

Messenger and Visitor.

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THE CHRISTIAN VISITOR
VOLUME XLVII.

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— We had intended to have something to say in reference to that other feature of the "dead line of fifty" question, but we perceive it is well in this case that our intention was not carried into effect, since it has led Bro. Adams to write the excellent article on the subject which appears elsewhere in this issue. We hope everybody will give it a careful reading, especially the ministers. So long as a minister is a growing man there is no fear of his crossing a dead line, and a man who has been faithful in his ministry, making the most of himself and his opportunities, ought, until he is long past fifty, to be taking on elements of strength in increased knowledge and depth of spiritual experience more than sufficient to counterbalance any loss of physical force and youthful fervor.

— The announcement of the death of Prof. Robertson Smith, of Cambridge University, will be received with surprise by many, though it is now said that he had been in failing health for some time, and that his death was not unexpected by his friends in England. Many, too, will be surprised to learn that Prof. Smith was so young a man, being only in his 48th year at the time of his death. But almost from his infancy he was trained in scholastic studies, and his intellectual powers developed early. It is said that he was reading Hebrew at six years of age. He bore out the highest honors at Aberdeen University, studied at New College, Edinburgh, and at the universities of Berlin, Bonn and Göttingen, and returning to Scotland at the age of 24, was appointed Professor of Oriental Languages in the Free Church College, Aberdeen, in 1870. Two years later he was chosen a member of the committee for the revision of the English translation of the Bible, and while this work was in progress he became a contributor to the *Encyclopaedia Britannica*. His articles on the Old Testament in the *Britannica*, as is well known, are not at all in harmony with the orthodox or generally received views in respect to the authorship and historical character of its scriptures. The publication of these articles led to his trial for heresy and his removal in 1881 from the Aberdeen professorship and from the ministry of the Free Church of Scotland. Two years later he became Lord Almoner's professor of Arabic at the University of Cambridge. His lectures at the University are said to have attracted a large number of students. Among his numerous writings, the best known are "The Old Testament in the Jewish Church," and "The Prophets of Israel."

— A LITTLE book of 90 pages from the pen of Rev. Dr. Hopper, of St. John, bearing the title "Life in the Hereafter World, or 'Shall we know each other there?'" has just been issued from the office of Progress Printing and Publishing Company. The author in a prefatory note says: "This booklet is a response to a request from some members of my former congregation to publish the substance of two or three sermons which afforded them solace in bereavement. Since the failure of my health, some hours have been gained to give the material the present form. The work has been done with the hope that it may be a pill of comfort to some who in loneliness may sorrow for dear ones called to the better land. Its errand is simply to repeat the words of the heavenly Father to His bereaved children till they reach the land of glad reunion in eternal day."—The booklet is divided into five short chapters. Chapter I. is introductory; Chapter II. considers the teaching of the Old Testament as to the recognition of friends in heaven; chapter III. and IV. the teaching of our Lord and His apostles in reference to the same subject, and the closing chapter deals with objections to the doctrine of the recognition of friends in the world to come. The author presents and comments upon the Scripture passages bearing directly or indirectly upon his subject. The poetic selections by which the different chapters are introduced add much to the attractiveness and value of the book. The subject is one of profound and tender interest. Many will, no doubt, be interested and comforted by reading this little book because of the thoughts presented, and for many others it will have an additional interest because of the relation which the author has sustained to them as pastor or intimate friend. The book is bound in cloth and has been given an attractive appearance. It may be ordered of the author, of T. H. Hall, St. John, or the Baptist Book Room, Halifax. Price 50 cents.

Ask for Misses' and take no other.

PASSING EVENTS.

THE Behring Sea business was before the English House of Commons on Thursday last in connection with the second reading of the bill to give effect to the award of the Paris Arbitration. The result of the arbitration and the course of the government in seeking its ratification appear to be generally approved by parliament. Mr. Balfour, leader of the opposition, commended the government for losing no time in fulfilling the British obligations and said that in doing this work of international justice the ministers would have the support of himself and his colleagues. There were, however, some notes of disapproval. Sir George Baden-Powell criticised the bill as having many flaws, and as furnishing no protection for fur seals. Mr. Gibson Bowles found fault with the Paris Court of Arbitration, whose decision, he said, had given to Great Britain the shadow without the substance. The government was questioned also as to whether the bill had been approved by the Canadian government, and it was replied that the Dominion Government had agreed in general to the conditions of the bill, though much opposed to one or two of its details. A bill, similar in substance, it is said, though different in form, was introduced in the United States Senate and has now received the assent of both houses of Congress. Just what the points are to which our government objects it has not, we believe, made public. But as it seems to have been expected that the *modus vivendi* would be continued for another season, it is probable that the government desires that the owners of Canadian sealing vessels which in this expectation have fitted out for another season's work should receive compensation. If Canada has any reason to rejoice at the result of the Paris Arbitration, it is quite evident that the reason is not one that directly touches her material and selfish interests. Whatever may be of the advantage and virtue of settling such an international dispute by arbitration rather than by an appeal to arms, there can be no doubt, we suppose, that the settlement in the present case means the sacrifice of a valuable Canadian industry. It is shown that the value of skins taken in the Canadian seal fisheries increased from \$8,000 in 1885 to nearly \$200,000 in 1890, and to over \$432,000 in 1891, so that it would appear that the industry was rapidly growing more valuable, and of this industry Canadians will to a very great extent be deprived and without compensation. But the only thing to submit as gracefully as possible to the results of the arbitration. In reference to this matter the *Montreal Witness* has some remarks which strike us as worthy of consideration. It says: "While Canada was such a heavy loser by the decision, and while she has reason to think that the arbitrators sacrificed the interests of a small country in favor of a large one, the sacrifice is one that can be submitted to honorably and without humiliation, and with a feeling that it is not work in vain, inasmuch as international peace and good-will has been secured thereby. Justice is not always done in courts of law, but the responsible, thoughtful citizen who does not secure justice in an appeal to the court, bows to its final decision, and accepts it as a mere incident of a good system which everybody is bound to uphold. And this Canada should do. The arbitrators' decision should be promptly and honorably carried out; there should be no attempts at evasion or delay. Thus only can Canada maintain her dignity and at the same time add to the argument in favor of the settlement of international disputes by arbitration. . . . The decision of the arbitration in regard to the close season, the methods of killing seals, and the extent of the closed waters, which include not only Behring Sea but even the Pacific Ocean in front of British Columbia, is as arbitrarily unjust to Canada as it could possibly be. All the finer and more impressive will be the example of Canada, and all the more effective as an argument in favor of international arbitration if she, with high regard for her own honor and dignity, promotes, instead of hindering, the enforcement of the decision of the arbitration to which she submitted her case."

The following are the graduates of Whiston's Commercial College, Halifax, for the month ending March 31st: Capt. S. D. Herman, Lunenburg; J. J. Murphy, Halifax; William M. Bates, Dartmouth; C. B. Edwin M. Davis, Sackville; Otto E. Borden, Canada; Farquhar D. Carter, Boston, U. S.; Minna C. Palm, Halifax; Mary E. McHefley, Windsor.

THERE is no small disturbance in the Queen! Your latter-day materialist may sneer at it as fustian, or as mere brute desperation. It was neither. It was the sense of duty conquering the sense of fear. It was the courage of soul triumphant over impending dissolution of the body. It was a "crowded hour of glorious life" that indeed was "worth an age without a name"; worth it, not only to the actors in it, but to the whole human race. Those men had no reason to think, and did not think, that their death-song would ever be heard by other ears than those of their destroyers. Their deed was not bravado, but modest, loyal duty. But their voices will henceforth live in countless throbbing hearts, and their valor make life and the world seem nobler to all their fellow men.

IN the House of Commons at Ottawa the past week has been occupied principally in discussing the tariff reform measure introduced by the finance minister and matters more or less intimately connected with it. A very considerable amount of eloquence has been expended by honorable gentlemen, but if the speeches were sifted of all that is logically valueless and all that had been said a hundred times before, the remainder of important matter would probably not be immense. Aside from the tariff debate however some things of more or less interest have occurred. The Premier has said in reply to Sir Richard Cartwright that parliament will be asked to ratify the French treaty this session. It is reported that the government hopes to escape its embarrassment in connection with this treaty by passing it through the Commons and allowing it to be defeated in the Senate. Whether there is any foundation for this, time will perhaps more clearly show. The French treaty, it is curious to observe, is meeting with opposition from two very different sources. It is opposed by the temperance people, because it will tend to make a certain class of intoxicants cheaper, and it is opposed by the vine-growers of Ontario, because of the effect which it is likely to have on their industry. The finance minister is generally believed to be opposed to the treaty, though whether his opposition is in deference to the interests of the grape growers or to the convictions of temperance reformers, he does not appear to have stated.—Mr. Dalton McCarthy is active in his endeavor for the abolition of separate schools and the dual language system in the North-west. He has presented petitions praying that the matter of education be left in the hands of the Territorial Assembly; also, eighteen largely signed petitions from various points in the North-west for the abolition of the dual language in the territories.—Mr. Weldon has again introduced his bill to disfranchise voters found guilty of corrupt practices. The only just criticism which it seemed possible to bring against this measure was that it did not go far enough and disfranchise the party who bribes as well as the one who is bribed. But last year the bill was thrown out in committee. It is to be hoped that this year it will get fairly before the House, for as the Ottawa correspondent of the *Montreal Star* says: "Any member who has a good and sufficient reason for voting against a bill of this character ought to be willing to stand up and be counted."

IT will be remembered that during the recent war in Metabeleland, South Africa, a company of English soldiers, under Captain Wilson, being in pursuit of King Lobengula, unexpectedly encountered a large force of the Metabeles, against whom they made a brave and determined resistance, but though they fought so bravely, all they could do was to sell their lives as dearly as possible, for they were outnumbered hundreds to one, and when their ammunition failed they were all overpowered and killed. What occurred is thus told by a Metabele officer who led the attack upon Capt. Wilson's lifted band: "We were six thousand men against thirty. . . . They rode into the track and linked their horses in a ring. Then they commenced a heavy fire upon us, and our men fell fast and thick. We opened a fire upon them and killed all their horses. Then they took to cover behind their horses' bodies and killed us just like grass. We tried to rush them, twice we tried but failed. After a time they did not fire so much, and we thought their ammunition was getting short. Then, just as we were preparing to rush again they all stood up. They took off their hats and sang. We were so amazed to see men singing in the face of death we knew not what to do. At last we rushed. Your white men don't fight like men but like devils. They shot us until the last cartridge and most of them shot themselves with that. But those who had none left, just covered up their eyes and died without a sound. Child of the white man your people know how to fight, and how to die. We killed all the thirty-four, but they killed us like grass." The *New York Tribune*, commenting upon this incident, says: "Not the Spartans at Thermopylae, nor the Guard at Waterloo, presented a spectacle of sublimer heroism than that handful of Englishmen, surrounded by savage foes more than a hundred to one, when the last cartridges were in their revolvers, standing up in full view of their slayers, reverently burying their heads, and singing 'God Save

the Queen!' Your latter-day materialist may sneer at it as fustian, or as mere brute desperation. It was neither. It was the sense of duty conquering the sense of fear. It was the courage of soul triumphant over impending dissolution of the body. It was a "crowded hour of glorious life" that indeed was "worth an age without a name"; worth it, not only to the actors in it, but to the whole human race. Those men had no reason to think, and did not think, that their death-song would ever be heard by other ears than those of their destroyers. Their deed was not bravado, but modest, loyal duty. But their voices will henceforth live in countless throbbing hearts, and their valor make life and the world seem nobler to all their fellow men.

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A TRIUMPH in engineering is reported from the Mountains of Peru, where, a Chicago paper states, a twin screw steamer of 540 tons, 170 feet long, and 30 feet wide, was successfully launched on Lake Titicaca, the highest navigable waters in the world, more than 12,000 feet above the sea. This steamer, which belongs to the Peruvian Government, and is to be used for freight and passenger traffic, was built on the Clyde, then taken apart in more than a thousand pieces and shipped to Mollendo by sea. It was then carried to Puno by railway and transported over the mountains on the backs of camels and mules, and put together by Mr. John Wilson, a Scotch engineer, with great skill and success.

— OUR Halifax correspondent writes us: "The expected coming to this city of Evangelist B. Fay Mills and the preparations being made for the work is already felt among the churches. Committees of various kinds are at work. Pastors meet in Y. M. C. A. for special prayer on Monday afternoons, and Young People's and Endeavor Societies are canvassing the city, extending invitations to attend the services, while in all our churches prayer is being made to God for blessings upon our city. The date for opening these services has been changed to April 15th, beginning Sunday morning at 9 a. m. in the Brunswick St. church."

Church Government.

Many difficulties arise in our churches from the fact that while there is a consensus of purpose, there is at the same time a great diversity of tastes and habits in the membership. Out of this comes the vexed question as to who shall be gratified when differences arise at the fore.

As the church of Christ takes on the form of secular organization, the natural way appears to be to apply the principles which govern these bodies to the church.

In democratic institutions the majority usually bear rule, subject to constitutional control. The polity of church independence, when not properly understood, has led to the erroneous conclusion that in all cases of difference in church matters, however delicate and vexatious, the majority must rule, and the minority however influential or conscientious must submit to that rule, however unrighteous it may be in their estimation. It will not be hard to see that under this regime tyranny in its boldest form has the opportunity to put in its most degrading work. Under these circumstances the church will lose not only its independence, but its character and life and visibility as a church of Christ. Such an organization would be wisely shunned by every man who has any regard for the rights of his conscience or respect for his manhood. Then the too common habit, when differences arise, of introducing into its management the appliances of the political caucus and canvass, greatly adds to the degradation of the church.

That we may avoid results so fatal to the welfare of our Zion, it may be well to look into the consistent elements of the church, and mark the provisions made for its government. Vain will be our search in the Book of Constitutions of the right of majorities or minorities to rule in the church of Christ. No provision is made here for parties or party government. Unity of the spirit and the bonds of peace are arranged for. Submission one to another in the Lord is the privilege of the saints. To the saints it is to be one in the same faith, and to bear rule for the edification of the flock which Christ has purchased with His own blood. These are not to be lorded over God's heritage, but to be examples of righteousness. All are to be subject to Christ, to be one in Christ the Head. It is the duty of the saints to withdraw from all persons and parties who walk not after this rule, or who attempt by a majority or minority or pope to rule in the church in an arbitrary way, and not in accord with the principles of Christ's kingdom.

J. H. S.

Financial Statement.

The editor having decided that the discussion between Mr. Foshay and myself must close, according to the rules of debate, I might claim the right of reviewing the case.

Waiving that right, I merely wish to correct a false impression made on some minds by Mr. Foshay's first letter. Because he speaks of signing a note for me for \$1,200 given to the Home Mission Board, which was not paid in four weeks when due, and refers to another note for the same amount given to the Foreign Mission Board, some do not understand that these notes have been paid at all. The fact is, as before stated, the notes were both cancelled by two mortgages, and the interest on them paid. The mortgage given to the Foreign Mission Board was paid in November last, and the principal and interest put in their hands. The amount was \$1,375. The mortgage given to the Home Mission Board was paid, and the amount, principal and interest, was sent to Rev. A. Cochon. The first two notes covering one-half of the supplementary receipts, amounting to nearly \$800, were put in the People's Bank, Wolfville for collection. These were paid at maturity. One is in the hands of Rev. C. H. Day, of 641 John street, Quebec, and the other is in my possession. The total amount paid since November last, nearly \$3,000.

G. E. Day.
St. Martins, April 6.

— We are unable to admit the right, which Dr. Day says he "waives," to review in our columns the discussion between himself and Mr. Foshay, and we think our readers will agree with us that the MESSENGER AND VISITOR has accorded to Dr. Day the fullest privilege that he could in reason claim to state and defend his case before the public. It is, of course, natural that each party to a discussion should desire to have the last word. In this case neither has enjoyed that privilege, and, as we think, it is better so. At Dr. Day's particular request and to correct a wrong impression which he believes some have received, we publish his "financial statement," showing that the denominational funds which were due from him to the different Boards in August, 1892, and which were subsequently secured by notes and mortgages, have now been paid, with the exception of a comparatively small balance, secured by notes, which will, no doubt, be paid at maturity. We agree, however, with Dr. Day in thinking that this statement ought not to be necessary, as he has twice before made substantially the same statement in our columns, and, so far as we know, its correctness has not been questioned.

W. B. M. U.

MOTTO FOR THE YEAR:
"Lord what wilt Thou have me to do."

Contributors to this column will please address Mrs. Baker, 31 Princess Street, St. John, N. B.

PRAYER TOPIC FOR APRIL:
Thanksgiving for the answer to our prayer, in December, 1893. Psalms 115: 1, 115: 2. And let us ask that the work begun at Missions may extend to every one of our stations. Mat. 17: 10; Eph. 3: 20.

A Plea for the Little Ones.

PHILANTHROPY.
From a Paper by Missionary NASHAW, West Africa.

You say there is work to be done in the elevation of the lapsed masses of our own population. So there is. I will go with you into the slums of our city, with you extend my hand to the hand of that woman with dishonored breast and give her another chance. With you go to the man of ruined life and give him another chance. Now my philanthropy is broader than yours. It stops not at my city, my state my country; but all over the round world, and knowing no distinction of race or color, whether white, red, black or yellow, wherever sin has gone debasing I will go to lift up, wherever there is suffering I will go to cheer. By just so much as a tribe or nation is degraded and laid down, all the more because it is down, it has a right to be lifted up and on you and me rests the duty of lifting it up. I went to Africa more than thirty years ago, in the flush of youth, expectant, hopeful, not knowing what was before me. Thank God we do not know the future! Perhaps if we did we might turn back appalled. In these years I have travelled a long, weary way. Thorns in the path have pierced my feet, thorns have pierced my soul; but in the presence of the degradation of heathenism, especially as those degradations crush down women and children, I protest to you that in the name of philanthropy alone I could tread again over that weary, thorny road, if for nothing else than the pity for the life that now is, to lift up heathen women and children. I know indeed, that some of the cruelties of heathenism are equalled in the slums of our American cities; I know that women here are sometimes fearfully outraged and children suffer dreadfully; but I must say that at its worst that woman, when worst comes to worst, and she can no longer find tolerance or affection for the heart of the human brute who had sworn to protect her, but whose hand is now her oppressor, there are police only a few rods away to whom she may appeal, and the law that will protect her and for the child beaten and outraged there is a society for the prevention of cruelty that finally steps in to save; and for the starving and unclad before the winter's cold there is, not many squares away, the soup-house and charity organization. I say these victims to civilised brutality have a possible escape or appeal to civilised law and order. But the hopelessness of women in their status of heathenism, as against the oppressions of power or mere might or right of possession, is indescribable in its depth and extent. My poor heathen woman has no avenue of escape, no redress, no tribunal of appeal. She is simply hopeless!

And now I fling aside the covering of unchristianity, which I cast over you and myself, and emerging from the shameful hour, gladly again open the blessed Bible, joyfully read again the Redeemer's great command. In obedience to that command I return to Africa, taking with me this Bible, that better than commerce, science, or mere philanthropy, can bring the fallen back to God.

"Hard Times!"

Yes; the times are hard, but the times are a great deal harder in the land where the people are starving for the Bread of Life,—famishing for one drink of the Living Water—the Life which we possess "without money and without price," can never be life to them unless we broaden our sympathies and extend our hands to their relief. "If any man eat of this Bread he shall live forever."

AFTERNOON TEA.—The popular thing now-a-days in the better classes of society, is for the lady to receive her friends in what is termed "Five O'clock Tea." While usually tea is dispensed at one end of the table, the indispensable article is chocolate, usually of that better grade called "Vanilla chocolate." For some years in the Old World, chocolate has been recognised as indispensable with lunch after evening parties, and may be partaken of by delicate ladies immediately before retiring. This in some measure accounts for the enormous production of "Menier" of the article known the world over as "Chocolate Menier."

FROM ADAM TO CHRIST.

1st Cor. 15: 22.

Deep in the grave our common parent made. When Heaven's strict command was disobeyed And claims to precious promises resigned. Our fallen race by nature was confined. Thus it appeared that all were born to die!

And all that mortal nature could supply Of values that are precious to the heart, In mortal death forever must depart. But, written on the Saviour's costly tomb, A promise of rescue from this awful doom. The angel of Messiah's rising day From every tomb shall roll the stone away.

In Adam all must suffer final pain: In Jesus, every one will rise again. For where the Lord's redeeming work That life, with Jesus ever more is one.

Jesus received, eternal life begins And all the waiting darkness of our sin Shall change to holiness of peaceful light. When fabled day succeeds the latest night.

—Addison F. Brown, Lockport, March 28, 1894.

A Methodist Minister on Baptism.

By H. F. ADAMS, TAUBO.

No. 6. "There is not the slightest ground for saying that Christ was immersed. The Jordan has three banks: the lowest is where the river is very shallow, the next where it is quite full, and the third where there is a freshet. Any one standing below the highest bank is said to be 'in the Jordan'."

My Methodist friend must have been a traveller through Palestine, or he quotes from such. His remark invites response from a painstaking and scholarly traveller, who has been through the land of the Jordan. I will match his statement by an eminent Paganist divine who stands in the front rank for candour and scholarship. And though Baptists do not endorse all that he says on Baptism, he evidently endorses all that Baptists contend for on this sacred subject. His name is Dean Stanley (now deceased), and contributes to a notable essay on "Baptism," in the *Nineteenth Century Review*. We quote the first half of the essay, and would gladly quote the last half did space permit.

DEAN STANLEY ON BAPTISM.

The subject is one full of antiquarian interest, and it also suggests many instructive reflections on Christian theology and practice. It is intended to consider what was its ORIGINAL FORM in early times, and what is its INNER MEANING, which has more or less survived all the changes to which it has passed, as well as the lessons suggested by these changes.

WHAT APOTHECARIAN BAPTISM WAS.

What, then, was baptism in the apostolic age? It coincided with the greatest religious change the world has yet witnessed. Multitudes of men and women seized with one common impulse, and abandoned by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society under the banner of a new faith. The new society was intended to be a society of "brothers" bound by the closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation of wisdom, and a holiness such as enthusiasts have rarely possessed. It was, more over, a society stayed by the presence of men whose words even now cause the heart to burn, and by the recent recollections of One who had been loved with love unspeakable. Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the sanction of Him into whose name they were by that solemn rite baptizing themselves, and the Christian church which equally believed in the efficacy of the rite. It might have chosen some elaborate ceremonial like the initiation into the old Egyptian and Grecian mysteries. He chose instead what every one could understand. He took what, at least in Eastern and Southern countries, was the most delightful, the most ordinary, the most salutary, of social observances.

ORIGIN AND SIGNIFICANCE OF THE RITE.

1. As the Lord's Supper was founded by the Paschal Feast, and on the parting social meal, so baptism was founded on the Jewish—we may say Oriental—custom, which, both in ancient and modern times, regarded the cleansing of the hands, the face, and the person, at once as a means of health and as a sign of purity. Here, as elsewhere, the Founder of Christianity chose rather to sanctify and elevate what already existed, than to create and invent a new form for himself. Baptism is the oldest ceremonial ordinance that Christianity possesses; it is the only one which is inherited from Judaism. It is thus interesting as the one ordinance of the Jewish church which equally belonged to the merciful Jesus and the austere John. Out of all the manifold religious practices of the ancient law—sacrifices, offerings, temple, tabernacle, scapegoat, sacred vestments, sacred trumpet—he chose this one alone; the most homely, the most universal, the most innocent of all. He might have chosen the peculiar Nazarene custom of the long tresses and the rigid abstinence by which Samson and Samuel and John had been dedicated to the service of the Lord. He did nothing of the sort. He might have continued the strange, painful, barbarous rite of circumcision. He, at least, his apostles, rejected it altogether. He might have chosen some elaborate ceremonial like the initiation into the old Egyptian and Grecian mysteries. He chose instead what every one could understand. He took what, at least in Eastern and Southern countries, was the most delightful, the most ordinary, the most salutary, of social observances.

1. By choosing water and the use of the bath, he indicated one chief characteristic of the Christian religion.

Whatever else the Christian was to be, baptism—the use of water—showed that he was to be clean and pure, in body, soul and spirit; clean even in body. Cleanliness is a duty which some of the monastic communities of Christendom have despised, and some have ever treated as a crime. But such was not the mind of Him who chose the washing with water for the prime ordinance of His followers. "Wash and be clean" was the prophet's admonition of old to the Syrian whom he sent to bathe in the river Jordan. It was the text of the only sermon by which a well-known geologist of this country was known to his generation. "Cleanliness next to godliness" was the maxim of the great religious prophet of England in the last century, John Wesley. Every time that we see the drops of water poured over the face in baptism, they are signs to us of the cleanly habits which our Master prized when he founded the rite of baptism, and when, by His own baptism in the sweet, soft stream of the Jordan, he blessed the element of water for use as the best and choicest of God's natural gifts to man in his thirty, weary, wayward passage through the dust and heat of the world. But the cleanliness of the body was in this ordinance meant to indicate yet more strongly the perfect cleanness, the unspotted purity of the soul; or, as the English Baptists Service quaintly expresses it, the mystical washing away of sin—that is, the washing, cleansing process that effects

cleanness of this "answer of the good conscience towards God" was lost in the stress laid with greater and greater emphasis on the "putting away the filth of the flesh." Let us conceive ourselves present at those extraordinary scenes, to which no existing ritual among any European church affords any likeness.

There was, as a general rule, but one baptistery to each city, and such baptisteries were apart from the churches. There was but one time of year, when that rite was administered—namely between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the bishop, from whom it was administered—namely between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the bishop, from whom it was administered—namely between Easter and Pentecost.

Both before and after their immersion their bare limbs were rubbed with oil, and then they were clothed in white gowns, and received, as tokens of the kindly feeling of their new brotherhood, the kiss of peace, and a taste of honey and milk; and then, by every clergyman, through whom it was used for the first time, the Lord's Prayer.

These are the outer forms of which, in the Western Churches, almost every particular is altered, and the rite, in its most material points, is almost entirely changed.

THE RITE OF BAPTISM.

1. This leads us to the second characteristic of baptism. "Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you. There is now no one who emerges again from a momentary grace: or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the sea.

2. This leads us to the third characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

3. This leads us to the fourth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

4. This leads us to the fifth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

5. This leads us to the sixth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

6. This leads us to the seventh characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

7. This leads us to the eighth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

8. This leads us to the ninth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

9. This leads us to the tenth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

10. This leads us to the eleventh characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

11. This leads us to the twelfth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

12. This leads us to the thirteenth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

13. This leads us to the fourteenth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

14. This leads us to the fifteenth characteristic of baptism.

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16. This leads us to the seventeenth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

17. This leads us to the eighteenth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

18. This leads us to the nineteenth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

19. This leads us to the twentieth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

20. This leads us to the twenty-first characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

21. This leads us to the twenty-second characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

22. This leads us to the twenty-third characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

23. This leads us to the twenty-fourth characteristic of baptism.

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28. This leads us to the twenty-ninth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

29. This leads us to the thirtieth characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

30. This leads us to the thirty-first characteristic of baptism.

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over you.

31. This leads us to the thirty-second characteristic of baptism.

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dark spots of selfishness and passion in the human character, in which by nature and by habit, they have been so deeply ingrained. "Associate the idea of sin with the idea of dirt," was a homely maxim of a certain philosopher. It is in the same way that the Christian must be bathed in an atmosphere of purity, so the Christian mind must be bathed in an atmosphere of truth, of love of truth, of perfect truthfulness, of transparent veracity and sincerity. What better, indeed, talk or action is to the heart, and affections, than a life however white, a fraud however pious, is to the mind and conscience. Sir Isaac Newton is said by his friends to have had the habit of washing his hands with water. That is the likeness of a truly Christian soul as indicated by the old baptismal washing: the whiteness of purity, the clearness and transparency of truth.

A PUBLIC PROFESSION OF CHRIST.

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As an inspiration to every Christian worker, this story of John Peddie's life and experiences as he went from one place to another, cannot be over-estimated. To a pastor his life was a lesson, and it is a fitting and most suitable gift for any member of a congregation to obtain for the one who ministers to him in spiritual things.

It should also be in every Sunday-school library, and every young man and maiden who glances at it will be reminded of that young person who early devotes his or her life to the service of God.

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The Outlook (formerly the Christian Union) will in the year 1894 give its readers more information than ever before, and will extend its scope and variety in many ways. This weekly journal, now about twenty-five years old, remains under the editorship of the Rev. Dr. Mott, who is now in the hands of Henry Ward Beecher's successor, both in the pulpit of Plymouth Church and the editorship of this paper, and of Mr. Hamilton W. Mabie, whose name is familiar as that of the author of several books of charming literary and social essays, and as that of a lecturer on similar topics and an experienced journalist. They are assisted by an editorial staff which has just been enlarged and by many special writers in the lines of theology, political economy, literature and other subjects, whose articles are called upon as circumstances require. The Outlook gives week by week a paragraphical history of the world's progress—summarizing, interpreting and commenting upon all the news topics which are worthy the attention of an intelligent reader. It publishes also each week many signed articles by writers of ability, following with care all the important philanthropic and industrial movements of the day; has an excellent department of religious news under the special care of the Rev. Dr. H. H. Bradford; maintains a Home Department which is rich in suggestion and entertainment for women readers; prints stories and sketches for the young in every issue; reviews and comments upon current literature; furnishes constantly bright and cheerful table talk about men and things—and in short, aims to give the family, the student, the preacher, and the general reader, the freshest information, the original and sensible observation, and the reasonable entertainment. (Clinton Hall, New York.)

We must, if we would act in the spirit of the apostolic baptism, be not only only, but "continually," "morally," that is, killing, drowning, burning out our evil and corrupt affections; and not only only "daily," "proceeding," advancing—daily renewed, and daily born again in all virtue and godliness of living.

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Was There a Flood?

One of the largest meetings ever held by the Victoria Institute of London, England, took place on the 27th of March, to hear that well-known "Nestor among Geologists," Prof. Prestwich, F. R. S., read a paper on "A Possible Cause for the Origin of the Tradition of a Flood," in which he proposed to treat the subject from a purely scientific standpoint. The chair was taken by the Ex-President of the Royal Society, Sir George Stokes, Bart., F. R. S., the present occupant of that professorial chair at Cambridge University once occupied by Sir Isaac Newton, and also the President of the Victoria Institute, whose aim is to investigate all scientific questions bearing on the truth of the Bible, and to associate all scientific men, and people generally, in the colonies and America, in aid of this work. The great hall was packed in every part, as those who arrived late found. The business was commenced by Capt. F. Peirce, the honorary secretary, reading a letter from the Duke of Argyll, who was unable to be present, after which Prof. T. Rupert Jones, F. R. S., read the paper prepared by Prof. Prestwich, he not being sufficiently recovered from a severe cold to do so himself. In it the author described at considerable length the various phenomena which had come under his observation during long years of geological research in Europe and the coasts of North America. Among these he specially referred to having seen the flints of the drift to be of two classes, one with bones of animals, carved, and interspersed with the remains of man, and the other, which he termed the "Redbeds," containing bones of animals of all ages and kinds in various stages of decay. He cited the confirmatory opinions on this point of Prof. Geikie, F. R. S., a member of the Institute, and drew special attention to the geological superposition of the bones in the various ways in which they were found. He then referred to phenomena in regard to Raised Sea Beaches, and the constant occurrence of "Head," the large masses of transported rock, loam and loess, covering the hills in Hungary and Southern Russia, and the Omulsky Breccias in various localities. From the circumstances attending these and their surroundings he

deduced that all their phenomena were "only explicable upon the hypothesis of a widespread and short submergence followed by early re-elevation, and this hypothesis satisfied all the important conditions of the problem," which forced one to recognize that there had been a submergence of continental dimensions. The age of Man was held to be divided into Palaeolithic and Neolithic, and he considered rightly so. He concluded by suggesting that thus there seemed cause for the origin of a tradition of a flood.

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DENOMINATIONAL NEWS.

CHARLOTTETOWN—Baptized Mrs. B. Robertson into the fellowship of the church, Sunday, March 25.

INGRAM RIVER.—Five were received into the 2nd St. Margaret's Bay church Sunday, March 25th—four by baptism and one by exorcism.

INDIAN HARBOR.—One was received into the Indian Harbor church by baptism on the 8th Sunday in March.

ANNAPOLIS.—Pastor White had the privilege of administering the ordinance of baptism to four candidates on Lord's day, March 25th.

JEDDORE.—The visits of the brethren from Halifax have resulted in revival of a great power.

HANTSPOUR.—The interest in our meetings continues. Since our last report ten have been baptized.

SECOND SPRINGFIELD, N. B.—The Second Baptist church, Springfield, wishes to gratefully acknowledge the receipt of a set of collection plates from Mrs. Deborah Ganong.

WOLFVILLE.—Rev. G. R. White, of Yarmouth, was the lecturer for March for the Young People's Baptist Union.

JORDAN FALLS.—The waters of Jordan were troubled yesterday, March 11, by the baptism of ten believers in Jesus.

OXFORD.—Last Sabbath, Easter, we were privileged to visit the baptismal waters. Among the converts to put on Christ was my only daughter.

ANNIVERSARY.—The home of Mr. Justice E. Wright, Hillside, Victoria Co., N. B., was the place of a very happy gathering of relatives and friends on the evening of March 21st.

BRIDY'S COVE.—No doubt the readers of the MESSENGER AND VISITOR will be glad to know God has been and is blessing us in this part of His vineyard.

These amounts are not large except in one or two instances and can be raised if there is a disposition to do so.

USE SKODA'S DISCOVERY, The Great Blood and Nerve Remedy.

SKODA'S LITTLE TABLETS, Cures Headache and Dyspepsia.

Minard's Liniment is used by Physicians.

Another Episcopal Church in which the Ministers Have Preached.

It was with a great degree of pleasure I read in the MESSENGER AND VISITOR to-day the account of the dedication services of the new Baptist meeting house at Middleton.

On Thursday, March 22nd, a council met with the church at Onslow to consider the advisability of ordaining for the pastorate Rev. T. B. Lyman.

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Take Measures to make life easier by taking Pearline to do your washing and cleaning. It does away with all the dirt. It does away with the Rub, Rub, Rub. Nothing in the way of household work is too hard for it; nothing washable is too delicate. All things washable are safe with Pearline. It saves from harm.

Beware of cheap imitations. Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as" Pearline. FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—send it back.

SURPRISE SOAP While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

AN EXCELLENT IDEA WOULD BE TO SEND A POSTAL TO IRWIN & SONS, SEEDSMEN, 99 GOTTEN ST., and 201 BRUNSWICK ST. HALIFAX, N. S.

\$37.50 BUY A GOOD ORGAN. This gives you an idea of our SPECIAL WHOLESALE PRICES DIRECT FROM THE FACTORY TO FAMILY. Write for our Handsome Illustrated Catalogue Free to-day of Latest Styles and Special Terms of Sale.

THE KARN PIANO HAS ATTAINED AN UNPURCHASED PRE-EMINENCE, which entitles it to be designated as TONE, TUNE, WORK, ORIGIN AND DURABILITY. THE KARN ORGAN "Best in the World."

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS, SABBATH-school Libraries, Paper, Cards, Gospel Hymnals.

Unwritten Law In the Best Society For Dinners, House Parties, Afternoon Receptions and Five o'Clocks, the necessary, nay, the indispensable adjunct to the correct repast is CHOCOLAT-MENIER?

CHOCOLAT-MENIER Only Vanilla Chocolate of highest grade; is manufactured by MENIER—Beneficial even for the most delicate. Can be taken just before retiring.

SKODA'S LITTLE TABLETS Cures Headache and Dyspepsia. Poetsy is useful as well as ornamental. Minard's Liniment is used by Physicians.

The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

RESURRECTION.

"O life, that we cannot lose without mourning, O death, which we cannot have but by the loss of so many lives!"—Madame Guyon.

I was a corn of wheat That fell in the ground— Out of the sunlight sweet, Out of the sound Of human voices and the song of birds; Yet in the damp and death I heard the words, Once spoken in the dark, and now more plain: "Ye must be born again."

"O earth, earth, hear," I cried. "The voice of the Lord! Open your prison wide— Fulfill His word!" But denser, darker, round me closed the earth.

There was no way, no choice. No night, no day. No knowledge, no device— Only decay! Yet at my heart a little flickering life Remembered God and ceased its useless strife:

When life began to dawn, With the subtle sense of morn, I felt through my dark, And tender sounds of happy growing things, Or the soft stirring of a chrysalis' wings, Thrilled all the under world, sunless and dim, With an Easter hymn.

Then the great Sun leaned low And kissed the sod. Ah! what was I to know? The touch of God!

The dumb world melted at His voice, and I stood face to face with Him beneath His sky. And all around—within, below, above— Was life and love.

—Mary A. Lathbury.

THE HOME.

Dangers of Spring. While spring weather brings delight in the renewal of sunshine and the rebirth of all animate things into a new life, it should not be forgotten that it is an especially trying time to the invalid, the aged, and any one whose vital powers are not at their normal standard.

A good many people are so imprudent as to allow the fires to be extinguished too early in the spring, and colds arise from this cause. As a rule the winter fires should be kept going in our Northern climate till May and the spring housecleaning is well over.

There is a certain class of nervous people who are not content unless they can rush the season. This is as foolish as it is vulgar. Good sense and the weather should decide upon changes of dress rather than the calendar.

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EATING WHEN TIRED.

Experiments Prove Eating When Tired to be Injurious.

This is one of the most certain causes of derangement of digestion, and one to which a very large number of cases of dyspepsia may be traced. The third meal of the day is almost always taken when the system is exhausted with the day's labor.

Violent exercise at any time, just before or just after eating, is inimical to good digestion, for the reason already assigned, when the exercise is taken just before the meal, and causes the vital energies are diverted to other parts, thus robbing the stomach of its necessary share, when the exercise is taken immediately after eating.

The hurry and press of business is allowed to override every consideration of health. It seems never to enter the thoughts of the busy business man that any time is allowed for digestion.

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THE FARM.

Parasite.

It is said that the Jersey and Guernsey cows in their native islands are fed largely with parasites, and whether such food for many generations has been an important element in forming their leading characteristics or not, it is very evident that such food is very consistent with the development of the butter-making cow; and it might be well for such of our dairymen as grow root crops instead of ensilage to give more attention to this vegetable.

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A SOCIETY'S NOBLE WORK.

HOW THE ANCIENT ORDER OF FORESTIERS SAVED A BROTHER.

The Startling Experience of Mr. Isaac Briggs of London—A Sufferer for Four Years—His Lodging Came to the Rescue—After Doctors Had Failed—He is Again Able to be Out.

The home of Mr. Isaac Briggs, at 501 Charlotte St., this city, is one of the most prettily situated and well kept of the many houses of the workmen of London. The front is carefully boulevard, and at the side and rear of the cottage home is a lattice work covered with vines, no more particular work to be done than with any other hood crop that is well tended.

And so it was not to be wondered at that Mr. Briggs was found in a cheerful mood. But a conversation with the gentleman revealed the fact that there put us every good reason why any doctor under the same circumstances, and enjoying the same bright hope, could not but allow his face to beam forth with what he felt. The story as told will be found most interesting, and that it is absolutely correct there are the friends of Mr. Briggs will testify, should such testimony be needed.

Mr. Briggs has been an invalid for four years and has been unwell under medical treatment for eight years. It was in 1885 that he first felt the twinges of the aches and the pains that four-fold trouble. He secured medical attendance, and learned that his liver was out of order, his kidneys were bad, and that he suffered from a dyspepsia. However he worked along for nearly four years, when the terrible malady affected his system in a way painful to relate. It came directly after an attack of the grip.

Mr. Briggs was yet in his "prime" and his appearance was well preserved and strong man; but almost without warning the joints in every part of his body were as solid and immovable as though they had been padlocked, and the strong man became as helpless as a babe. Many doctors were consulted, and they all promised relief and occasionally a slight relief did come. But it was only temporary, and the unfortunate man, in consequence of these relapses, was gradually losing his hope and his hope. The days were long and weary that he spent upon his bed, with the dismal prospect ahead of being held a close prisoner, to be released only by death.

The family, too, began to lose faith in medical skill. They had gone through a trial to some of the foremost practitioners of the city, but always with the same unhappy result. Patient medicine, tried, but in vain. Then about Christmas tide came news that had almost not long to live, the doctors said. Gradually he grew weaker, until early in the spring he became so feeble that he appeared to be that the end was daily looked for.

Court Forest City, A. O. F., of which Mr. Briggs is a member, approved just at this juncture to be a friend indeed. During all his illness the brethren looked carefully after his wants, and had been very attentive. And no one regretted more than they the unhappy prospect. One night the court was discussing the case when it was suggested that Pink Pills should be tried. Many had been told of what had effected in other cases. Why not try this? Finally the court agreed to present one dozen boxes of the pills to Mr. Briggs.

The attending doctor told his patient that the pills were only good for the relief of paralysis, but he consented to their being given a trial as a last hope. Accordingly Mr. Briggs began taking them. Very soon a change was noticed. He began to eat, and he began to suffer much less. His whole system seemed to be awakened to new life, just as was the world outside, for it was the glad spring-time of the year.

With renewed strength came renewed hope, and the invalid began to look upon Pink Pills as his deliverer. He used them faithfully, taking six a day. In a month he was able to leave his bed, and he did so with a thankful heart. Only those who have been forced to undergo long confinement between bed-clothes can realize the pleasure and joy there were in that first day spent in the neat little parlor, seated in a big arm chair beside the window where the sun sent in its warm bright rays. Since then Mr. Briggs has been about daily. He uses crutches yet, but he grows stronger every day. Now he can use his hands, eating with a knife and fork, and the joints continue to grow looser and pliable, giving only a faint idea of the veritable knots into which those of the hands and feet were tied. There was a cessation of the pains too, a most pleasing fact to the invalid—and the blood vessels that had become lost to view and dried up are now quite healthy looking.

Mr. Briggs has only used twenty boxes of the pills, at a cost of \$10. Certainly his bill for medical attendance shows a marked decrease.

Mr. E. W. Boyle, druggist, 652 Dundas street, who is also secretary of Court Forest City, was also interviewed with respect to the case, and his statements were all confirmatory of what Mr. Briggs had said. He said he had had a tremendous sale of the pills. No other medicinal medicine ever approached to the same demand.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling therefrom, the after effects of the grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give vitality to the pale and sallow complexion, are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

Dear Sir: In mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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REOPENS On Tuesday, Jan. 2, 1894, where young men and women will receive instruction in Bookkeeping, Business Writing, Commercial Law, Letter Writing, Bookbinding, Arithmetic, Grammar, Typewriting, Spelling, etc. Business men supplied with bookkeeping, stenographers and typewriters—graduates of this College. Send for new catalogue to S. E. WHISTON, 59 Barrington St., Halifax, N. S.

Evening Classes Will re-open Monday, October 2nd, Hours 7.30 to 9.30. Hundreds owe their success in life to the training received at these classes. We are now better equipped than ever before. Specimens of penmanship and drawings containing full information mailed to any address. KERR & PRINGLE, Old Fellows Hall, Pictou.

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THE INTEREST INCOME OF THE Ontario Mutual Life COMPANY. Is more than sufficient to pay its death claims or expenses, hence no company is in a position to give better returns to its Policy Holders. Policies with guaranteed cash surrender values, and free from all restrictions. For rates, etc., apply to E. M. SIPPRELL, Office, Chubb's Building, SAINT JOHN, N. S.

A "SUNLIGHT" PILLAR APPOINTED BY SPECIAL ROYAL WARRANT. LABOR SAVING PURIFYING CLEANSING EXCELLENCE PURITY. SUNLIGHT SOAP. MERIT. FOUNDED ON MERIT. HARDING & SMYTH, Saint John, Agents for New Brunswick.

50-Live Agents-50 WANTED! One penny I will pay the following prices: Threepence... 40 5 cents... 20 Sixpence... 150 8 cents... 37 One shilling... 1500 10 cents... 37 1 cent... 06 150 cents... 37 The stamps must be in good condition. No postage tax on cash sent. Please write to our agent.

ARTISTS. Winsor & Newton. Oil and Water Colors. Manufactured by Winsor & Newton, Manufacturing Artists, Colours to Her Majesty the Queen and Royal Family. Have them. Demand them. A. RAMSAY & SON, MONTREAL, Agents for Canada. Manufacturers White Lead, Vermilion, etc.

Birds' BLOOD CURES Scrofula. Scrofula is a blood and impure condition of the blood, causing rashes, swellings, ulcers, tumors, rheumatism and skin diseases. To remove the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.C. is the strongest PUREST AND BEST purifier and cures all scrofulous disorders rapidly.

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April 11

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