunswick, calling a meeting at Brussels street church, St. John, on May 31st, for a consideration of all the issues involved in the proposal for a separate Convention. It is, we think, very desirable that all the churches shall respond to this request and, whether favoring a separate Convention or not, send delegates to the meeting. Our attention has been called to the fact that the meeting, as now appointed, will occur at the same time with the anniversary exercises at Wolfville. This is much to be regretted, as no doubt quite a number who ought to be at the meeting will wish also to attend the anniversary. According to the MESSENGER AND VISITOR'S report of the Brussels street meeting of November 8th (see MESSENGER AND VISITOR November 9)—and that report is in accordance with our understanding of the resolution passed—the approaching meeting in St. John was called for the fourth Wednesday in May, which will be May 24th. We would suggest whether, under the circumstances, it would not be better to hold the meeting on the 24th, or if that is not now practicable, postpone it until June 7.

The frequent lynchings that occur in the Southern States are a standing and conspicuous disgrace to the people of the South. If it were always certain that the guilty party suffers, and suffers no more than a just punishment for his evil doing, it would still be a disgrace to any civilized country that so little confidence should be placed in the processes of law. But it is to be feared that, in not a few of the numerous lynchings, it is not the guilty party that suffers. The order of events is often this: A white woman is criminally assaulted by a negro. Some negro is suspected, seized by a mob, taken before the woman and identified by her as her assailant, and forthwith, in spite frequently of his protestations of innocence, the miserable victim is led forth to be riddled with bullets or hung to the nearest tree. The other day in Kansas, a mob was only restrained from lynching a negro charged with such a crime, after a fight with law-abiding citizens, and on examination it was shown that, though the woman assailed positively identified the negro as her assailant, he was really seven miles away from the scene of the crime at the time when it was committed.

The news of the death of Dr. O. S. Stearns, so long connected with Newton Theological Seminary as professor in the department of Old Testament interpretation, will have aroused in the minds of many of our ministers to whom he was personally known, feelings of regret and kindly memories. Dr. Stearns was a man of slight physique and a highly sensitive nervous organization. He had a kindly and sympathetic spirit, his spiritual and intellectual forces were large and his moral perceptions keen and strong. Twenty-one years of his life were spent in the active ministry, and both as preacher and pastor he was highly and justly valued. His connection with the seminary, as professor, began in 1868 and continued until 1892, when he resigned. To his work in the seminary he brought intellectual ability of a high order, and a studious and industrious habit of mind. Without taking rank as a great teacher, Dr. Stearns did good service for Newton and its students, and many will hold his name and his work in affectionate remembrance. His last illness was brief, and his death occurred on the 20th of April. He was in his 76th year, having spent nearly half a century in active work as pastor and as teacher.

To any of our readers who are thinking of attending the May meetings of the Baptists of the Northern States, to be held in Denver, May 22-29, it may be of interest to know that arrangements have been made for a "Baptist train" to leave Boston, Monday, May 15. Passengers going by this train will spend several hours at Niagara Falls on Tuesday, arrive in Chicago on Wednesday and remain there until the following Monday, spend a part of Tuesday in Omaha and reach Denver Wednesday morning, May 24. Returning, the train will leave Denver Wednesday, May 31, arrive in Chicago Thursday evening and in Boston Saturday morning, June 5. The trip will cover twenty days and will cost \$127.50, which includes a round trip ticket from Boston to Denver and return to Boston, pullman car service both ways (one-half section or one full berth), 18 or 20 meals en route, five and a half days' hotel rent in Chicago, seven days' board at the Windsor Hotel in Denver, one day's trip to Georgetown, which takes in the famous "Loup"—some of the finest

scenery in Colorado, all of which embraces nearly three weeks of most delightful comradeship with New England Baptists. Those who desire further information may address W. N. Harrison, or Dr. D. O. Cheney, 110 Boylston St., Boston, Mass.

The large amount of space required for the discussion of the Convention question has made it necessary to hold over to another issue some articles in reference to other matters. We are also obliged to hold over to next issue some articles in reference to the proposed Convention.

In editorial articles in this and the two preceding issues, we have sought to present in a brief but intelligible form such information as should enable our readers to form a good idea of the several different plans on which the Baptists of this continent are organized for denominational work. We modestly hope that these articles may be considered worthy of a careful reading and that in the way of furnishing insights they may not be without value to the right apprehension of the practical question now before our denomination.

Grande Ligne Mission.

FELLER INSTITUTE.

The school this winter has been unusually interesting, the scholars more mature and studious, and the results of the school highly satisfactory to the teachers. Ten scholars were recently baptized and quite a number others converted. We regret that our beloved principal, Mr. Masse, finds himself unable to sleep through overwork and anxiety, and is obliged to take a rest, which we hope will be efficacious to his entire recovery before the recommencement in October.

MONTREAL.

Pastor Therrien is much encouraged in his work; several enquirers, more than the usual attendance of Catholics at his services, and some conversions. To say that this is a large and difficult field only half states the position—for half a dozen missionaries to try and reach 200,000 Catholics seems like trying to empty the sea with a tea-cup.

MASKINONGE.

The missionary is much encouraged on account of the acceptance of the gospel by some of the women, who not only refused to join their husbands last year, but were bitterly opposed to their joining the Baptist church. This has come about in a peculiar way, quite contrary to the general attitude of Catholics. A few months ago a child was born in one of the homes, and when the priest desired to have it taken to the church for baptism according to Catholic formula, the mother quietly told him that she more than half believed that her husband was right, and positively declined to have the child taken to the church without her husband's consent. The result was, that the mother came to put her trust in her husband's Saviour. Mr. Bullock held a service in the church, when the child's name was registered according to the laws of this province, which quite impressed the people, and led some of them to say that they believed this was just as good as sprinkling the baby in their own church. Latterly another mother has been led to take the same attitude in regard to her child, while the grandmother and grandfather have been so impressed by her attitude and words, that they refused to attend the Catholic Easter service, and will all doubtless be baptized together this spring. An attempt is being made to force the Protestants to pay their proportion of the cost of the Catholic church and buildings. The hearing of the case comes up at Three Rivers this week. Justice may not be obtained there, and if so the case will be carried in appeal to England.

Mr. Bullock is required to leave his house on the 1st May; there is no other place in the village, so he is feeling greatly perplexed. Money is not coming in to any extent for his house and church. We sometimes feel discouraged and hardly know which way to turn. The difficulty of getting contractors added to the opposition we have in the place, will make it more costly to build than we had expected.

We are much disappointed at the amounts received from the Maritime Provinces. The four per cent. through Mr. Cohoon for the six months has amounted to \$87.70, and from New Brunswick, through Mr. Manning, to \$78.35. We have received \$100 from the church in Moncton, and \$51.37 from Sunday-schools and other churches and individuals. Really, brethren, has the time not arrived that you will open the way for us to make a direct appeal to each church to make a contribution for this work? Prayers and desecration, what do you say? We need money for missionaries and general expenses; we need special contributions for this church at Maskinonge. Will you help us?

A. A. TYER.

Home Missions in New Brunswick.

"Great numbers of our people say: 'Let us have the management of our home missions in this province and we will give to the support of the work.'" "But home mission work is a very different thing. To interest our people in this kind of work it must have local supervision and control."

"These young men work these fields, and for a few months take off more money than the field can afford for a year, and the result is that the rest of the time the churches are pastorless, the cause run down, and our churches are dying out."

These sentences are taken from correspondence that has appeared in MESSENGER AND VISITOR in reference to a separate Convention for New Brunswick.

These statements appear to indicate that the opinion exists, in certain quarters, that the home mission work in New Brunswick is suffering in consequence of being managed by the Board of the Convention located in Nova Scotia, and that the churches do not give for its support as they would if it were managed by the Board located in New Brunswick.

Does a comparison of the work as managed by the Board of the New Brunswick Baptist Home Mission Society, with the work as managed by the Convention Board, warrant such an opinion? Let us see. It should be noticed that the comparison is not for one or two years, which could have but little value, but for nine years. The year 1870-71 is omitted because things were then in a transition state.

EXPENDITURE FOR HOME MISSION WORK IN NEW BRUNSWICK

as reported by the New Brunswick Home Mission Society:	
1870-71.....	\$1,324 16
1871-72.....	898 77
1872-73.....	730 00
1873-74.....	539 81
1874-75.....	972 74
1875-76.....	482 41
1876-77.....	617 76
1877-78.....	789 00
1878-79.....	597 00

\$6,941.74

Referring to the above table we would notice: 1st, That during most of the year 1870-71, Rev. E. C. Cadey was agent for the Board, and is said to have "been of incalculable service in raising funds and otherwise advancing the interests of the great objects embraced in the mission society." Of the expenditure for that year, \$541 on account of his salary. 2nd, That for ten months of 1874-75, Rev. T. Todd was at work as "general missionary agent" of the Board. 3rd, The expenditure reported by the York Co. Board, has been included in the figures. 4th, That of the amount expended in 1877-78, \$250 came from the Estabrooks Fund, and of the amount expended in 1878-79, \$350 came from the same source.

EXPENDITURE FOR HOME MISSION WORK IN NEW BRUNSWICK

as reported by the Convention Board of Home Missions:	
1880-81.....	\$1,329 72
1881-82.....	1,654 05
1882-83.....	1,097 88
1883-84.....	1,169 48
1884-85.....	1,855 08
1885-86.....	2,156 85
1886-87.....	3,093 35
1887-88.....	2,053 94
1888-89.....	1,576 55

\$14,586.80

Let it be remembered that this sum is for work actually done in New Brunswick, and does not include one cent of the working expenses of the Board. Neither is there anything for time spent by General Missionaries Wallace and McGregor, though they rendered valuable service to the work in New Brunswick in the period under review.

Here then we see that during the nine years preceding the transfer of the home mission work in New Brunswick to the Convention Board the expenditure was \$6,941.74, while during the nine years following the transfer it amounted to upwards of \$14,586.80, an average of \$771.90 per year under the old arrangement and \$1,620.75 under the new. Does that look as if the home mission work in New Brunswick had suffered by being placed along with the home mission work in Nova Scotia and P. E. I. under the management of the Convention Board?

FIELDS OCCUPIED AND RESULTS OF LABOR.

But what of the number of fields occupied and results of labor, how do they compare? From the reports of the secretary of the New Brunswick Board for eight years of the first period (the last report was not printed) we find that the highest number of fields cared for in one year was 13, the average number per year a little over nine. The number baptised during these eight years, so far as I can gather from the reports, was 374, and the number of churches organ-

ized as the outcome of the mission labor, two Baptist and one Free Baptist.

During the eight years of the second period, i. e. under the Convention Board, the greatest number of fields cared for in one year was 23, the average per year 18. The number baptised during the eight years 893, and the number of churches organized, 9; two of which, Fairville and Campbellton, are now self-sustaining and important fields.

THE LAST THREE YEARS.

But what of the years since 1888-89, has the same rate of expenditure and results been maintained?

During these three years \$6,663.91 have been expended for work done in New Brunswick. Of this amount \$1,964.24 came from the Bradshaw trusts and \$4,704.66 from the regular income, or an annual expenditure from regular income of \$1,568.22. During these three years 550 have been baptised by our missionaries in New Brunswick and four churches organized, one of which has four preaching stations, making a new mission field.

For the present year the Board is assisting 24 fields, besides one general missionary giving the whole of his time and another a part of his time to the work.

From this examination and comparison, it is manifest that if the home mission work in New Brunswick is suffering under the management of the Convention Board, it suffered more under the Board located in New Brunswick. When we say this, we mean no reflection on the brethren who managed the work. As their secretary states it, "Two great wants pressed upon them continually: want of men and want of means." In the face of these they strove manfully to do their best for the cause committed to them.

ABOUT THE GIVING.

It is intimated that the churches in New Brunswick do not give to home missions as they would if the management was in New Brunswick.

Now it has been shown that the receipts for home missions in New Brunswick for the nine years from 1870-71 was \$6,941.74, of which amount \$600 was from the Estabrooks fund, leaving \$3,341.74, or \$704.66 per year from the churches. During the thirteen years that the work has been in charge of the Convention Board the average annual income from regular sources in New Brunswick has been \$1,888.21. Hence it will be seen that there has been about the same rate of advance along this line as there has been along other lines of the work.

I may add as an encouragement to the churches in New Brunswick to give to home mission work, that all that they give, all the income from the Bradshaw Fund and about \$450 yearly besides, is being spent in the interest of the work in New Brunswick.

Separation.

Do we want a separate Convention for New Brunswick? A thousand times, No. I have taken special pains to make some enquiries into this matter; and the universal verdict is, "What a pity that such a thing is even whispered." It can be successfully maintained that the agitation for separation is confined to the ministry, so far as this northern part of New Brunswick is concerned.

I make this statement only after careful enquiry. I know of but one layman north of Fredericton who is favorable to separation. In all this region of country I know of but two pastors who sympathize with secession. If, as one of our heavy men intimates, the pulse of the people beats in favor of separation, I cannot ascertain who, in this part of the land, are in that condition. To talk and argue with a man at length before getting his signature to a paper pledging himself in favor of this unfortunate movement, and then state that his pulse beats in favor of disunion, is, to say the least, a strange proceeding.

Our Baptist people as far as are not in favor of separation. If our ministers at the quarterly meetings and associational gatherings would cease decrying the management of our enterprises, and preach the gospel of hopefulness and loyalty there would be no trouble. To accept the statement of some man that he does not give because he has no faith in the management of our denominational affairs, is simply attaching a lot of importance to a lame excuse for practicing meanness.

Baptist brethren and sisters, remember the few ministers engaged in agitating this question are alone as yet in their demands for separation. Arise and enquire: "Do we, as a laity, want so radical and dangerous a change as over-rule in this important matter." B. H. THOMAS.

Foreign Mission News and Notes.

Rev. George Churchill, who has been assisting Bro. Higgins in the work of building at Kimsdy, writes an encouraging item concerning work on his own Bobhill field. In a letter dated March 18th, Bro. Churchill writes:

"After Sunday-school in the morning we had a church meeting and examined a man and received him for baptism. This man is a Mala—poor, but I hope the root of the matter is in him. He has been hearing for several years. He lives in one of the villages where some of the Rajah men live who profess to believe. They all give this man the name and character of being honest and sincere, and he has been talking to many of the people in his own and other villages about the new way. He is too old to do much for him in the way of an education. The report that he brings from his own and other villages is somewhat encouraging. He says several are meeting together to study the Bible and pray, and two men intend to be baptized when a good opportunity offers. Bassavana has just returned from a tour among these villages. One of the Rajah men says he is truly believing, but cannot be baptized on account of the opposition of his family. And so there are lights and shadows in life abroad as well as at home."

It may not be known that Mrs. Barras has been and is very seriously ill, and is at present at Ootacamund, having been ordered there by the Madras physician whom they had consulted. This place is a health resort for disabled missionaries. The climate is delightfully cool, and it is most earnestly hoped that Mrs. Barras may regain her old-time strength and energy. This is a sore trial to our missionaries. They were just about to take possession of their new station at Palconda, where they hoped to spend many happy, useful years in loving toil for the Master. Will not our brethren and sisters unite with the Board in earnest prayers for the health of this dear sister?

Bro. Sanford, in a postal card just to hand, says that he is able to report himself improving for about a week, and has good reason to hope that this is of a permanent nature. Our brother has had a very trying winter. In his weakened physical condition the cold, backward spring has been very much against him. Let us all pray that the God who has so graciously preserved the lives of our missionary band may preserve the ranks unbroken if it can be His will. Meanwhile let us not forget to pray that the way may be opened up for advanced work.

J. W. MANNING,
Sec.-Treas. F. M. B.

A Reply.

The following resolution was passed by the Foreign Mission Board at its last session in reply to the appeal of the Canadian Baptist Missionary conference held in Ootacamund in January:

Whereas: This Board, while deeply sympathizing with our missionaries on the field in view of the great needs of vast multitudes as yet not reached by gospel teachers, and while we are anxious that our staff of workers on the foreign field be largely reinforced, we are at the same time painfully conscious that, owing to our present financial condition, it is impossible for this Board under the circumstances to hold out any hope of further reinforcements of our present staff in the very near future unless we are placed in funds.

Will the members of our churches and all who are interested in this work of giving the gospel to those who have it not take to heart the closing sentence of the resolution? If the secretary-treasurer of the Foreign Mission Board might offer a suggestion, it is that the great need is not so much a question of money as of spirit. If we want the Teltags to have the gospel we can give it to them.

J. W. MANNING.

Not a "Socialist."

In a recent issue of the MESSENGER AND VISITOR among the Denominational News appeared what seemed to be a report of the Belfast church, together with mention of a social held in the church, January 4, the proceeds of which realized \$106. Now the point I object to is the sum realized as the proceeds of the social. There are in the Belfast church a few faithful and fearless followers of Jesus Christ, who look upon a church entertainment of whatsoever name, as an abominable thing, who would scorn to have themselves entangled with those "ecclesiastical theatrical performances," but who have contributed voluntarily towards paying for the "organ," so that the sum realized as the proceeds of the social must be considerably less than \$105.

Belfast, April 26.

—That cure of Geo. W. Turner, of Galway, N. Y., of scrofula, by Hood's Sarsaparilla, was one of the most remarkable on record.

W. B. M. U.

more for the year.
"As the Father has sent Me, even so I send you."—John 9: 21.

"God Wants the Boys."

A very large majority of the young who are to-day under missionary influence and training, are young women and girls. It is not an unusual thing to find a missionary society composed of young ladies; it is an unusual thing to find such a society composed of young men. Our bands are conducted mainly by the girls; the perplexed ladies asking again and again: "How can we secure the attendance and interest of the boys?" Before this desired end can be reached, we who are mothers must do more than we are doing to awaken a missionary interest in the hearts of the boys. The girls need much of our time and thought and prayer; the boys need more. A feeling of pity is more easily awakened in the heart of a girl than in the heart of a boy. It is easier to lead a girl to a life of religious devotion than it is to lead a boy to such a life. A girl and a boy will sing:

"Stand up! stand up for Jesus!
Ye soldiers of the cross,"

and the girl weep, remembering the story of Calvary, but the boy?—a few minutes later this young soldier will probably be seen striding up and down the room with a wooden sword in his hand challenging his brother to a contest. Do not undervalue his energy and heroic spirit, but pray the Lord to sanctify these and to lead the boys to feel that of all the heroes in the world the missionary hero is the noblest.

The girls are such company! They sit beside us and chatter away and just love to talk about missionaries and all such things. The boys would just love to talk about all such things if they were influenced to be interested in them. Certainly they do not want to be called from that game of ball that is infusing new life through their winter-worn frames; but boys, as well as girls, have their quiet moments. If they drop before the fire, on the sofa or at the window, and are really quiet, we probably think they have played too hard and suggest that they go to bed. But if we unlock the little hearts and look in we find that the restlessness has been suppressed by a burden of thought. In such a moment a "wild boy" once said, half aloud, "I wish I had died when I was a baby, then I wouldn't ever have done anything bad." There are times when even the boys "hunger and thirst after righteousness." At such times let us remember the quiet prayer with and for them when none but God is near. Let us draw them close to us and tell them that the power of Jesus is able to keep them, and tell them that God wants them—that He wants them for His work in the earth. Let us tell them of the lives of missionaries, who were once just such boys as they, and they will be led to a desire to emulate the character and work of these noble men. What boy's heart will not leap for joy as he hears how the long-imprisoned Judson pushed from the shore the little boat in which sat his wife and only child, while over the waters rang his words, "Free! free!" Let a boy become familiar with the record of Paul's trials and dangers and he will read and re-read the story as eagerly as he will read Robinson Crusoe.

Alexander McKay, of Uganda, received his first missionary desire during Sunday evening visits with his mother. Story after story of missionary zeal and devotion was rehearsed, the Holy Spirit gave His blessing and the young heart was won for Africa. Those who know the life of Missionary Paton—through whom God has done wonderful things for the New Hebrides—know that his missionary zeal is largely the outcome of parental influence. He tells us that it is impossible for him to estimate the value of his father's prayers and exhortations as an incentive to his work for the Master; and when his youth was buried in the grave of his mother his manhood became marvellously enriched by the influence of her life. And how many servants of God bear the same testimony. "It was my mother who first imparted to me the desire to consecrate my powers to God, and it was she who, in later years, confirmed the desire." Let us beware lest, under the pressure of many outside duties, we fall in our duty to the boys and are content to clothe and feed them, teach them the golden text and hear them say their prayers. If we are faithful to them the vacancies in our missionary ranks will be filled, and God will have the boys.

IDA BAKER.

—W. A. Robertson, of Lynn, Mass., has written to say that a bottle of Hawker's Tolu cured him of a severe cold, and that he gave it to a number of friends with a like good effect.

A SEPARATE CONVENTION

The Rev. Mr. Hughes says that he firmly and honestly believes that the time has come when there should be a division of the Maritime Convention, and for several weighty reasons. The first of these is, he says, "because it has become too large and unwieldy," and in support of this statement he says, "Few of our churches care to have it, for none of them can of themselves entertain it."

He tells us that "common sense says, have a Convention in each province." Common sense is a high authority. It is not only common sense, but it is also common sense. It is possible that Mr. Hughes has mistaken his informant. Might it not have been rather Mr. Hughes' own sense of the matter? I am not sure that it should be an apparent contradiction on this point.

Mr. Hughes has said a good deal about what were the principal reasons and influences that led to this branch of the Convention, because he is particularly anxious to show that it is not an occasional inconvenience, and possibly a hardship. But these like angels' visits, and like the visits of the Convention itself, are few and far between.

More than once Mr. Hughes refers to the fact that neither the Baptists of New Brunswick nor the Baptists of the Maritime provinces have any seminary except that at Wolfville. There is the seminary at St. Martins, which has a share in the sympathy, the support and the patronage of the Baptists of the Maritime provinces, to a certain extent, under their control and management, and I hope the time may soon come when this institution, like those in Wolfville, will belong to the Convention and bear the same relationship to Acadia College as the other institutions there.

Mr. Hughes leads us to the most important point in the consideration of the subject when he says, "I see no reason why a Convention in this province and one in Nova Scotia cannot work together in the management and support of Acadia College and foreign missions," and adds in any form, "What I must take the liberty to insist, as to the details of heart and head if we could not settle upon these."

Mr. Hughes as an earnest Christian man, and however much I may respect his sincerity in what he says, he "firmly and honestly" believes; I put but little faith in his diagnosis of this subject, or in the conclusion to which it has driven him. He thinks he sees symptoms of disease and decay, and prescribes amputation. This is the last resort of a hopeless case. If there are differences let us try to heal them. I hate the knife. I prefer the bandage. Let us try the more gentle means.

Mr. Hughes thinks that a "nom de plume" indicates a lack of courage, and that brethren should append their own names to their ebullitions. I take the liberty of appending my name, which I once read somewhere—it is this: "United we stand, divided we fall."

Christ the Door: Come In! BY REV. THEODORE L. CUYLER. During the snowstorm of the other evening I passed a scantily dressed man leading along a poor child with a basket of broken food on her arm. They were walking slowly and sadly through the brown-stone houses, within which were glowing fires and plenty to eat and to drink. But they were out in the cold.

As I looked at the forlorn pair trudging through the snow, I said to myself, There is an illustration of scores of unconverted souls in all our congregations. They are not happy, and their souls are starved. They are in the cold. But close beside them is a blessed refuge of pardon and peace, warmed by Divine love; all that they have to do is to enter through the door, Jesus Christ proclaims, "I am the Door." And out into the cheerful atmosphere through which sinners by multitudes are trooping, sounds the sweet invitation, "Come unto Me all ye that are weary and laden and I will give you rest. Surely if I come in through the door, you will have peace and gladness."

Do you honestly want to be a better man or woman and to live a life worthy of an immortal creature? Then try the door. You cannot reach the Christian life by any other way than heaven. Do that which is the door, and you will climb up some other way. It will never gain admission to God's favor or God's service. How strangely people act in regard to their spiritual welfare! How strangely you have been acting! It is as absurd as if you had been invited to dine with a hospitable friend, and were to try the windows, or to climb the garden wall, or even endeavor to burrow under it. The invitation is to the front door, which is open to all who use the knocker. I know of scores who aim to scale the walls of God's enclosures with the ladder of their own morality. It was good as far as it went, but it was too short for the wall. Others reach the front door, and then, when they find it is not the door, they refuse Christ's terms and are trying the "some other ways" with which Satan beguiles them.

My friend, there is no time to be lost. The strings there you hang in are very chilling. If you do not renounce your own abilities so that you shall cease to feel at all. You may freeze to death outside. Or you may grieve the Holy Spirit who is now striving and pleading with you to come in. Some who trifle with God's love and wait until the "Master has risen up and shut the door," may desire to enter, but alas, it is too late! The door is shut! These pathetic lines of Tennyson describe most faithfully that may yet be the doom of your own procrastination!

—The man who called sarsaparilla a fraud, had good reason; for he got hold of a worthless mixture of "reduced rates." He changed his opinion, however, when he began to take Ayer's Sarsaparilla. It pays to be careful when buying medicines. Hackmore cures colds and coughs.

SIGHTS AND SOUNDS IN INDIA. For Boys and Girls in Canada.

Dear Girls and Boys,—We had gone past a dozen mango orchards, frightened a dozen doves, wound around the banks of two or three tanks, and had come upon a village. The first part that we entered was inhabited by the people who are supposed to be the nearest to heaven, that is the highest caste. Then we went to another part of the village where live the people who are supposed to be the nearest to hell, that is the lowest caste, or rather the outcasts. A Brahman would not let one of them touch him for the world.

As we entered this part, with our white umbrellas up, we caused a great commotion. A number of women were sitting on the ground, with odd combs in their hands, arranging their hair. At sound of our footsteps they flew into their houses like a flock of frightened partridges. Then a buffalo cow, in the front yard, hearing the noise of the women and beholding our approach, sniffed the breeze, tossed her tail, and started for another town. But a long, crooked, heavy pole was tied to her neck; yet this only increased her frenzy. The pole, which was from the bed and swung across the yard as if it were a mere stick of cordwood. It was going to sweep off a little boy, but I called out to him to run, and the little fellow's bare feet scarcely touched the ground before he was bounding off to save his heels, for the end of the pole scraped past so close that he thought he was gone. But he was safe, and the cow dashed off with all her load and abandoned her village.

At the same time a small white cow was tied to the front door post. Seeing bedlam had broken loose she bolted the length of her halter into the house. But not finding sufficient refuge there, she backed out again like a shot, and threw her whole weight upon the rope, endeavoring to break away. But as neither post nor tether would give—with eyes glaring, tongue protruding, half choked, she rushed into the house, and, finding no refuge there, dashed out again. Some women ventured near to untie her and let her go; but that only scared the maddened creature more, as if she thought the dreaded monster were now about to dash her head against the wall.

Every true prayer has its background and its foreground. The foreground of prayer is the intense, immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have; the background to prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. What a picture is the perfect prayer of the soul! In the foreground, in front burns the strong desire to escape death and to live; but behind there stands, calm and strong, the craving of the whole life for the doing of the will of God. In front the man is earnestly praying, "His helpings!" He feels the mountains and creteth the winds and declareth unto man his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. In front he is praying, "His helpings!" He feels the mountains and creteth the winds and declareth unto man his thought, that maketh the morning darkness, and treadeth upon the high places of the earth.

From a distance the wild waste which we are crossing looks a blueberry barren, but it is only a patch of arid upland, clothed with stubby thorn bushes and sweet thyme. The birds fly up from their covert, beating their swift wings like the pulsation of frightened hearts. High on the tuft of yonder palm sits another. The soft moon which we heard and thought was half a mile away, is not far from our feet so near. Its sky-blue breast looks as pure as the firmament. Its form is as neat as a dew-drop. This is the bird of love. But can we believe our eyes? There is a dove chasing a crow, pecking at its back like a woodpecker. It is very small, about half as large as a pigeon; but the crow is trying to get away and the dove is pursuing. Now they swoop to the ground, now up through the trees, the dove persistently following with its beak open, as if stung with astonishment. What! A dove angry? This bird of love turned to a hawk! But Appalaamy says, "The crow has been robbing the dove's nest." "What right has the crow to rob the nest?" says the dove. "The dove is angry with the crow because she loves her young. The more she loves her young the angrier will she be at the crow for devouring them. How hideous and heinous the crow looks now! We feel as if we could join in the chase and help beat the dove to the earth. To think of robbing the nest of a dove and rousing vengeance in the heart of a bird that is held the very embodiment of love, upon whom God's Spirit came in the form of a dove. How astounding are we when we see His dove-like Spirit aroused, and anger flash upon the Pharisees from His gentle face!" But their hard hearts and the poor man's withered hand explain. Those blind, heartless bigots would hinder the healing of this man's hand. They are robbing the nest of the dove. Jesus was angry at them because He loved this afflicted man.

One day in the great snow-white temple at Jerusalem, a crowd of very religious (?) men was clustered about this man of love. But He burst forth upon them, "Ye would say, ye Pharisees, hypocrites! Ye serpents! ye generation of vipers! How can ye escape the damnation of hell? This is the man who is meek and lowly in heart! But they were robbing the nest of the dove. They were trying to cure the people whom Jesus came to save. They were binding "heavy burdens and grievous to be borne," and laying "them on men's shoulders"; they had "taken

THE TWO ELEMENTS IN PRAYER.

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the key of knowledge"; they had "shut up the kingdom of heaven against men"; they were devouring "widows' houses"; they would "compass sea and land" to make one convert and then make him "two-fold more the child of hell" than themselves. No doubt there were other and deeper reasons for our Saviour's wrath. His hatred of sin and His love of truth. But one great reason why Jesus was so angry with the Pharisees was that He loved the people whom He came to save and whom they were trying to destroy. Even while He was angry with them, His great heart loved them and He called out to them, "O Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It is amazing to find in so many places that the anger of Jesus is born of His love; that His burning indignation is the lightning from the great clouds of grace that fill a heart as big as the sky; that the "wrath of the Lamb" is like the anger of the dove. How wicked must be the heart of that man who hears the words of the meek and lowly Jesus! How shameful and awful will it be for those who shall hide themselves in the dens and in the rocks of the mountains, and cry to the mountains and rocks, "Fall on us and hide us from the wrath of the Lamb!" You will not wonder if after these thoughts I tripped over the fields with a brighter and braver heart, more anxious to please our Master and fearing His wrath with a new dread. It gave me fresh and bold courage to listen on to a squall village to deliver the glad message from Him on whom, from the opening heavens, the Spirit came in the form of a dove, and whose love was so great that for us He shed His blood.

Altogether on this tour we have visited thirty-seven villages. To some distant ones we rode in an ox-cart. Thus we would wander in all directions, never far from the mountains, palm groves and mango orchards, and seldom out of sound of the squeaking and creaking of the well sweep, or the cooing and moaning of the dove. Yours cordially, Bimalpatam, India, March 4th.

Let your faith get a strong hold of God. In the little ports that face the Atlantic storms I have seen the coasting vessels put out huge cables making fast the ship at stem and stern, and called about the posts that held to the solid rock, and the captain has looked up at the storm with a kind of indifference, tightening his lips and nodding his head. "That will hold," quoth he, "my heart, when the storm comes get out faith's big cable and wrap it round the faithfulness of the Almighty—that will hold." They of olden times cast out four anchors and wished for a day. Faith's four anchors have a grand anchorage—the love of God—that never, never fails us. Have faith in His love. Have faith in His faithfulness. My Lord, hast Thou not caused it to be spoken of me: "Your heavenly Father has loved you?" Put your faith in the word. Is it not this on which Thou has caused me to hope, my Lord? And is the foundation to be moved? Never! It is a blessed hold for our anchor. Come, fetch another anchor and fling it out. Let it go down amongst the tumbling seas. It holds—the power of God. "My God, my God, art Thou not able to deliver? Art Thou not greater than all the ill that can befall me?" Lord of the winds when the storm comes get Thy name and let I am Thine, and Thou art mine. I will not be afraid!

—The stomach defiled by poorly cooked food can be cleansed by K. D. C. Restore the stomach to healthy action by taking K. D. C., the king of dyspepsia cures. —Nursing mothers and delicate children competent to conduct a fashionable Dressmaking business will hear of a good opening by writing to this office and enclosing stamp for reply. Minard's Liniment for sale every where.

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Y-our best remedy for E-rhypemias, Catarrh-Rheumatism, and S-crofula Salt-Rheum, Sore Eyes A-bcesses, Tumors R-unning Sores S-curvey, Humors, Itch A-nemia, Indigestion P-imples, Blotches R-ingworm, Rashes I-mpure Blood L-anguidness, Dropsy L-iver Complaint A-ll cured by AYER'S Sarsaparilla Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1 per bottle, \$5 per dozen. Cures others will cure you

SCOTT'S EMULSION

of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well. Can be cured by the use of SCOTT'S EMULSION. The foreground of prayer is the intense, immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have; the background to prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. What a picture is the perfect prayer of the soul! In the foreground, in front burns the strong desire to escape death and to live; but behind there stands, calm and strong, the craving of the whole life for the doing of the will of God. In front the man is earnestly praying, "His helpings!" He feels the mountains and creteth the winds and declareth unto man his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. In front he is praying, "His helpings!" He feels the mountains and creteth the winds and declareth unto man his thought, that maketh the morning darkness, and treadeth upon the high places of the earth.

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NEEDS EVERYTHING THAT GLUE WILL Mend ALWAYS READY WITHOUT HEATING Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents. GILMOUR & CO., MONTREAL.

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Gentlemen's Department, 27 King Street. N. W. Long Boots, Silk Handkerchiefs, Made-up Boots, Socks, Hosiery, French Hosiery, Socks, Corsets, Bags, Dressing Gowns, Gloves, Mercery Shirts and Drawers.

SPRING 1893.

Our Travellers are now showing complete lines of Samples of STAPLE AND FANCY DRY GOODS for the Spring Trade. DANIEL & BOYD, Ltd. WANTED! Nova Scotia Stamps

for which I will pay the following prices: One penny, 1500 cents \$0.06 Threepenny 40 cents 08 Sixpenny 150 cents 75 One shilling 1500 cents 15 1 cent 100 cents 10 The Stamps must be in good condition. If on the envelope ten per cent. more. Stamps now in use not wanted. F. BURT SAUNDERS, P. O. Box 99, ST. JOHN'S, N. B.

DO YOU KNOW

That we supply almost everything in the Wood-Working line? We carry in stock a large variety of Doors, Sashes, Window Frames, Blinds, Posts, Rails, Gutters, Brackets, Mantels, &c. Our designs are new, our work well finished and prices low. Catalogue, 1 cent a foot and upward. A. Christie Wood-Working Co. City Road, St. John, N. B.

B. Y. P. U.

The unification of Baptist young people across geographically their attendance at the same society, and their instruction in Baptist history through existing organizations. All Young People's Societies of what is Baptist churches, and Baptist churches, no organization existing to represent them, depend for our unity upon any practical method. If you are a member of a Young People's Society, in the full admission of our work, we are our people with our work. (Correspondence to this department through your communications to J. H. West, Boston, N. B.) Africa for Christ

PRAYER MEETING TOPIC FOR THE MONTH

The vastness of the continent gained for Christ in Africa is a growing division of the world according to the "Statesman's Year Book for 1891." Territory held or controlled by: British, 2,462,000 sq. mi. French, 2,783,000 sq. mi. German, 2,449,000 sq. mi. Italian, 811,000 sq. mi. Belgian Congo, 2,100,000 sq. mi. Spanish Sahara, 1,100,000 sq. mi. Portugal, 1,100,000 sq. mi. Turkey (Egypt Tripoli) 830,000 sq. mi. Unappropriated, 4,800,000 sq. mi. Total Africa, 11,614,900 sq. mi.

To conquer Africa for Christ, to conquer that the number of workers in the field must be increased thousands. Preachers, teachers and educators of all needed in Africa before such a triumph can be won for our King. When in college I heard venerable Dr. Moffat was sent and saw the G. O. M., all the remaining strength clinging ears, pleaded for Africa. He was laid in his August, 1888, aged 88. The Missionary Society sent him Africa in 1817, and he left his field in 1870. During the time he laid the foundation for all future laborers and missionaries to work "Dark Continent." He wrought among the Bechuanaland tribes idolaters and savages ignorant and degraded, and at war with each other. His Christian churches abound body of native pastors had been from among the Bechuanaland. David Livingstone went out some society to work with the same tribes. He married a native's daughter. In 1849 J. M. commenced these series of "which have made him famous in 1852-56 he covered his African career about 11,000 miles rivers to sources, discovered seen by white man before, observations invaluable to travellers. Victoria Falls, England's greatest waterfall, was discovered in 1864. Appalaamy's last journey into the interior was despatched to them met at Ujiji, 1871. E. M. the dust of the great travel minister of Africa.

The Christian church now the great responsibility which of the dark continent her. Among the first to get conquer Africa for Christ, out that splendid mission. Key, who held the fort amidst persecutions bitter and white insurrections were against King Mwaung. King Mwaung was a fruit which is a church accompaniment of thousands people. The death attended by King Mwaung who murdered Bishop Hearn who now has been visited by his people daily to bring him to his mission. Beside thousands souls are under construction. If the martyr's Key and Huntington are in front glory, honor and martyrdom, the blood of the martyr is the church.

As Baptists our eyes now to the Congo region, who hurried many workmen in the foreground to work with the former stricken land. For these were the brave Congo. Of the three I knew Sydney a fellow student with me geon's college. He was a devoted missionary. He was Mr. Spurgeon's Theology he graduated in medicine Congo. But one after another African fever ended the assistance of the strength of manhood. A great work has been the Congo mission, operated by the Congo Baptist Missionary day 738 souls are enrolled. But while God is giving brethren in Africa, the living the heathen is greater by the accursed liquor every missionary sent to thousands of gallons of sent from the same country we must not only pray for aries of God, but against the of Satan. Lewankia, King river, although he was devoted to missionary work, but if I remain alive as a country, I must put a stop robbery, fornication and Also note King Khama's assistance of the liquor traffic. Turco.

—Substitute nothing for perfect cure. It acts like stomach. Free sample penny Ltd., New Glasgow, N. S. —Francis Mills Turner was cured of his headache by Dr. H. B. B. act's curing headache.

—A lady competent to conduct a fashionable Dressmaking business will hear of a good opening by writing to this office and enclosing stamp for reply. Baby's crump is cured by

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OFFICE: 86 GERMAIN ST., ST. JOHN, N. B.

All Correspondence intended for the paper to be addressed to the Editor.

Advertisements for the Messenger and Visitor must be by check, draft or P. O. Order.

Advertisements for the Messenger and Visitor must be sent in registered letter; otherwise it will be sent to agents receiving, and the date on the address label will be changed within two weeks.

DISCONTINUANCE.—The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received.

CHANGES IN ADDRESS.—All changes must be made before the 15th of the month.

ADVERTISING RATES.—Furnished on application.

Messenger and Visitor.

WEDNESDAY, MAY 8, 1893.

A LEAF OR TWO FROM OUR NEIGHBORS' NOTE BOOK.

In two previous articles we have given some account of the different plans and methods employed by the Baptists of the United States—North and South—in carrying on their denominational work.

The system through which formerly the Baptists of the Upper Provinces carried on their denominational work was to a great extent identical with that of the Northern Baptists in the United States.

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But our brethren in the Upper Provinces came to feel that the plan upon which they were working was not entirely satisfactory, and many believed that it might be advantageously changed, so as to bring all the denominational interests into more sympathetic relation with the churches and more directly under their control.

The new system centralizes the management in one Convention, which has general supervision and control of all the undertakings of the denomination.

Through the Board of Governors of McMaster University the Convention has in its hands the management of the educational interests of the denomination, all of which have become consolidated in the University.

It will be perceived that the plan upon which the Baptists of Ontario and Quebec are working is in its main features identical with our own.

home mission work in the East and in the West was managed separately, they had also provision for union in the work of foreign missions and education, they had, in fact, what some of our brethren are telling us to be greatly to our advantage to have here; and yet, with a larger territory than ours, and with a Baptist population that appears to be increasing somewhat more rapidly than ours, after giving the subject patient consideration and no doubt studying carefully the merits of other systems of work, they concluded to reform their system by adopting ours.

Though in general features the system upon which our churches in these provinces by the sea are now organized for work is identical with that of our brethren in the West, there are in matters of detail differences of method which it may not be amiss to consider briefly, since it is not impossible that in some respects their way of doing things may be a distinct improvement upon ours.

There is a difference as to the basis of membership in the two conventions. In our Convention there is a money basis both for churches and individuals.

Of a good deal of importance possibly, as it seems to us, is another point in which there is a difference in the methods of the two conventions. It relates to the constitution of the Home and Foreign Mission Boards.

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through life. One side of the way is shadowed by dark memories of past wrongs and losses, a sense of present troubles, and discomforts, and forebodings of coming ill. The other side of the way is bright with glad and tender memories of days gone by, a lively sense of present blessings and the anticipation of better things to come.

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The Baptist Convention Question.

NO. II.

In our last we presented the relation of academic education to our Convention. We now wish to do the same in reference to home missions.

In 1875 a resolution was passed appointing a committee to report upon the advisability of bringing home missions into Convention, although only two months before this the Western New Brunswick Association had endorsed unanimously the action of the New Brunswick Home Mission Board in deciding that it was not advisable.

The Circular.

DEAR BROTHERS.—At a meeting of the several churches, held in Brussels street church, St. John, November 8, 1892, it was decided to issue the following circular to the churches:

Resolved: That in our opinion it is desirable that the Baptist churches of New Brunswick shall form a separate Convention, provided that, in event of such division, the interests of Acadia College and of our foreign mission work, shall receive the joint support of the two Conventions, while all other objects shall be managed by each convention in a separate capacity; also

Resolved: That each church be requested to send delegates, not exceeding three in number, to a proposed meeting for a fuller consideration of all the issues involved; and

Resolved: That such meeting be held in Brussels St. church, St. John, on Wednesday, May 31, 1893, at 7 p. m.

It is possible that my departure for the North-west may render uncertain the course to be pursued by those about to remit to the Alumni Fund.

Annuit Fund.

River John church (Asa Sillars, collector), \$1.25. The North church, Halifax, as an expression of their appreciation of the devoted services of their pastor, the Rev. D. G. MacDonald, has raised \$60 to put him on the Annuit Fund. This is noble! It is worthy of the church and their esteemed pastor.

curbed and controlled. Free men and free churches can be held together only by a large measure of conciliation and the absence of everything like domination and coercion. We do not say that this has obtained, but some think it has, and they must be treated considerably and no unworthy motives assigned as at least one writer on this question has already intimated in the MESSENGER AND VISITOR.

St. John, April 21.

P. S.—Since the above was written the MESSENGER AND VISITOR of April 26 has come to hand, and another writer has indulged in reflections of brethren who opposed the introduction of home missions into the Convention.

The Disunion Movement.

THE ARGUMENTS AND THE POLICY.

Most unfair distribution of home mission funds; "annoying encroachments from year to year"; "a piratical attempt upon our seminary fund of \$7,000 to carry it to Nova Scotia"; "the action of the Convention in local matters in this province"; "the preponderance of influence, in the ruling and legislation of the Convention, by our sister province"; "the feeling that have so long bound us"; "the unsatisfactory way in which home missions are conducted"; "the centralisation of power at the Acadia institutions"; "the opposition to our own seminary at St. Martins"; "the fact (?) that 'the Convention scheme is worthy of scheming politicians, but not of Christian churches'"; etc., etc.

Some of our brethren apparently cherish a belief that there are marvelous atmospheric differences between the northern and southern sides of the Bay of Fundy and the Missisquoi river.

But speaking seriously, there is no necessary distinction of provinces in denominational work. Many years ago, men of broad views and free from sectional bias, satisfied that such distinctions were not only needless but harmful, directed their efforts toward having the lines effaced.

My sick headache occurred every week for forty years. I took three bottles of B. B. B. have had no headache for four months, and recommend it highly." Mrs. E. A. Snow, Shelburne, Ont.

vinical distinctions were ever kept up in any form, after the grand policy of union had been once inaugurated! Why, was it necessary for the Finance Committee's report, year after year, to sum up separately the contributions from each province? How much better it would have been to summarise them by associations only. And then the associations might have been renamed without reference to provinces.

Notes by the Way.

The Moncton pastorate, vacant by the removal of Pastor Hinson, calls for supply with a loud call, and offers one of the grandest opportunities for the exercise of first-class talent to be found in our Maritime churches.

Under the able ministrations of Rev. D. A. Steele for the life time of a generation, this old church has grown to be so large that the necessity is upon her either to enlarge church accommodation at the centre, or to swarm to separate interest. While this very important and difficult problem is being solved, the host is marking time and ready for an advance when the command, "Forward," is given.

The completion and dedication of the new house for the Immanuel church marks an important stage in the history of the Baptists in this growing town.

It may be that our Baptist cause in Halifax never had a more hopeful outlook. All our churches are supplied with efficient and devoted pastors, and the labor of these brethren is supplemented by a large number of lay brethren of talent, and with a purpose to keep the work of the city churches well in hand, and to carry the gospel to the more desolate in the out-lying districts.

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DEMOMINATIONAL NEWS.

[All names (except legends) contributed by denominational workers.]

HOPEWELL CAPE, N. B.—Two young people—a young man and young woman—were baptized at Hopewell Cape, N. B., and received into the churches there, we hope, not far from kingdom.

GERMAIN ST. ST. JOHN.—Pastor reports a good interest in the Ger. St. church. Three young men were baptized April 23. All the services in connection with the church have been largely attended during the week.

CANTERBURY.—April 23, 1893. A very interesting concert (for both men and young women) were baptized and received into the fellowship of the St. Canterbury church by Bro. J. Young; also two others received by letter and one on experience. The spirit is convicting many, and the power present to heal them. Forty-five have publicly professed in Christ. Bro. Young came to our assistance a few days ago, and was very good. We expect baptism next Sabbath. Pray for us, brethren. S. L. TINGO.

REV. J. W. S. YOUNG writes a gracious word of grace is prevailing in connection with the Second Baptist church. Bro. Tingy is proving useful. I have the privilege of seeing in the good work and baptism of promising converts April 23rd. Young men and three young women were baptized. The work still goes on. At Lower Woodstock a Baptist young woman, April 9th. The church has been greatly revived and strengthened, and many have returned. Judicious selection of three by Bro. Jacobs has been made, and a church was never, perhaps, in condition.

TRURO.—We have not received from Bridgetown for some time, but the work has been going on. We do our communion service to us without it being our privilege to welcome some to our family. The past five weeks it has been our privilege to visit the baptisms and witness of our dear Lord. After one of the best sermons delivered in our church from found in Judges 11: 35, "For opened my mouth unto the Lord, and cannot go back." His administration of baptism to ten he converts in the presence of one of the largest congregations that we ever saw at such occasions. Let the Lord will raise up in the Rev. Mr. Irvin and send them to vineyard.

ANNIVERSARY AT FORT WILMINGTON.—The friends of Port Williams school commemorated the 35th anniversary of the school on the 22nd of April. Bro. J. Grierson of the organization and first superintendent seven years, was present. They Saturday p. m. consisted of them young ago, led by Bro. J. T. Such songs as "Ye valiant of the cross," "Come, Holy Spirit," "How long, dear Saviour," had energy to turn the mind back to times. Speeches by several Bro. Grierson "is a host in the spirit of his conversion by coming to Cornwallis 35 years ago. He was then extremely delicate being told by his physician he could possibly live over six months. His great need of a Sabbath-school, notifying the children of the fact on the following Sunday, he lay in bed the next night and farwell words to his wife, no starting in the old school house, with 20 scholars in the bath. The first three years he was a school. If a teacher (not a school) was not converted in six months would get from out. Desires spoke of taking the first school class and always giving a shake to all. Deacon Stron's pleasant reminiscences. Bro. Smith, the late superintendent by eight years, spoke of his pliancy and general good feeling.

DENOMINATIONAL NEWS.

(All monies (except legacies) contributed for denominational work, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to Rev. J. W. Manning, W. P. O. Box 10, St. John, N. B. All monies for the same work from Nova Scotia should be sent to Rev. A. G. Colwell, 100 St. John Street, St. John, N. B. All monies for collection for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.)

HOPEWELL CAPE, N. B.—Two young people—a young man and young woman—were baptized at Hopewell Cape Sabbath 23, and received into the church. Others are, we hope, not far from the kingdom. B. N. HUGHES.

GERMAIN ST. JOHN.—Pastor Gates reports a good interest in the German St. church. Three young men were baptized on April 23. All the services in connection with the church have been largely attended during the winter.

LUDLOW, Northumberland Co., N. B.—Since my last report I have baptized five more happy believers in Christ; three have been added to the Ludlow church by baptism, four of whom were heads of families. We have closed our special meetings at this place, and thank the Lord for the good work done. J. A. FORBES.

CANTERBURY.—April 23 twelve rejoicing converts (nine young men and three young women) were baptized and received into the fellowship of the Second Canterbury church by Bro. J. W. S. Young; also two others received one by letter and one on experience. The meetings are very large. The Holy Spirit is convicting many, and there is power present to heal them. About forty-five have publicly professed faith in Christ. Bro. Young came to our assistance a few days ago. He is a power for good. We expect baptism again next Sabbath. Pray for us, brethren. S. L. TINGLEY.

CANTERBURY AND LOWER WOODSTOCK.—Rev. J. W. S. Young reports that a glorious work of grace is prevailing in connection with the Second Canterbury church. "Bro. Tingley is proving very useful. I have the privilege of assisting in the good work and baptized twelve promising converts April 23. Bro. Young, with two others, were added to the church. The work still goes on. At Lower Woodstock I baptized one young woman, April 9th. The church has been greatly revived and strengthened; wanderers have returned. A very judicious selection of three brethren for deacons has been made, and the church was never, perhaps, in better condition."

TYTON, P. E. I.—Rev. E. A. Allaby is about closing a very successful pastorate of four years and a half with this church, having tendered his resignation, to take effect the last Sunday of June next, the same having been reluctantly accepted by the church. Let us have his stay with us "many have been added to the Lord," extensive improvements made in our houses of worship, and a large debt cleared off our church property. Pastor Allaby and his very amiable people have labored with us with deep earnestness and good wishes wherever God in His providence may lead them. Churches desiring the services of a faithful pastor would do well to communicate with the above. W. B. H.

BRIDGEFORD.—We have not reported from Bridgeford for some little time; but the work has been going on. Seldom does our communion season come to us without its being our privilege to welcome some of our dear brethren. During the past five weeks it has been our privilege to visit the baptismal waters upon four different occasions. Others are received, and will probably receive the ordinance next week. Bro. Kinley rendered us valuable assistance last Sabbath. Our social services are full of the Spirit. Our seasons of prayer are times of refreshing. One of the secrets of any pastor's continued success is a praying church. Let us have this and the work will prosper. May all our churches be praying and working churches. PASTOR.

THORNHURST, QUEEN'S CO., N. B.—Sunday, the 23rd of April, was a day long to be remembered by the people of Thornhurst. Queen's Co., N. B. Bro. Irvin had been holding special meetings for two weeks; and the Lord has graciously blessed his labors with special manifestations of His love. After delivering one of the ablest sermons ever delivered in our church from the pulpit found in Judges 11: 35, "For I have opened my mouth unto the Lord and I cannot go back." He administered the ordinance of baptism to ten happy converts in the presence of one of the largest congregations that the writer ever saw at such occasions. Let us pray that the Lord will raise up more men like Bro. Irvin and send them into His vineyard. H.

ANNIVERSARY AT PORT WILLIAMS.—The friends of Port Williams' Sabbath-school commemorated the 35th anniversary of the school on the 22nd and 23rd of April. Bro. J. Grierson, of Halifax, organizer and first superintendent for seven years, was present. The meeting on Saturday p. m. consisted of music of 35 years ago, led by Bro. J. T. Jackson. Such songs as "Ye valiant soldiers of the cross," "Come, Holy Spirit," and "How long, dear Saviour," had a tendency to turn the mind back to the olden times. Speeches by several present. Bro. Grierson "is a host in himself." He spoke of his conversion just before coming to Cornwallis 35 years ago. He was then in extremely delicate health, being told by his physician he could not possibly live over six months. He felt the great need of a Sabbath-school, and after notifying the children of the organization on the following Sunday, rose from his bed the next night and wrote ten farewell words to his wife, not expecting to see the morning. The school started in the old school house on Bachelor st., with 30 scholars the first Sabbath. The first thirty years he only lost one Sabbath. He approved of winter schools. If a teacher (not a Christian) was not converted in six months he would get from out. Deacon Cogswell spoke of taking the first seat in his class and always giving a smile and shake to all. Deacon Strong spoke of pleasant reminiscences. Bro. J. E. Smith, the late superintendent for nearly eight years, spoke of the order, simplicity and general good feeling existing

in the school. He was then presented with a beautiful eye chair, the best that could be had. Bro. C. A. Campbell presented the choir, accompanied with an appreciative address, to which a suitable reply was made by Bro. Smith. The meeting then adjourned to the vestry, where the good sisters had an abundant supply spread for the inner man. The evening was devoted to one of Bro. Grierson's very interesting magic lantern Scripture lessons. Sabbath evening the house was packed, and if ever an audience was held spell-bound for over three hours, that was one. Bro. Smith called the meeting to order and gave a brief opening address as to the object of the meeting—a short concert exercise. The Crown of Life was then given, and Coronation sung at the close with telling effect. The former superintendent, ten in number, then gave a short address or by letter. Letters and telegrams were read from several former teachers and scholars. Bro. Grierson then gave a short historical outline of the infantile school, and called the first roll many of which had been forgotten. Bro. Smith then took up the thread, and line after line revealed something old, and yet new and interesting. Time would not permit of calling the roll of those who were added, out of 95 teachers and scholars only twelve now worship with us. And as the audience joined in singing, "God be with you," all felt these had been the brightest days the school has ever experienced. Com.

POINT DEBUTE.—An entertainment of the right sort, in aid of our missions, was held at the residence of Hazen Goodwin's, Esq. After tea the envelopes were collected, each envelope, beside the contribution, containing a leaf of Scripture, which was read aloud. Excellent music was furnished by the choir (Bro. Amasa Tingley leader), and stirring missionary addresses were listened to from Rev. Mr. Pickles (Methodist), Rev. H. N. Parry, Deacons Tingley and Powell, Bro. Fullerton, and others. The Sunday-school, under the efficient superintendency of Deacon William Tingley, begins its summer work April 23. Rev. H. N. Parry is succeeding in placing a copy of the MESSENGER AND VISITOR in a good many additional homes in Westmorland Co., N. B. He was able to present to congregations both at the Cape and at Tidnish, Annapolis Shore, Point deBute, Middlesex, the pastor not being present. Rev. Mr. Parry's visit, both as canvasser for the MESSENGER AND VISITOR and as a faithful minister of the gospel, must result in good. REV. MR. PARRY.

PASTOR E. J. GRANT, of Sussex, and A. J. Kempton, of Carleton St. John, exchanged pulpits last Lord's day.

Rev. C. W. Corey, who very acceptably supplied the Brussels street pulpit April 23, afterwards made a short visit to his father, Rev. W. T. Corey, at Havelock, and expected to return to Newton during the week. Bro. Corey completes his course at Newton this year.

We regret to learn that Rev. I. W. Carpenter is at present laid aside from work on account of an accident, having been thrown from his carriage a short time ago, by which he received injuries to his back and hip. We trust that Bro. Carpenter will soon recover from his injuries.

Many of our readers will learn with deep regret that Mrs. Coboon, wife of Rev. A. Coboon, of Wolfville, is very seriously ill. She has been confined to her bed for about eight months and is now so low that little hope is entertained of her recovery. May grace to help in time of need be richly supplied.

Bro. Egbert E. Gates, a graduate of Acadia and now completing his second year at Rochester Theological Seminary, wishes to engage for the summer in ministerial work in the Maritime Provinces. Any church requiring an assistant or a supply for the summer, may correspond with Mr. Gates at Rochester, N. Y. Information as to Bro. Gates' preaching abilities, &c., may be obtained of President Strong, of Rochester, or Rev. W. E. Hall, Halifax.

NOTICES.

The next quarterly meeting of Colchester county will convene (D. V.) with Upper Stewiacke church, on Monday, May 3, at 3 o'clock p. m. The session will open with a conference. Pastor Blackstar will preach at 7 p. m. on Monday. There will be three sessions on Tuesday—at 9:30 o'clock a. m., 2:30 p. m., and 7 p. m., respectively. The first private session of pastors and delegates, the others public. Papers will be read by Pastors Adams, Gillis and Parker. It is hoped that every pastor of the county will be present. Pastors are invited to send a delegate each instead. Brethren coming by train will please come by Truro local, Truro freight or Pictou accommodation from the north, or morning mail train from the south; and let M. S. Cox, Upper Stewiacke, know by postal card, not later than May 5, by what train. Conveyance will await their arrival at Brookfield Station.

M. L. FIELDS, Secy.

The next quarterly meeting of the Southern N. B. Association will be held with the church at Chance Harbor, St. John Co., on Thursday, 25th inst., commencing at 3 p. m. The pastors or clerks of the churches are respectfully requested to see that delegates are appointed to attend. Friends who propose attending will please forward their names to Bro. C. F. Olinch, at Clinch's Mills, on or before the 20th inst., in order that teams may be provided to convey them to the place of meeting, eight miles distant from Musquash station. The following services have been arranged for: Thursday, 3 p. m., sermon by Rev. W. C. Goucher, of St. Stephen; 7 p. m., dedicatory services of the new house of worship, sermon by Rev. G. C. Gates, Friday, 10 a. m., business meeting; 3 p. m., a paper on general Sunday-school work by Rev. J. J. Baker, to be followed by discussion. The evening session will be devoted to home and foreign missions, platform meeting, to be addressed by Revs. J. W. Manning, C. H. Martell, E. J. Grant, G. Howard and E. S. Meider. Return tickets for a single fare, good from the 25th to the 29th, will be issued at all stations on the Shore Line Railway. Those who purchase tickets will, at the time of purchase, ask the ticket agent for return free certificates, which must be signed by the secretary of the association. A. E. INGRAM, Clerk.

Lame Horses.



FELLOWS' LEEMING'S ESSENCE

CURES—Spavin, Ringbone, Curb, Splints, Swellings, Lameness, Scurf and Bluff Legs on Horses.

Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day brings fresh testimony from horsemen in all parts of the continent proving that FELLOWS' LEEMING'S ESSENCE is without a rival in all cases of Lameness in Horses for which it is prescribed.

PRICE 50 CENTS.

At the meeting of the Baptist ministry of St. John on Wednesday morning, a valuable paper on the Religious Life of St. John was presented by Pastor Gates. Pastors Baker, Gates and Martell reported an interesting condition of things in connection with the work of their respective churches. Pastor Gates had baptized three since the last meeting and expected to baptize again shortly. Deacons reported that there was a very encouraging interest among the young people of the Main street congregation. Three were baptized last Sunday and five on the Sunday preceding. Dr. Saunders will remain with the church during the present month. Some extra services are being held.

Marriages.

LETICIA-TAYLOR.—At Springfield, April 23, by Rev. H. B. Smith, M. A., George A. Letcher, to Effie D. Taylor, both of Springfield.

MARIE WRIGHT.—At the Baptist parsonage, Springfield, April 23, by Rev. H. B. Smith, M. A., Hugh McRae, to Etta Wright, both of Springfield.

ALLAN-RAYWORTH.—On April 4, at the residence of the bride's mother, by Rev. A. H. Lavers, C. Wilfred Allan, of Port Elgin, Westmorland Co., N. B., and Miss S. Anna, of Lincoln, Sanbury Co., N. B.

BAKER-ADAMS.—At the residence of W. Boyer, East Florenceville, N. B., April 24, by Rev. A. H. Hayward, Samuel E. Baker, of Woodstock, N. B., to Melissa S. Adams, of Lincoln, Sanbury Co., N. B.

CORBET-MOULLELLAN.—At the residence of the bride's father, Wm. Moullellan, Portaupeeque Mountain, April 25, by Rev. C. T. Wilson, B. D., Giddie Corbet, of the Islands, Rockland, and Moullellan, of Portaupeeque Mountain.

ELLIS-BEAMAN.—On the 9th of April, at the residence of the officiating clergyman, 311 Princess street, St. John, by Rev. J. J. Baker, M. A., Capt. James E. Ellis (of the Bonneton), of Annapolis, N. S., to Eliza A. Beaman, of Digby, N. S.

Deaths.

RUBINSON.—At Acadia Mines, Colchester Co., N. S., April 23, Susan, wife of Bamford Rubinson, aged 40 years.

COVEY.—At Halifax, November 24th, 1892, Myrtle D. Covey, aged 4 months and 10 days, only beloved child of Freeman D. and Edith Covey.

SABEAN.—At Weymouth, April 17, after a short illness, James A. Sabean, in the 44th year of his age. "Rest, weary heart; thy labors are o'er."

DECKER.—At Rockland, on the 10th of April, Nennah Decker, in the 33rd year of his age. Brother Decker was a member of the Baptist church, and lived a faithful Christian life.

COVEY.—At Halifax, April 8, of consumption, Freeman D. Covey, aged 21. He died trusting in the Lord. May the Lord comfort and support the young widow in her deep affliction.

STEVENS.—At Hillsboro, April 23rd, Nathaniel Stevens, full member in Jesus in the 51st year of his age. He was a kind and loving father, a true and devoted husband. He had been sick for some months, which sickness he bore with remarkable patience and resignation. He leaves an aged mother, wife and seven children to mourn their loss.

HARPER.—At Middle Sackville, on the 22nd of April, Janie J. Russ, beloved wife of J. C. Harper, aged 80 years. By the consent of her family, the remains of Sister Harper, the Sackville Baptist church loss one of its most faithful members; the Sunday-school one of its most devoted teachers; the children one of their most sympathetic friends, and general missions one of their most zealous promoters. Our hearts are filled with sorrow, but we bow in submission to our Father's holy will.

CHAPPELLE.—Mrs. Anna Chappelle, wife of Bro. Burton Chappelle, died on February 22, aged 96 years. Sister Chappelle was baptized on a profession of her faith in May last by Pastor A. H. Lavers. During her sickness her faith was strong, and she was a great satisfaction to hear her speak of the goodness and mercy of her Saviour. Committing her dear ones to her heavenly Father's care she peacefully entered into rest, leaving a husband, four children and a large circle to mourn.

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The finest, completest and latest line of Electric appliances in the world. They have never failed to cure. We are so positive of this we will back our belief and send you an Electrical Appliance now in the market and you can try it for Three Months. Largest list of testimonials on earth. Send for book and journal free. W. T. Bazar & Co., Windsor, Ont. P.

CHAPPELLE.—At Tidnish, Cumberland Co., February 25, Jane (King) Chappelle, widow of the late Burton Chappelle, of Tidnish. Sister Chappelle was baptized in Piquette, N. B. in the year 1850 by the late Dr. Hobbs, and remained a consistent Christian. Her last days were darkened on account of bodily infirmities, but she died trusting in her Saviour.

RAFUSE.—At Gates' Mountain, March 24, of paralysis, Nicolas Rafuse, aged 84 years. Up to the time of the fatal stroke this good brother enjoyed vigorous health, carrying lightly his four-score years, and often was indulged in eye looking into the promised land. Bro. Rafuse was a true soldier of the cross by word and example, and filled his place always in the earthly sanctuary until called to the higher. We miss very much the kind, familiar face from our midst, but are comforted because we know that for him to die was gain.

CROSBY.—At Snochomish City, Washington, March 25, of typhoid fever, Edwin K. Crosby, aged 33 years. Deceased was the third son of A. C. Crosby, of Bonshaw Mills, P. E. I. Nine years ago he left his home for the far West. He was united in marriage April 10, 1888, to Mrs. Lillian Faith, in Lawrence, Mass. A little daughter is left with Mrs. Crosby to mourn his death. He was a faithful, loving and indulgent husband, a kind father and a good, industrious citizen. The funeral was held at the Presbyterian church, conducted by the Rev. J. Cairns.

ELLIOTT.—Bro. Charles Elliott departed this life April 19, aged 87 years, in sure and certain hope of a glorious resurrection. He was a very consistent man and a worthy member of the Pine Grove Baptist church. He loved the house of God and the ways of Zion. For several years, through debility, he was kept in his home, but the family altar and the table blessing were never neglected. His respect and reverence for all that was religious was marked. He leaves a widow, five children and numerous relatives to mourn their loss. He and his companion walked together the path of life for 58 years, and blessed the name of the Lord. Funeral services were conducted at his late residence by Rev. J. T. Eaton.

BROUWERS.—At Centreville, April 13, John Brouwer, in the 92nd year of his age. Thus another one of the old Baptist land marks has been removed. He dated his conversion to Christ to the labors of the sainted Father Manning, 75 years ago. He was well read in the Holy Scriptures and had a firm and clear comprehension of the system of salvation through the vicarious atonement of Christ, and a strong advocate of Baptist principles. In his death the church at Centreville has lost a warm and liberal supporter, the community a good neighbor. He was twice married. The funeral services, which were largely attended, were conducted by Rev. E. C. Corey, after which his remains were laid beside his kindred in the cemetery at Pugwash to await the resurrection of the just.

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"For 15 years I have been a sufferer from SICK RHEUM of head, with its attendant itching and burning. Crusts 1-8 inch thick would form over my whole scalp, crack and bleed. I also had a general SICK RHEUM on my body from which I suffered torture. My food distressed me badly and a severe palpitation of the heart added to my suffering, and unlit me for labor."

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The only comfortable corset is The Improved All-Featherbone Corset.

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Prices in last issue were reduced. We are headquarters for Fountain Syringes of warranted make.

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Gent's Furnishings and Hats and Caps are a special line with us. We have the best and largest stock in the city.

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Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

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NEWS SUMMARY.

Domestic.

—Messrs. Oulmet, Angers and Borell will represent Canada at the opening of the World's Fair.

—A political club has been formed in Toronto to promote the views expressed by Mr. Dalton McCarthy, M. P., on the Manitoba and North-west tariff question.

—One of a number of French-Canadians who have returned to Quebec from the New England States says that there are fifty thousand Canadians preparing to return to Canada.

—The Grand Trunk will shortly put on a fast train for Chicago, which will leave Montreal at seven o'clock in the morning and arrive in Toronto at six o'clock in the evening.

—The church troubles at Mackinong have ended by the churchwardens removing the names of those from the assessment roll who some time since abandoned Roman Catholicism for the Baptist faith.

—Sir John Thompson, under date of April 13, has written to Solicitor-General Curran, expressing the hope that the work of the Behring Sea arbitration tribunal, award and all, will be finished by the 1st of June.

—Sir William Dawson, who has been in the Southern States for the benefit of his health, has returned to Montreal. He was met at the station by the students of the McGill University in a body, who gave him an enthusiastic welcome.

—At a special meeting of the City Council of Winnipeg it was decided to urge the citizens to accept vaccination, and stations will be appointed where applicants for vaccination will be attended to. There are no new cases of smallpox.

—Dr. Buchanan, the Halifax doctor on trial at New York for two or three weeks past for poisoning his wife—a respectable woman whom he married for her money—was found guilty of murder in the first degree on Wednesday evening.

—The funeral, on Friday last, of the late Rev. Geo. A. Ellis, priest of the Roman Catholic church in Halifax, was attended by large numbers, showing the high esteem in which he was held. Deceased was a brother of Mr. John V. Ellis, editor of the St. John Globe.

—The Nova Scotia legislature closed on Friday. During the session 286 bills were introduced, the greatest number in any one year, and 250 of them passed.

—The Robb Engineering Co. are now filling orders for engines and their Monarch boilers for Montreal, Toronto and other parts of Western Canada, showing that the special merit of their goods is appreciated. They now employ about 90 hands, and when they get into their new foundry—which is nearly ready for occupation and will be splendidly equipped with appliances for their work—they will be able to increase their output to meet the increased demand which they are now scarcely able to keep pace with. (See advertisement of this firm in another column.)

British and Foreign.

—Use Skoda's Discovery, the great blood and nerve remedy.

—Mr. Daniel Hutchins, while walking on the railway track about four miles west of Brighton, Ont., last week, observed a down train approaching him. He stepped to the other track to avoid it, and was struck by an up train which he had not noticed and was killed.

—What is likely to prove a cause celebre has been commenced by the Canada Revenue Publishing Company, which has entered an action for \$50,000 damages against Archbishop Fabre for having excommunicated the publishers and prohibited Catholics from reading the *Kenne*.

—The Auditor's Report of the county and parish accounts of the municipality of the city and county of St. John for the year ending Dec. 31st, 1892, forms with an appendix a pamphlet of over 200 pages. It is just issued from the press of G. W. Day, and presents a very creditable appearance.

—The heaviest wind and snow storm of the year commenced at North Sydney from the north and eastward Wednesday afternoon, and continued in violence up to midnight, when it reached the velocity of a hurricane. The snow ceased about daylight, leaving the streets and roads badly blocked.

—Mr. Henry Kelly, of Ancester, Ont., had a narrow escape from death on Monday last. He drank freely from a dinner-can of coffee prepared for his mid-day meal by his wife, and in doing so, according to the doctor's statement, swallowed sufficient Paris green to kill six men. The excessive quantity of the poison taken, it is believed, saved his life. It is stated, but not on reliable authority, that Mr. Kelly's twelve-year-old daughter has confessed to an attempt to poison her father because of punishment for a slight offence.

—We have much pleasure in calling the attention of our subscribers to the advertisement in another column of Messrs. Scovill & Page, of Halifax. They will be found at their new store on Barrington street well prepared to meet the demand of their patrons in the line of goods they carry. As they buy for spot cash and sell for the same, their customers may reasonably expect good value for all investments made with them. This house is beautifully situated and lighted with the largest plate glass window in Halifax. Call, see and be satisfied.

—Latest statistics concerning the Gothenburg system of dealing with the liquor traffic show that the city of Christiania, with 160,000 inhabitants, has now only twenty-seven cafe-restaurants, shops, etc., retailing liquor; Stockholm, with 250,000 inhabitants, 143 such places; Gothenburg, with 106,000, has 40.

—William Townsend, the man under arrest suspected of having had designs upon the life of Mr. Gladstone, went away from Sheffield Saturday last without informing anybody of his purpose. His wife says he is subject to fits and is often absent from home for days at a time without his whereabouts being known. He has been subject to spells of deep depression, but has never shown symptoms of homicidal mania.

—The latest despatches from Honolulu state that, owing to the prevailing uncertainty as to what action Commissioner Blount will take on behalf of the United States, the financial strain is very severe, and it is feared several houses will be forced to the wall. It is regarded as significant in Royalist Honolulu circles that an official despatch, signed by Queen Victoria and counter-signed by Earl Rosebery, is addressed to "Queen" Liliuokalani.

—The London *Times*, according to a special cable despatch to the Toronto *Mail*, says that the British advocates at the Behring Sea arbitration tribunal will not reply to Mr. Carter's prolonged discussion of interesting problems of philosophy and natural history as affecting seals, which properly belong only to the question of regulations.

—A large number of residents of Ulster belonging to the Presbyterian and Unitarian denominations repudiate the resolution in opposition to Irish Home Rule which was sent to Lord Salisbury in the name of and as representing the opinions of the Protestants of Ulster. These Home Rule Protestants have therefore caused a communication to be sent to Prime Minister Gladstone expressing confidence in him and his policy regarding Ireland.

United States.

—Medical experts say that some of the lads of the Ohio Wesleyan University who were branded on the face will bear the cabalistic marks for life, while the condition of some of the young girls whose breasts and arms were burned with nitrate of silver is very serious. The injuries were inflicted by fellow students in a hazing lark. Some of the bazers will likely pay dearly for their fun.

—At Way's station, on the Bare Rocks railroad, four miles south of Somerset, Pennsylvania, a train became unmanageable and dashed down a steep grade with frightful velocity, plunging into several loaded freight cars. Five persons on the engine were killed. On the train were a large number of workmen. Some jumped and escaped with slight injuries. The balance were crushed in the wreck, but how many is not yet known. Seven bodies have been recovered. The road is two miles long and runs to a stone quarry. The grade is about 150 feet to the mile.

—Just arrived, another lot of "words only" 1, 2, 3 and 4, Saker's Sons, \$1.00 per dozen, mailed. Baptist Book Room, Halifax.

—Minard's Liniment relieves Neuralgia.

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The Most Perfect Form of Concentrated Nourishment.

Stimulating, Strengthening, Invigorating

ACKNOWLEDGMENT.—I wish to acknowledge a donation of \$40 received at the hand of the good people at Centreville, who, on the evening of April 10, met at Bro. Wm. Walker's, and after partaking of a sumptuous tea and enjoying a pleasant time socially, presented me with the above sum. These sunny spots help a minister in the country churches that are being weakened by removals, and the salary is consequently small. May the dear Lord abundantly bless the prayer of

E. C. COREY.

Rich, Red Blood

As naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum, and all other impurities and builds up every organ of the body. Now is the time to take it.

The highest praise has been won by Hood's Pills for their easy, yet efficient action. Sold by all druggists. Price 25c.

A MARITIME ENTERPRISE.—The motto, "Genius is the art of taking pains," has been adopted by the Robb Engineering Co., whose works at Amherst, N. S., we visited a few days ago. An inspection of their works proves that this motto is understood and appreciated here. Perhaps the most interesting feature to those not familiar with what is called "modern machine shop practice" is the system by which each workman forms a part of a great human machine, the object of which is to complete a special product. By a careful division of labor each artisan becomes a specialist on his particular part, and the result is a piece of mechanism as nearly perfect as can be produced.

STAINED GLASS

We have a staff of artists and designers engaged up on all kinds of

ART GLASS

CHURCHES, HALLS, SOCIETIES, PRIVATE RESIDENCES, &c., &c., &c.

A. RAMSAY & SON, (Established 1842) Glass Painters & Stainers, Manufacturers of Leads, Colors, Varnishes, &c.

MONTREAL.

SACRAMENTAL GRAPE JUICE.

Warranted Pure. We hold Dominion Analyst's certificate, and have appointed J. S. TURNER, 15 North Wharf St., John, N. B., our chief agent for the Maritime Provinces. HAGAR BROS., Halifax.

O. H.

DO YOU THINK

You will get anything new to wear? We ask it—it's our business.

Our business to make up stuffs (good)—and your business to wear what we make (if it suits you).

We make clothes for everybody that wishes it. We've hundreds of Suits on our counters that were made for no one in particular; but by and bye somebody will come along to fit every one of those Suits.

It will just be what he's after—in cut, goods and make-up.

It's our aim to have everything you wish in Wearables.

It's pleasant to trade with us; we have what you want—the right sort at the right price, and you may bring back what you don't want.

O. H.

THE STYLES

Of Boys' Clothing change very little. The single-breasted Sack Suit has been worn for years, and will be worn for years to come. It's the staple article.

We have them in Gray and Drab Oxfords of different shades, for boys 10 to 14 years, at \$3.50. Write us for a Summer Suit of this sort.



The Tweeds come in a great variety of patterns—Mixtures, Plaids, Checks, Diagonals, Stripes—from the very lightest to the darkest shades.

Right here let us impress this fact. Trust us for a good selection and send us the money. Understand?

Tweeds come from \$3.50, \$3.75, \$4.00, \$4.50, \$5.00, \$5.50, \$6.00, to \$8.50. The Blacks from \$4.50 to \$7.00. If you want it nice, get the \$7.00 Black. Send back what you don't like.

O. H.

THE BOYS'

Straight-cut, double-breasted Sack Suit will be all the go this summer. It's Fashion's freak for '93.

For style of goods they come much the same as the Single-Breasted—Blue Serges and Tweeds.

We can say a great deal in regard to this style. It's new, neat, rightly made, pretty shades, neat patterns—and all the combination that makes a good Suit. \$3.75 to 7.00.

The cheapest Blue All-Wool Serge is \$6 in the square-cut.

Again: Say you have four dollars to put into a Suit for your boy. Send it to us, and if we don't send you \$4 worth of Suit, send it back.

The same with everything else. Send back what you don't want, and get your money.

Open every evening till 9.

O. H.

OUR BEST SUITS

Are for Men that are willing to take care of their clothes. Then we have the rough and ready sort, not meant for dress. Who wouldn't take care of his clothes if he had the right sort—our sort.

We've plenty of those Double-breasted Suits in Tweeds and Serges. In Blue Serge, all-wool fabrics, our \$7



Suit is the leader. \$8.50 buys a light Diagonal Stripe Tweed—very fashionable.

From that up to \$12, \$14 and \$15.

For young men and small men we have made up about 75 Suits from genuine Scotch Tweeds, in fashionable patterns and shades, same style as cut. They are the best made and neatest fitting Suits ever put on sale.

Expect us to have just what you want and at the right price.

O. H.

SMALL BOYS'

Suits in galore.

Little Kilt Suits, Sailor Suits and two-piece Suits.

The Kilts come in Blue Serges and Tweeds in two styles—the straight button jacket, and the vest front open jacket. Blue Serge, \$2.90 per Suit, for boys two to four years; in Tweeds, \$3.25 to \$4.00, for boys same age.



About Sailor Suits. We've got them, all styles, from \$1.00 to \$5.00; trimmed in white, black and gold, with cord and whistle.

We want to impress this fact very forcibly upon you—that you can send us the money (whatever you wish to pay), and we will send you the very best Suit we can. The age and the style is all we want to know.

All Boys' Fixings too:—Shirts, Sailor Hats, light Caps, Collars, &c.

O. H.

A WORD

Generally.

The Pants we have are the right cut, and are sure to hang just the way you wish them.

Our Spring Overcoats are the very best we know of.

Haberdashery. An important feature of man's dress. Latest New York Ties, in 25c. and 50c. Four-in-hands and Made-up Ties. New York Bows—those big ones, for standing and turn-down collars.

English and German makes of Collars—and any kind of a Shirt you want.

White Shirts, Colored Shirts, Flannel Shirts, Working Shirts, Dress Shirts, Neglige Shirts, Unlaundered Shirts, Shaker Flannel Shirts, with collars and without.

Then we have Trunks, Valises, Bags, Umbrellas.

And don't forget that we keep Hats and Caps.

Remember this: You can bring back what you don't want and get your money.

SCOVIL, FRASER & CO., CORK MALL, Cor. King and Germain Sts., ST. JOHN, N. B.

THE CHRISTIAN MESSANGER
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—Those who are looking for a bearing on the question: In what can our denominational work be conducted? will be interested in a column respecting the way in which missions—especially that of the missions—is conducted by our brethren in the Upper Provinces. It seems quite possible, as we have before stated, that the plan by which the convention board shares responsibility with local boards avoids some difficulties which are incidental to the system.

—A PRIVATE note received a week from Rev. W. E. McIntyre, secretary of the committee which is arranging the meeting shortly to take place in Brussels street church to consider a proposal for a separate Convention. The committee thought it best to change the date, because of the prayer of the convention board, which was commonly a day of much importance in the city. Mr. McIntyre suggested the 31st, not knowing that the Wolfville anniversary occurred there, but naturally supposing the date. He further intimates that arrangements made with railroad steamboat lines make it impossible now to change the date. We were glad to hear of this, as we have been expressing the hope that the meeting still be arranged, but as we have to ply up to the time of going to press, we presume that to do so is considered impracticable.

—SOME of our readers are probably thinking that the Convention discussion is occupying an undue amount of space in our columns. It should be considered, however, that but little reference to the subject has appeared in the paper until within a few weeks past, when we have seen the question now agitating the minds of our people in this province especially as to how a thorough discussion as possible in the paper previous to the meeting which is shortly to take place, in order that whatever arguments can be presented in support of or against the proposed change be in the possession of the people who are to be called upon at the meeting to speak for themselves or churches in this matter might be in position to do so intelligently. The discussion will not, however, be prolonged.

—THE World's Religious Conference Auxiliary will hold meetings at the World's Exposition on the first of September. We have learned that a number of Baptists in Canada have appointed on the Advisory Council. This congress invites all religious delegates. Buddhism, Hinduism, and all the denominations bearing Christian names are expected to be represented at this congress. The trifles of the different religions presented by speakers appointed for the purpose. So far as we have learned following Baptists of Canada have appointed on the Advisory Council: Rev. Keimstead, M. A., Acadia College, Theodore H. Rand, D. G. L., Oberlin College; Rev. F. D. Crawley, St. John, N. B. By the blessing of God may come of the proposed congress of the representatives of the world's religions.

—THE situation in Great Britain respect to the Home Rule bill is present somewhat more peaceful. It was a few weeks ago. The excitement which had been aroused by anti-Home Rule orators subsided. In fact the more agitation discovered that they were going too far, and that the violent stations of the Orange element tending to discredit their cause was British public. The supposed support upon the life of Mr. Gladstone half-crazed man named Townshend had a similar effect. Mr. Gladstone's opponents declare confidently, his faculties are falling, and that several occasions recently in the House of Commons, he has made some which indicate that his mind no longer serves him as of old. It also that he manifests other evidence of falling power. How far these reports are true, and how far they are exaggerations, for political effect, difficult to say. There is, of course, nothing incredible in the report that Mr. Gladstone's intellectual faculties are waning, but at all events the fact has been supporting him do not appear to have lost confidence in his ship, and his government is steadily pursuing its course in spite of the formidable opposition which it has