

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIV.

ST. JOHN, N. B., WEDNESDAY, APRIL 6, 1898.

No. 14.

Lo, The Poor Acadian!

BY BLANCHE BISHOP, M. A.

The approach of the season for American tourists reminds the Nova Scotian once more of the perennial sorrows of the Acadians. As it is some time since the story has been aired in any except a commercial form, a somewhat different presentation of it may not be unwelcome. It does not pretend to be a discussion of the old, old question, "Was it justifiable?" but is simply a summary of the two opposing views commonly held, and a review of some historical facts which are, perhaps, in danger of being forgotten.

As everyone knows, the poet Longfellow is responsible for the popular version of the Acadian tragedy. After Raynal, Garnet, Bancroft, Haliburton, and other historians had drawn the outlines of the picture, it was completed by the vivid and subtle coloring of Longfellow's imagination. The history alone might have been read dry-eyed: combined with poetry, it opened a perpetual fountain.

The picture is indeed a moving one. Acadia was Acadia, and the Acadians a people representing a social and political status whose counterpart was not to be found outside of Paradise. They lived on the best lands in the province. They paid no taxes, governed themselves as they saw fit, and so were enabled to enjoy to the full the benefits of their labor. Ease and abundance prevailed, while colonists elsewhere in America were fighting for the necessities of life. Misery and want did not exist, because "misfortune was relieved, as it were, before it could be felt;" and every individual seemed only to hold his property in trust for the public good. While the Canadian colonists were grumbling at their enforced payment of tithes to the priests, the Acadians gave voluntarily even more than was required. Vice, of course, was unknown. Fear, lust, envy, impiety, jealousy, slander, back-biting, and other ills that infest ordinary communities, had no place in the minds and hearts of these simple, innocent people. Love to God and man was the key-note of their lives; and so, blessed by God, and unmolested by man, they thrived and multiplied apace.

Into the midst of this harmony and felicity came the English, like a hungry wolf on the fold. The country changed hands, and the Acadians found themselves in a most trying and humiliating position. Sincerely attached to their own government and religion, they now were ordered, on pain of exile and forfeiture of their goods, to swear allegiance to a sovereign of a hated race and faith, and to bear arms, it might be, against the king to whom they were already bound by an indissoluble oath of fealty. The attitude of neutrality which they then assumed, and which they ever after faithfully maintained, was the only one consistent with the character of a true-hearted and loyal people. Again and again they refused the oath, and though the English colonists—jail-birds of the blackest feather—only awaited the opportunity to swoop down upon their lands, it was not until over forty long years had passed that the Government felt itself in a position strong enough to carry out its iniquitous design. Once more the already doomed Acadians were called upon to take the oath in its well known detested form. Once more they refused, and asked leave to sell their lands and abandon the peninsula for other homes. The Governor would give them no choice. They could neither leave nor sell their effects. "It is for me to command, and for you to obey," said the haughty potentate, and as he now had the power to enforce his unjust demands, the wretched people were "subjected to the most merciless severities."

Says an anonymous writer in Chamber's Journal: "In their extremity they covered before their masters, hoping forbearance; not unwilling to take an oath of fealty, yet in their single-mindedness and sincerity still refusing to bear arms against the land from which they sprung. The English were masters of the sea, were undisputed lords of the country, and could have exercised clemency without the slightest apprehension. But the men in power showed no disposition for acts of generosity or conciliation. Indignant at the obstinate consistency of the people, they sought to reduce them to a humiliating dependence, and, in the plenitude of their tyranny, resorted to a project which the judgment of humanity must denounce as treacherous and dastardly." The details of that project are familiar to all. The cunningly-

worded proclamation by which the unsuspecting men were lured into the church; the distress of their families; the heart-rending scenes on the shore, when husbands and wives, parents and children, were torn asunder forever; the burning villages; the crowded, fever-infected transports, and the miserable wanderings of the outcasts in foreign and unfriendly lands,—these were the lamentable results of an act which "all good men have agreed to condemn," and which can find no justification whatever in any real or supposed necessities of British colonial administration.

The other side of this picture is equally moving, though in a different sense. It is the production of so-called reason, and has but few advocates. These, however, speak with emphasis.

According to their view the Acadians were an idle, thriftless people, fond at times of wandering away from their farms and living dissolute lives in the woods. In forty or fifty years, in spite of their growing numbers, they had not increased the area of cultivated land; and their houses, far from being the comfortable residences depicted by the poet, were "dirty wooden boxes," in which they lived anything but model lives. The list of their virtues sounds well in poetry, but had no foundation in fact. They were greedy, miserly, envious, quarrelsome, and extremely insolent to their superiors—occasionally even to the dear kind priests whose holy precepts and example should have taught them better. Their superstition amounted almost to infatuation, and was as senseless as it was degrading. They were treacherous, deceitful and cowardly. In fact, the only vice of which they were not accused was that of debauchery,—probably because their home-brewed ale and cider were considered mild in comparison with the New England rum that flowed so freely among the other colonists. Finally, ingratitude, that monster-vice, was their most distinguishing characteristic, causing them, like the fabled viper, to sting the very bosom that warmed and cherished them.

For the English were their truest friends. While their own priests and French neighbors were trying to lure them away from their farms into the barren island of Cape Breton, or the unknown wildernesses of Canada, the English were offering them full possession of their property, the free exercise of their religion, freedom from taxation—more rights and privileges even than were enjoyed by any other class of British subjects;—all on the natural and easy condition of an oath of allegiance to their lawful sovereign. Ordinary common sense, if gratitude were absent, should have dictated compliance.

Yet, for over forty years did these obstinate, ungrateful people set at naught the invitations, remonstrances, and commands of their rulers, on the idle pretext of loyalty to a king who had never lifted a finger to help them, and who used them, as he used his other subjects, as tools for his own base and selfish designs. For over forty years did the British commander at Annapolis play the part of a kind, indulgent father, ready at any time to overlook the faults of his disobedient children, but unwilling to proceed to measures of severity. The time came, however, when punishment was inevitable, and the sorrowing parent reluctantly undertook its infliction. Once more the children, sulky and insolent, were summoned before him.

"My dear children, you have been very naughty indeed; but I feel so sorry that you know no better, that I am willing to forgive you, if you will promise to be good in the future."

The children had not come prepared to make any promises.

"Very well, then, you may go into the closet and think it over."

But long-continued indulgence had produced its natural result. One and all they refused the oath, and no course was left open but to deprive them of the rights of children and subjects.

The plans for sending them away were carried out with all possible consideration. The innocent rule practised at Mines for capturing the men probably prevented a repetition of the miseries consequent upon attempted escapes at other places. They were fed upon the king's rations—an honor next to that of being entertained at his table—and as a further mark of consideration they were allowed to visit their families in regular squads of tens and twenties. Those who consider the English wanting

in feeling in this affair should study the following passage from Governor Lawrence's directions to Colonel Winslow:

"I hope By this time the Provisions I Sent you by Capt. Nichols are Safe Arrived. You Must send to Col. Monckton for the Ammunition you Want, as also for Molasses to the People. Which I think are in Every Respect Preferable to Rum."

They were also given leave to take with them their money—of which there was reason to think they had good store—and as many of their household goods as could be carried. Orders were given that families, and even villages, should not be separated; and as the transports remained in the river for days and days before sailing, it must have been due to their own stupidity if they could not keep together. When all was over, about seven thousand people found themselves scattered in various British colonies, north and south, where, as was natural, they were regarded indifferently by those of a different tongue, and where they were given work when they would take it, and charity when they would not. The same circumstances have befallen many other thousands of foreigners, who have turned them to good account. Nearly two-thirds of the Acadians, moreover, found their way back to the country where they had been so summarily dealt with, and were glad and thankful to give their whole allegiance to the British sovereign. "On the whole," says Hannay, "those who examine the matter impartially, in the light of all the facts, will come to the conclusion that it would have been a real cause for shame had the Acadians been permitted longer to misuse the clemency of the Government, to plot against British power, and to obstruct the settlement of the Province by loyal subjects."

What, then, are we to believe? To accept either of the two views presented is to do violence to one half of our nature. We cannot pity as we should without being illogical: we cannot be reasonable except at the expense of our sympathies. It is difficult even to present the bare facts without bias; but when this is attempted, it will at least be clear that the real responsibility belongs in a quarter which has hitherto escaped much of the blame. The following review is based upon English evidence which has never been denied, French evidence unwittingly given, and points upon which both English and French writers of the time agree.

The matter of the oath of allegiance is of the first importance. Its history begins with the treaty of Utrecht in 1713. The 12th clause of that treaty stipulated "that the subject of the King of France may have liberty to remove themselves within a year to any other place, with all their movable effects. But those who are willing to remain, and to become subject to the King of Great Britain, are to enjoy the free exercise of their religion according to the usages of the Church of Rome, as far as the laws of Britain do allow the same." Though there is no mention here of the lands of the Acadians, another clause cedes to the King of England all the rights which the French King or any of his subjects had enjoyed therein,—a clear transference of all property rights in the country. Two months after the treaty was signed, a letter from Queen Anne to Nicholson added a fourth privilege. Those who chose to become British subjects were to retain their lands, or sell them if they preferred to leave. The period within which the choice was to be made was regulated by the treaty, and the letter cancelled nothing therein stipulated. The Acadians, then, found themselves confronted by two clearly-defined alternatives, dependent upon two conditions, equally clear and explicit:—to stay where they were, in the enjoyment of their property and religion, provided they would become the Queen's subjects; or, to sell their lands and leave the country, provided they did so within the year. It followed that if the conditions were violated, the provisions of the article and letter became null and void.

The next year commissioners were appointed by the French government to make arrangements with Nicholson in respect to carrying out the provisions of the treaty. The Acadians were summoned, and the proposals of the King of France laid before them. Transports, to carry them to Isle Royale (Cape Breton); lands to be held from the Crown and not from seigneurs, as in Nova Scotia; provisions for one year, and exemption from taxes for ten,—these were tempting offers; and the joyful Acadians, renewing in the presence of Nicholson and the Commissioners their protestations of eternal fidelity

to their beloved sovereign, accepted them almost to a man, and began their preparations for departure. The Commissioners claimed a year from the time the people were called upon to make the choice, and the favor was granted. The fact of their contending for only one year showed that their understanding agreed with the language of the treaty.

The year passed and no transports appeared. The King was perhaps satisfied with the love of his subjects, and could afford to be careless of their presence in his domains. Perhaps the authorities in Cape Breton began to see a better supply for their garrison in the fat of the Acadian fŷke-lands than in the dry bones of the soil about Louisburg. The Acadians could easily have betaken themselves thither, without the aid of the King's transports. The few who did so gradually made their way back again. The others blamed the English for not providing them with vessels. Possibly the English, like Pharaoh with the Israelites, could not afford to let them go; certainly they were not bound to furnish the means, and it was extremely unlikely that, in the absence of other colonists, they would willingly aid in depopulating the country.

What a situation! The Acadians would not take the oath, and they would not, or could not, go; the French openly told them to go, and secretly urged them to stay; the English entreated them to do one thing or the other, and could not, or would not, make them do either.

Each successive governor tried to solve the problem, but in vain. Excuses for evasion of the order multiplied as the years went on. At first, fealty to the King of France was thought sufficient reason for refusing it to Queen Anne. Once the deputies could not take any decided steps because they were waiting to see whether James the Third was about to be restored to the throne of his ancestors. The next time they were ready to do everything required of them, if only they might have assurance of protection from the Indians. Not till 1727, however, does the well-known claim of neutrality appear to have been made, or even thought of. In that year George the First died; and as the words heirs and successors had been omitted from the oath taken to him, in accordance with the spirit of the Act of Settlement, which made each new sovereign a creation of Parliament, it became necessary to exact a promise of fealty to his successor. All his subjects were required to take it, Protestant and Catholic, English and French alike. At Annapolis the habitants refused it through their deputies. At Mines and Chignecto an officer named Wroth, on his own responsibility, and after "seriously weighing their Demands and not judging them repugnant to Treatys, Acts of Parliament and Trade," granted them as an indulgence—"That they should in no way be obliged to take up arms against any one whatsoever, and without obligation in what regards war." This unauthorized concession on the part of Wroth, though immediately repudiated by the council, furnished the basis upon which the Acadians subsequently claimed exemption from any other oath. Governor Philips, in 1730, also succeeded, in some mysterious way, in obtaining the oath from the majority of the inhabitants. He was accused of making a similar concession, but unless he was a deliberate liar, his own words refute the charge. He says, "I have done nothing contrary to orders, as has been done by one Ensign Wroth of my regiment." It has also been suggested that the form of the oath: "I promise and swear on the faith of a Christian that I will be thoroughly faithful and will truly obey His Majesty King George III," cunningly interpreted by the priests to mean "a simple promise of fidelity without saying to whom," may have brought about the compliance; though it is hard to see how even Jesuitic ingenuity could compass a plan for being faithful to King Louis and obeying King George at the same time.

Whatever may be the facts, however, concerning the alleged condition granted, it is certain that an unqualified oath of allegiance to the British sovereign, as clearly demanded by the terms of the treaty, was never taken by the Acadians at any time during the whole period from 1713-1755. It is therefore equally certain, aside from the charges of treachery and open rebellion, that their claims to the rights of British subjects were forfeited, and that the government was bound to take some action in respect to them.

That which brought the government face to a close and opened the tragedy of the people, however, was determined not so much by the government, as by the course of the larger affairs of the continent. At that time French power in America was at its height. Canada, with the fortress of Quebec at its heart, seemed impregnable. All the water-ways from the Gulf of St. Lawrence to the mouth of the Mississippi were guarded by French forts. The English had been kept east of the Alleghenies, and driven back from their former vantage-ground on Lake Champlain. In Acadia there was a struggle going on to bring the French boundary down to the very sea-coast. The prospect for England was dark, and no one at that day could possibly have foretold the wonderful change that was so soon to follow. In the very year in which the expulsion took place, four English expeditions were planned against Canada, three of which were utter failures. Braddock's defeat at Fort Duquesne on the Ohio was felt to be an especially heavy blow, and the disaster seemed irretrievable. In Nova Scotia, as elsewhere, the situation was critical. Fort Beausŷjour, on the Isthmus, was a constant menace, as was also Louisburg in Cape Breton. The priests were

intriguing more busily than ever, the Indians were at their usual work of plundering and scalping, and the Acadians were growing more openly hostile. But unexpected relief came in the fall of Beausŷjour before English troops; and the French, though checked for the moment only, were obliged to retire from the Isthmus. This was the "favorable opportunity" which Governor Lawrence utilized for stamping out the rebellion forever. The troops at his disposal would soon be withdrawn; his garrison, small in number and poorly equipped, would be left to face the danger of being overpowered at any moment by a hostile population, ready, in the words of their leaders, "to take up arms at the first opportunity." The English settlers, too, were in danger, and justice demanded that they should be protected. From the military standpoint it would have been the height of folly not to take advantage of the temporary discomfiture of the French. For the last time the Acadians were offered the usual terms. Their refusal was more emphatic than ever. Orders were then given for their removal to the other English colonies. It seems strange that the expedient of sending them to France was not thought of, since a monarch to whom they had been so faithful would doubtless have been ready to receive them with open arms.

For the sake of comparison, it is interesting to know what King Louis himself would have done in the emergency. Not very many years before, the Governor of Canada received instructions from the King for a descent upon the Atlantic colonies, in which Boston and New York were to be taken and burned, and the whole country subdued and laid waste. The scheme was not one of retaliation, but of ambition and aggression. The Governor's instructions as to the disposal of the inhabitants were explicit: "If there are any Catholics among them, let them remain, first exacting the oath of fidelity. Keep as prisoners, if you think fit, such mechanics and other laborers as you may need to cultivate land or work on the fortifications. Imprison all officers and such of the principal inhabitants as may be able to pay ransom. As regards all the rest of the inhabitants, men, women, and children, send them out of the country, scatter them in New England, Pennsylvania, and other distant places (!), by land or by sea, together or separately. Disperse them in such a way that they cannot get together again to form any enterprise against the colony."

It is in similar artless communications that the clue to the Acadian puzzle lies. The letters of French agents, civil, military, and religious, throw a flood of light on the scope and methods of the power that lay behind the wills of the simple people in its grasp. The governors of Louisburg suggested the answers to demands for the oath; the priests of the Acadians taught them that fidelity to King Louis meant fidelity to God, and that allegiance to King George was equivalent to eternal perdition; while the Governor of Canada and his officers furnished opportunities for active hostilities that were often too tempting or too powerful to resist. In short, the Acadians were used as a lever in the intended overthrow of English power in the province. The King himself was not ashamed to lend countenance to the scheme; and his ministers of religion regarded their part in it as the highest service they could render for the glory of God. The DuVivier memorial of 1735 shows what success they had met with at that period. "The people are very numerous. They have preserved their hope of returning to their allegiance to the King. We may be assured of the affections of the savages of the country. The missionaries are incessant in keeping them in the disposition they feel for France. One may reckon on the zeal of the inhabitants and of the greater part of the savages." Again in 1745, the French official report for the year states that "all, except a very small portion, are desirous of returning under French dominion. Sieur Marin assures us that they will not hesitate to take up arms as soon as they see themselves at liberty to do so."

When Le Loutre, the famous Micmac missionary came on the scene, still more questionable means were resorted to in the interests of the approaching struggle for French supremacy. On the side of the English there were all the signs of an awakened interest in the province, and of a determination to ensure its future possession. To the mind of Le Loutre there was need of correspondingly increased activity on the part of the French. In a letter to La Jonquière, the Governor of Canada, he says: "I think nothing better can be done than to excite the savages to go to war with the English. Such is the course I will take for the good of the State and for religion, and I will do my best to make it appear to the English that this design has its origin with the savages, and that I have nothing to do with it." La Jonquière gave the scheme his fullest sanction, and advised also that "some Acadians should join the Indians and assist them in their enterprises, and if caught and hanged, it could be said that they followed their own impulse." The King and his minister added their approval, and generously sent a number of medals to decorate the most deserving savages. La Jonquière furnishes proof that Acadians led or accompanied the Indian raids, and that La Loutre received 800 livres from France to distribute as prizes for scalps.

Enough has been said to show that French priests, and French civil and military officers, acting as political agents for the French government, were responsible for the bad faith of the Acadians. At the same time the British home government deserves censure for its long and shameful neglect of the province. In spite of the representations of the Nova Scotian authorities, it failed to realize the value of its acquisition, and the only garrison in the heart of a disaffected country was left for years in such a condition as must have incurred contempt, and encouraged the belief that the British dared not enforce their demands. The clemency upon which so much stress has been laid, proceeding as it did as much from weakness as from kindness, is rather to be regretted than admired. The weak indulgence that distinguished English colonial policy in Acadia only served to bring into stronger relief the harshness of the measure to which the Government was at last forced to resort.

Notes of Rev. H. R. Hatch's.

Introductory Service in the Baptist Church, Wolfville, Sabbath, March, 20th.

(BY REV. D. O. PARKER.)

Rev. H. R. Hatch arrived in town on the 17th inst., and is domiciled at the Royal. His family are expected

about the first of April, and will at once warm up the parsonage. On Sabbath morning he entered upon his ministerial work with an introductory service quite out of the ordinary course. After the usual preliminaries, he said he would speak without a text, since, in their new relation as pastor and people there were things he wished to emphasize that were not in the line of any appropriate next. He uses no notes in the pulpit, and enters upon this duties under the most auspicious omens, and doubtless will prove a worthy successor of his much esteemed predecessors. He said:

The things of which I wish to speak this morning bear no logical connection one with another, for I have chosen them on account of their connection with this day—the first Sunday of our relationship as pastor and people. Furthermore, while I trust that all I may have to say may be scriptural in the truest sense, yet I know of no one passage of scripture that would do service as a text for my remarks, consequently I have not taken any text, for I believe it is better not to take a text than to use one simply as a motto and not refer to it again after mentioning it. The Word of God is abused again and again in this way, and I am frank to confess that preachers are culpable for such abuse of the Bible: I once heard a minister preach on "The Bicycle, its use and Influence" and he found his text in Nahum, in the verse, "The chariots rage in the streets, they jostle one against another in the broad ways; and the appearance of them is like torches," (Nah. 2:4 R. V.) We dishonor God and His Word of truth by such a use of scripture.

I. The first thing of which I wish to speak is The Apparent Providence which has brought us into this relation of pastor and people. In connection with this thought allow me to bring to your attention the words of Joseph when he made himself known to his brethren, "Be not grieved, nor angry with yourselves that you sold me hither, for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God." Joseph recognized their agency in his going down into Egypt. It was they—his brothers—who sold him to the Midianitish merchants. But as he looks back and thinks anew about his life in Pharaoh's kingdom, and remembers how God had graciously given him favor at court and power over the people, he understands the meaning of all that past. God was in it. God was at the centre of things, shaping events, controlling circumstances, over-ruling conditions to work out just what he had worked out.

Few of us will deny the truth of these words of this godly man, for we all, I think, believe that Joseph was quite right, God did indeed send him to Egypt for a purpose that was far-reaching. But when we come to apply this principle of Divine Providence in its broadest fashion, we sometimes fail to see just how it applies to our own experiences. I know while we are passing through our experiences it is hard to find God's hand, if those experiences are full of perplexity. Probably Joseph, when he made his journey to Egypt, had difficulty in determining just how slavery and captivity were Providential. But a belief in Providence, that brings hope and courage to the heart, does not mean that we must see clearly God's purpose respecting ourselves. It means a faith in God as concerned in us, and in ourselves as having intimate relation with God's plans.

Last summer, after finishing my work at Newton Seminary, I went to Chicago, planning to spend this present year there in further preparation for the teacher's office. As I was making my final arrangements, matters took such a turn, through sickness, that the way to Chicago was hedged up. I cast about in my mind for an explanation of this hedging-up, and after prayer and meditation, I decided that my work was in the active service of the pastorate. Then came a period of waiting during which my constant prayer was,—"O God! Lead me whithersoever thou wouldst have me go—only guide me and light the way before me! Your invitation came asking me to spend a month with you. You had hardly heard of me. I came, confident in the faith that if my work was to be here you and I would know it—and know it clearly. All this time you, too, had been praying to be led aright, praying for a pastor, and for some reason had been waiting until now. You have asked me to become your pastor and I have accepted. Are these things mere coincidences? mere happenings? mere chance combinations of events? or is there some infinite intelligence who has been working? and is this a part of his plan for your life and mine? With all my heart I believe that such a Providence, mysterious, inexplicable, infinite, has brought us together; and in the strength of that faith, with all the hope and courage it gives me, I take up my abode with you, as your pastor and may God, our Lord, bless our union.

But not only should we look for marked Providences, we should also learn to find the hand of our Father in the experiences of each day. We should constantly be interpreting our life and work with reference to God. We should find God at the very centre of our existence, in all and over all. He is the Almighty Father, and if a sparrows cannot fall to the ground without his notice, sure it must be that he has concern for all our life—in its crises and in its hum one word drum routine, too.

You will remember that one of the names of Jesus is

Immanuel—"God with us more and put into it cause he brings God our life.

If, My second point, have already said, to the Preacher.

I have been situated to visit and to preach the opportunity of ences upon me. Th his congregation in know their influence preacher when he ap undercurrent of com tween the pen and th this influence strong the people have spok brought them. But me little, or nothing guarding any helpfu "Good preaching," reciprocity;" that is ability for good preach touching poor preach

If the preacher loo he sees dull and sleep different and inattent conditions will reap conditions exist in seen also in the audien you came to church which you came, affect then the preacher.

I am persuaded that the preacher should preach presumably ful word as touching looks into eager expect uplift and his heart an

I am persuaded that least of those who pray secondly, one of prayer who lost his prayer-book with evident power, b power. His deacons w sible, what the trouble lost his prayer-book. pastor should use a p didn't suppose he used somewhat as follows: church were all praying and in answer to your p You were my prayer-bo ing for me, and I have power. Brethren, you the result of our work prayers for the Divine want to lose my prayer-pastor in your morning Sunday morning and d in the Spirit of that pray pathetic influence that excepted—will help me may have for your heart

III. Allow me to speak of the Congregation attitude of the congrega large sense the attitude worship is larger than in sorts on a Sunday morn the cheery good morn church he passes a neigh vestibule of the church h a Christian handshake, a his seat among the worsh his feelings and the fe suffers.

Moreover, there is no God counters and yard-st in order to make the ho chance; no need to brin implements in order to need to parade cares and the brethren in order to spirit of God. All one n these things and the wor and so far as he influen sure and a deception.

The preacher, we're told of his study behind him w must strive to be in the S must the individual wor your bank account. Quit mathematics, in social life, theology, quit thinking. Quit thinking about Mond shopping and Friday's soci the cares of the world—let meditation upon God. L your heart and then the h the very gate of heaven to and a vision of God—of Chr will fill the hearts of Go hope and peace.

From North Carolina.

III

Immanuel—"God with us." I wish we used that name more and put into it, all its meaning. Immanuel, because he brings God near, he makes God realized in our life.

If. My second point has no connection with what I have already said. It is The Relation of a Congregation to the Preacher.

I have been situated so that it has been my privilege to visit and to preach to many churches, and I have had the opportunity of noting the influence of different audiences upon me. The preacher doesn't need to go among his congregation in order to receive their greetings and know their influence upon him. The audience greets the preacher when he appears before them. There is a subtle undercurrent of communication, helpful or harmful, between the pen and the pulpit. Whenever I have noticed this influence strongest for good, I have also noticed that the people have spoken strongly of the help the message brought them. But whenever the audience has helped me little, or nothing at all, there has been least said regarding any helpfulness of the message I had to bring. "Good preaching," someone has said, "is a matter of reciprocity;" that is, the audience has much responsibility for good preaching. This is also certainly true as touching poor preaching.

If the preacher looks into sober, melancholy faces, if he sees dull and sleepy eyes, if he finds an audience indifferent and inattentive, the chances are that these same conditions will reappear in him. Contravise, if these conditions exist in the preacher, they are likely to be seen also in the audience. My brother, the reason why you came to church this morning, the feelings with which you came, affect yourself first, then your neighbor, then the preacher.

I am persuaded that the attitude of the audience towards the preacher should be, first, one of expectancy. The preacher presumably has a message of truth, some helpful word as touching life, to bring to the people. If he looks into eager expectant faces his spirit catches the uplift and his heart and brain respond.

I am persuaded that the attitude of the audience, at least of those who pray, towards the preacher should be, secondly, one of prayer. You have heard of the minister who lost his prayer-book. He had begun his pastorate with evident power, but suddenly seemed to lose that power. His deacons waited on him to find out, if possible, what the trouble was. The pastor said that he had lost his prayer-book. The deacons, surprised that their pastor should use a prayer-book, remarked that they didn't suppose he used one. The pastor then replied somewhat as follows: When I came here you and the church were all praying for me. You upheld my hands and in answer to your prayers the Spirit gave me power. You were my prayer-book. Now you have ceased praying for me, and I have lost my prayer-book and my power. Brethren, you are my prayer-book. Much of the result of our work together will depend upon your prayers for the Divine blessing and guidance. I never want to lose my prayer-book. Offer a prayer for your pastor in your morning devotions. Pray for him on Sunday morning and during the day. Come to church in the Spirit of that prayer and I shall find in your sympathetic influence that which—the Spirit of God alone excepted—will help me in the delivery of the message I may have for your heart and life.

III. Allow me to speak further and lastly of the Attitude of the Congregation to the Worship. Of course the attitude of the congregation to the preacher is in a very large sense the attitude that affects the worship. But the worship is larger than the preacher. A man feels out of sorts on a Sunday morning, and fails to give his family the cheery good morning greeting; then, on the way to church he passes a neighbor without saluting him, in the vestibule of the church he pushes by his brother without a Christian handshake, and with ruffled spirit he takes his seat among the worshippers. But he can not conceal his feelings and the fellowship of his Father's house suffers.

Moreover, there is no need to bring into the house of God counters and yard-sticks and goods and buy and sell, in order to make the house of worship a place of merchandise; no need to bring in oxen and sheep and farm implements in order to kill the spirit of worship; no need to parade cares and perplexities, or successes before the brethren in order to hinder the free working of the spirit of God. All one needs to do is to think about these things and the worship, so far as he is concerned and so far as he influences it, becomes an empty show, a snare and a deception.

The preacher, we're told, must leave the atmosphere of his study behind him when he enters the pulpit. He must strive to be in the Spirit on the Lord's day, but so must the individual worshippers. Quit thinking about your bank account. Quit thinking about problems in mathematics, in social life, in psychology and even in theology. Quit thinking about seed-time and harvest. Quit thinking about Monday's drudgery and Tuesday's shopping and Friday's social life. Quit thinking about the cares of the world—let all go and give yourself up to meditation upon God. Let thanksgiving and praise fill your heart and then the house of worship will become the very gate of heaven to yourself and to your brother, and a vision of God—of Christ—full of transcendent glory will fill the hearts of God's people with strength and hope and peace.

It is well nigh impossible for men not reared in the South to understand what a mighty revolution in the domestic life of the people was involved in the proclamation of General Schofield, the Military Governor of North Carolina in 1865, when as his first act in the era of reconstruction following the war of secession, he proclaimed freedom to the slaves in this State. It is equally impossible for an outsider to realize the bitter feeling then and since entertained by the whites toward the people who after two centuries of servitude were at last delivered from bondage and made by law the fellow citizens and equals of the dominant race. Many thousands after vainly sacrificing their blood and treasure in a heroic defence of what they believed to be their rights were now obliged to realize that their principal property guaranteed to them in the sacred compact of the United States Constitution, was founded in injustice; obliged moreover to see this property of theirs transformed, as if by magic, into men, and to accept poverty on the strength of a sentiment. The hatred of the master-race toward the freed blacks at this period seems almost incredible. The appearance in the ranks of Sherman's army, of slaves freed by him in his march through Georgia and then northward through the Carolinas, seems to have had a maddening effect upon the confederate soldiery. An instance will suffice. When Sherman's overwhelming forces crossed the Cape Fear River, in 1865, he was confronted at Bentonsville, N. C., by Johnston, and severely checked in an engagement lasting three days. Sherman placed in his first line a regiment of his freed slaves, a thousand strong—not to fight, for they were not soldiers. In their rear were the masses of the northern army, so that the unfortunates could not run away. They were, in short, used as a breast work of protection for the forces of the chivalrous Sherman, the saviour of the slave in northern song and history. The sight infuriated the southern troops. The word passed to "hoist the black flag" which, translated from the army veracular, means "no quarter to niggers." The artillery fire was concentrated on the hapless black legion; they were then charged and exterminated, to a man, according to the statement of some of their white officers who received quarter. This was not fighting, but massacre, the negroes making little or no resistance and crying out vainly for quarter. I have this from the lips of a man who himself killed a half score or so of these helpless people on the occasion, and who now, quite appropriately, serves society in the capacity of a butcher. This spirit survives today in the South and in its expression in such atrocities as negro lynching and the like. It was perpetuated by the cruel and mistaken policy of the Federal Government in administering the affairs of North Carolina during the period of reconstruction with its accompanying saturnalia of political corruption, when by granting manhood suffrage to the negroes and disfranchising the whites, the "carp-t-bagger" ruled the State. Then followed the horrors of the "Ku-Klux-Klan," the denial of the writ of Habeas Corpus by the Courts, which for a time became subservient to the unconstitutional claims of a hated renegade Governor, trying to rule by martial law; and, in a word, moral and political chaos.

All these results of the war were charged up to the account of the luckless negro by his late masters; so that even if it had been part of the policy of a State which bred its population of blacks for the market, to pay any attention to their intellectual needs, it can be readily imagined why, when the negro received his status of a man, the work of educating him had to be taken up first from without the State. The north had freed the negro. The north, for the time, at least, must by education fit him for the duties of citizenship. His moral and spiritual tutelage, for similar reasons, devolved first upon the power which had thrust his political freedom on him.

This vast trust was nobly undertaken by the people of the Northern States, represented in their various religious denominations. Such schools as our own Carey founded in Richmond, Virginia, were inaugurated in various sections of North Carolina. To conduct them meant, for some time social, if not religious ostracism in the communities where they were located, and often the bitterest opposition of the Southern people, good, bad and indifferent, amounting in some instances to persecution. But time, the healer of many wounds, has here wrought the most beneficent change, and the people of the "Old North State," today, privately through their religious organizations and publicly through their government, are energetically and successfully co-operating in the good work of educating and elevating their negro fellow-citizens. As for the negroes themselves, in this State they have ever since the close of the war shown, what a local historian calls, "a remarkable unanimity" in their efforts to procure education for themselves and their children.

In Raleigh there are two collegiate institutions for the colored people, one founded in 1865 by the Baptists, the other in 1867 by the Episcopalians. Another excellent school is located at Fayetteville, and others exist in various sections of the State. The leading institution, in point of attendance and educational advantages, is the Baptist University, and it is of this I wish to speak particularly.

"Raleigh Institute," as it was first called, was founded through the exertions of the Rev. H. M. Tupper. It is conducted and supported by the American Baptist Home Mission Society. In consequence of large donations from the late Elijah Shaw, of Massachusetts, and Jacob Hestey, of Vermont, a change of name was made in 1875, by which the male school became "Shaw University," and the female department was called "Estey Seminary." The grounds, upon which have been erected five large brick buildings and six of wood, are beautifully located in the City of Raleigh, and some of the buildings are among the finest in the city. The property is valued at \$175,000. There are nine different departments of instruction: The College, or Arts, Industrial, Law, Medical, Missionary Training, Normal, Pharmacy, Scientific and Theological departments. Degrees or diplomas are given in all departments with the exception of Theology. There is a "short-cut," or, as it is called,

"Minister's Course," but theological students are encouraged to take their course at the Richmond Theological Seminary, of which Rev. Charles H. Corey, D. D., is President. There they may get as thorough training as their white brethren receive in the Theological Schools of the North.

The faculty consists of eleven professors and instructors exclusive of the professional and technical schools, in which instruction is given by unattached professional men resident in the city. There were 327 students in attendance a year ago of whom 158 were males and 169 were females. I have not the figures for this year. The co-educational idea is carried out to the fullest extent. The boarding department or dining hall is in a building detached from any dormitory and here the students of both sexes meet at the same tables, as well as at the daily exercises in the chapel under the same roof, and in the class rooms.

The only courses of study in which the young women are not found are the theological law and medical courses. The young men are found in all but the Missionary Training course and the department of Music.

In the college (Arts), Normal and Scientific departments the work done is not, I should judge, as advanced as the work we should expect to find being done in similar departments for students of the white races, but so far as it goes, it appears to be thorough, and judiciously chosen to meet the needs and the capacity of the students for whom it is intended.

The Industrial Department seems to be of great value. It is a well developed modern Manual Training School with a department added for the young women which follows out a general system of house work and sewing that is of considerable educational value. As food for thought for the parents and guardians of our "college girls" I submit the following from the University Calendar for 1897: "Teaching cutting and the use of patterns is not by any means neglected, but special attention is paid to darning and all other kinds of repairing, and all principles involved in making garments. Over forty different models are used, and all the work is done with reference to these models. Among the stitches taught are the following: running, basting, stitching, backstitching, two runs and a backstitch, overcasting, hemming, overhanding, chainstitch, gathering, herringbone, blankstitch, three varieties of feather-stitching, buttonhole stitch, a buttonhole, hemstitching and cross-stitch. In addition to this systematic work, several days are given near the close of each school year to making new bedding and linen and repairing the old."

Is this the cabalistic language of a lost art? There are compensations in life. Let the dusky citizen of North Carolina reflect that he at least runs no risk in marrying a girl with a college education. Why, it suggests the Millenium, to find that the principles of Metaphysics can co-exist with the "principles involved in making garments," and that somewhere, there is no longer an incompatibility of temperament between conic sections and cutting patterns.

The Medical School is comparatively strong, with about 60 students and a faculty of eight. The Law School is small in numbers and in scope, but in my conversation with its members, I found them intelligent, quick-witted and anxious to learn, yet possessed, withal, of a certain attitude of humility towards their profession which it seemed novel and refreshing to find in a law-student.

The Missionary Training Department, which had 13 students last year, is established for the purpose of giving special instruction and training to consecrated colored women who are called of God to be missionary teachers, family missionaries or church and Sunday School workers here or in foreign fields." The course is two years. I believe that this department is doing good work in preparing useful women missionaries to labor among the negroes of the South.

There are various literary societies conducted by the students. When the "Acadia Atheneum" a few years ago discarded the excellent and classical motto which the paper once bore, it appropriated (unconsciously I suppose) the motto of one of these Shaw literary fraternities. The old motto seems better, beyond comparison; but we studied classics in those days, and I suppose the point of view has changed. Truly we live in an iconoclastic age, and I sometimes fear for "In pulvere vincas" and "E pluribus unum."

My contact with the students, male and female, in several departments of the University failed to shake an estimate of the Southern negro from the educational point of view, which I had formed years ago from observation in Virginia and at Harvard University. The average of the raw material, owing to the handicap of past and present external conditions, is lower than the average found among the whites; but there is material to work with superior to much that our teachers and professors at home are called upon to mould into educated men and women. What he lacks, perhaps, in mental calibre, the young negro, as found at Shaw, largely atones for in his docility (teachableness), his modesty of deportment and an evident anxiety to make the most of his opportunities. He presents a type of, what I would term, student civilization, which doubtless, on occasion, our professors at Wolfville would gladly welcome.

In the work of such institutions as these at Raleigh and Fayetteville, one sees the ultimate solution of the negro problem of the South. What was begun by revolution is being worked out by an evolutionary process. This is to be the work of time as all sociological achievements are, but already it is yielding results pregnant with significance for the future of the race. The law of nature, co-operating with the law of the State Constitution of North Carolina forbidding intermarriage with the white race, will preserve the solidarity of the negro people. Higher education is already giving them their own teachers, physicians and an educated ministry.

In the general business activities of the community the colored race is assuming a growing share, tending to the gradual elevation of the people. In the courts where thirty-three years ago the negro was incompetent by law to give testimony, he is now seen at the bar conducting causes for clients of his race with an acumen and success that challenge comparison with the efforts of his white professional brother. A distinct and separate people, sided by the Christian sympathy and support of the race which once held it in proprietary bondage, is thus already attaining the larger liberty to which God has called it.

W. F. PARKER.
Pinehurst, N. C., March 25th.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

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

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

Printed by PATERSON & CO., 92 Germain St.

PLEASE EXAMINE THE LABEL ON YOUR PAPER. IT TELLS THE DATE TO WHICH YOUR SUBSCRIPTION IS PAID

He is Risen.

Sometimes, after weary days of storm and gloom, a new morning breaks upon the earth all radiant with sunshine, joyous with the singing of birds and sweet with the breath of flowers. The air seems charged with a potent elixir from the very founts of being. Men go forth as into a new world. Life flows into them through all their senses and they find it a joy to be alive. So the spiritual pulse of the Christian is quickened as his soul takes in the truth of Christ's resurrection. A new heaven and a new earth rise before him, and his inmost being throbs in glad harmony with the life of God.

The resurrection of Jesus was necessary to the completion of his gospel. His life and ministry would have been wonderful indeed if he had simply lived, and died a martyr's death, as many a prophet before him had done. His name would have been greatest among them all. But he would not have been the "Light of the World," for the shadows of death would have remained undispersed. The full attestation of his Sonship and his power would have been lacking and he would not have been manifested as the conqueror of man's great enemy. If Jesus had remained dead in Joseph's tomb, then all those highest hopes which he had inspired in the breasts of his followers must have perished like the falling of unripe fruit. The women who had loved him and ministered to him would have gone to the sepulchre and rendered the last sad tribute of affection, and then returned to weep for their lost friend who could not become their Saviour. The disciples would have gone about sadly and aimlessly for a little while, sorrowfully conversing together—as did those two who walked to Emmaus—of the great hopes which had been so cruelly disappointed in the crucifixion of him whom they had called "Lord" and "Christ." Soon they would have gone back again to their old employments, and that wonderful life and ministry of Jesus would have become to them a sad and mysterious memory. It would have been as if the sun which had just touched the horizon had sunk back and all the promise of a glorious day had failed, and the light of a radiant morning had faded out into blackest night.

But such a life as that of Jesus could not be obliterated. Sooner might the sun be blotted from the heavens and all the life of the world be swallowed up of death. The ministry of Jesus had enthroned him in every honest heart as Son of God, and it was impossible that he should be holden of death. He awakes in power. The serpent's head is crushed beneath his heel, his foot is upon the neck of that "grisly terror" which so long had tyrannized over the souls of men. He is glorious in his apparel now. He has put on the garments of victory. He marches in the greatness of his strength. He is mighty to save.

The church must not fail to grasp this revelation of the risen and glorified Christ. It must never be forgotten that Jesus of Nazareth is declared to be the Son of God with power by his resurrection from the dead. Very gracious to us is the thought of Jesus in his humiliation, very near does he come to us as the Man of Sorrows who was tempted like ourselves, who bore our sins and carried our griefs, unspeakably precious to us is he as the Lamb of God; but let us not forget that he could become the Lamb of God to take away the sins of the world, because he was the Son of God with power. Our Saviour is no more the lowly man of Nazareth, the

rejected and crucified Jesus, but the Risen One, exalted at the right hand of God, a Prince and a Saviour to give repentance to Israel and the remission of sin. He is the Great High Priest through whom every child of faith draws near to God. We see not yet all things put under man, but we see Jesus the eternal representative of humanity, clothed with glory and honor, and the hearts of the faithful are strengthened by the assurance that by and by they shall fully share the victory of their Lord.

The Things of Men and the Things of God.

In the passage that precedes the Bible lesson for the current week we find our Lord questioning his disciples regarding their conception of himself,—his personality and his office. Their opportunities for knowing and understanding him had been much greater than those enjoyed by others. The Master had been patient with these disciples. He had not demanded that in coming to him they should at once declare their faith in him as the Messiah. That is his way always. He does not hurry his disciples. He wishes them to receive the truth concerning himself and his kingdom as they are able to bear it, and so long as they keep their faces turned fastly toward the light, he will be patient with their slowness. But now that the seed which he had been sowing had been given time to germinate, it was important that these disciples should understand and declare plainly what their conception of him involved; was he more to them than he was to others? "Who do ye say that I am?" Peter, answering promptly for the rest, had spoken, with the ring of strong conviction in his words, saying, "Thou art the Christ, the Son of the living God." Gladly the Lord listened to the confession of his disciple, assuring him that in this matter he had been taught of God, and that he was destined to a position of great influence in the kingdom of heaven.

Peter had done well. He had proved himself an apt scholar in the school of Jesus. He had reached the assured conviction that his Master was the Son of God, and thus had shown himself worthy to be called "Peter," having obtained a sure position on that everlasting rock of faith which is fundamental to all true discipleship. But there was a great deal still for the disciple to learn. It was Peter's weakness not to understand this. He seemed to think that he had graduated at the school of Jesus, with honors, whereas he had just matriculated. Peter felt wise enough now to instruct his Master and, as he thought, to restrain Jesus from an indiscretion. It is a remarkable picture, is it not, and none the less so that there are so many counterparts of it in lives which we know much more intimately than we do Peter's. Here is this poor ignorant man, so exalted in his self-sufficiency that he feels quite competent to instruct and to restrain from an unwise course Him whom he himself had lately declared to be "the Christ, the Son of the living God." But are we in a position to sit in judgment upon Peter in this matter? Have we never, in the face of the precept or the example of the Master whom in our formal confessions we call "the Christ" and the "Son of God," said, "Npt so Lord," and "this is not expedient?" Have we not in effect said many times that we know ways much easier and better than that which the Divine Master has indicated? If Jesus is the Son of God, then there can be no question of our duty to follow unquestioningly where he leads. What does it avail to call him Master and Lord, and refuse to accept his commands?

In his rebuke of Peter our Lord sets in strong contrast "the things of God" and "the things of men." Peter's expostulation with his Master had been determined by a regard for "the things of men." It came to the ears of Jesus as the echo of that mighty temptation by which, in the wilderness, Satan had sought to break down his allegiance to God. The matter had been settled there, once for all. He had given himself up fully to do the will of God, to be the Christ of Israel and the Saviour of the world, whatever the cost might be. This was the work which the Father had given him to do, and he who persuaded him to draw back from that work and to refuse the cup which the Father put into his hands, offered the counsel of Satan, and, though the advisor was a beloved disciple, he met with prompt and stern rebuke.

There are two lessons suggested here of great moment. One is the importance of determining clearly, at the beginning of one's religious experience, his relations to God and to Satan. Jesus had definitely decided to reject entirely the overtures of Satan and to renounce all seeming good that must be sought by forsaking the path of duty to God and his fellow men. Those who would walk in fellowship with him must take their stand here with him. He admits no compromises with the god of this world. The disciple who keeps his Spiritual vision clear, his conscience sensitive by constant fellowship with Christ will not be overthrown by the force of a sudden temptation. The other lesson is that the temptation to unfaithfulness, from whatever source it may come is to be met at once and sternly as a suggestion of Satan. One's dearest friend may become his dearest enemy.

In view of the strong temptation always pressing upon us to "mind the things of men," and to give allegiance to the god of this world, our Lord's impassioned admonition to his disciples demands consideration. "If any man will come after me, let him take up his cross," etc. This was almost literally true as a condition of real discipleship in that day, and it is still true that self-denial is a condition of following Jesus. But self-denial does not mean self-destruction. If the gospel involves the surrender of the world, it saves the man, and what is all the world to a man who loses his life in obtaining it? What are "the things of men" in comparison with "the things of God?" "For the Son of Man shall come in the glory of his Father, with his angels; and then shall he render to every man according to his deeds."

Editorial Notes.

—The well written article by Miss Bishop, to which we give up our first page this week, deals with an interesting subject and will no doubt, as it deserves to do, attract many readers.

—It is much to be regretted that the American Missionary Union at the close of its financial year, March 31st, has to confront a serious deficit. Last year by a special effort on the part of the people and the large gift of Mr. Rockefeller, the accumulated debt of the Union was wiped out, and it was hoped that this year receipts would equal expenditure. This hope has been disappointed. Just what the deficit is we do not know, but it is probably not less than \$100,000. The excitement and suspense in commercial circles occasioned by the menace of war is said to have seriously affected the receipts of the Union during the month of March.

—We have received number one of a series of pamphlets which the Educational Review has undertaken to publish, and which will aim to present the leading events and personages of Canadian history in such a way as to interest and instruct. The first number contains papers as follows: Physical Growth of Canada, by G. F. Matthew, D. Sc.; The Legend of Glooscap, by James Vroom; Cartier's First Voyage, by W. F. Ganong, Ph.D.; Winter at St. Croix Island, by G. U. Hay, Ph. B.; The Story of Lady La Tour, by James Hannay; The Story of the Loyalists, by J. G. Bourinot, C. M. G., I. L. D. This is an attractive table of contents and he who purchases and reads will surely find himself well repaid for his time and money. Price 15 cents.

—The MESSENGER AND VISITOR was pleased to receive a call the other day from Mrs. A. D. Hartley, of Florenceville, Carleton Co., N. B. Mrs. Hartley is one of the paper's valued friends. She has been obtaining for us some new subscribers and hopes to obtain others. And Mrs. H. does good in other ways. Her interest in good enterprises finds expression in a private museum, to which she has devoted a room in her house, and in which she has gathered many curious and interesting articles from home and foreign lands. Visitors to this room are charged an entrance fee of ten cents, and the proceeds go to benevolent objects. Already during the past year the museum has yielded ten dollars to the Foreign Mission treasury. Mrs. Hartley is certainly one of those women who should be helped. It may be that there are readers of the MESSENGER AND VISITOR who have in their homes curios which they would be glad to add to Mrs. Hartley's collection, seeing that she has discovered a way of using them to so good a purpose.

—In the death of John on Tuesday morning John has lost a Main Street Baptist highly valued member many excellent qualities was extensively engaged in connection with Roberts, of Liverpool, was marked by his relations with kindness and benevolent judgment and a valuable church of which he had been a member and showed interest in all the welfare of his interest in the affairs of his own church. He was of the F. M. Board of attention. He had been to the denomination before being seized with this office, and in his earlier life Mr. Roberts the late Sir Leonard the cause of temperance.

—At present written between the United balance and it is in will be. It seems quibbled or averted or at least the other hand it shall be in the hands of the Government has seen which demands the note is said to be which Spain may claim and the independence. It is also asking a brief time this indicates a dispute, or merely for the conflict, is in the United States has business. A number of them do not have to ment with Spain is more than the jingo likely to be somewhat hands of the great re in no condition for se

—The bill introduced Commons by Postmaster postage on newspapers more than ten miles from presume, intended to newspapers, though in paper, with 75 or 90 per town or city where it is the tax. And in a less also, while the religious with the weekly issues which are produced in paper can be, must fee result of competition and paper has been to reduce paper in Canada to a most moderate returns and to impose a yearly the publishers of these papers a bill—will provide conditions under which compete are sufficiently more so by Act of Parliament.

At Eve

It is away down here in of a beautiful spring dawning shadows long a different from any other How resplendent the restful the darker green of is touching the adobe hoods in which they nestle. follow an avenue of radiant tender thoughts—what a country road? The banks of the acquiescent dead reeds in the Over at the East, the halo asterly of the rough, ru something see mountains as never otherwise, can you them). The serrated range mild sky, has lost all its longer the mission of the invite. They are hills the you can dream, amid w groves and glens, and pe your fancy. And at this and linger and fill the air of song—strains of confetti fall—notes that hint of even And so I see Life's even light—the light of divine birds are singing their part of sacred memories and of dreams, with the seed of di

—In the death of Mr. D. V. Roberts, which occurred on Tuesday morning of last week, the city of St. John has lost a highly respected citizen, and the Main Street Baptist church a very faithful and highly valued member. Mr. Roberts was a man of many excellent qualities. In his earlier years he was extensively engaged in the shipping business in connection with his brother, the late G. W. Roberts, of Liverpool, England. His business life was marked by industry and strict integrity, and his relations with his fellowmen by an unassuming kindness and benevolence. He was a man of calm judgment and a valued counsellor. He loved the church of which he had been for many years connected and showed his love by the service which he gave it to the end of his life. Mr. Roberts was interested in all that makes for the moral and religious welfare of his fellowmen. He took an active interest in the affairs of the denomination outside his own church. He was for some years a member of the F. M. Board and gave its interests his earnest attention. He had been for a long time a subscriber to the denominational paper, and one of his last acts before being seized by his last illness was to call at this office, and in paying his subscription, to express his high appreciation of the paper. In his earlier life Mr. Roberts was actively engaged with the late Sir Leonard Tilley and others in promoting the cause of temperance in St. John.

—At present writing the question of peace or war between the United States and Spain hangs in the balance and it is impossible to say what the issue will be. It seems quite possible that hostilities will be averted or at least postponed for a time, and on the other hand it may be that, before this paper shall be in the hands of its readers, war will be declared. It is understood that the United States Government has sent to Spain a diplomatic note, which demands the immediate cessation of hostilities in Cuba and the independency of the island. The note is said to present alternative conditions which Spain may choose, but the cessation of war and the independency of the island are made imperative. It is also understood that Spain has replied asking a brief time for consideration, but whether this indicates a disposition to consider the terms presented, or merely a desire to gain time to prepare for the conflict, is uncertain. It seems evident that the United States has entered upon a pretty serious business. A number of her politicians are determined on war at any price, and it will be a wonder if they do not have their way. But when the argument with Spain is concluded (which may cost much more than the jingo politicians estimate) Cuba is likely to be somewhat of a white elephant on the hands of the great republic, for evidently Cuba is in no condition for self-government.

—The bill introduced the other day in the House of Commons by Postmaster General Mulock, imposing postage on newspapers which are carried by the mails more than ten miles from the place of issue, was not, we presume, intended to discriminate against religious newspapers, though in fact it does so. The daily newspaper, with 75 or 91 per cent. of its circulation in the town or city where it is printed, to a great degree escapes the tax. And in a less degree the county paper does so also, while the religious weekly, which has to compete with the weekly issues of daily papers and other papers which are produced more cheaply than the religious paper can be, must feel the full force of the tax. The result of competition and the general demand for a cheap paper has been to reduce the price of the religious newspaper in Canada to a point at which it can give only the most moderate returns for the labor and money invested, and to impose a yearly tax of from \$100 to \$300 on the publishers of these papers—which is involved in Mr. Mulock's bill—will prove a serious embarrassment. The conditions under which the religious newspaper has to compete are sufficiently difficult without making them more so by Act of Parliament.

At Eventide—Light.

It is away down here in Las Cruces, N. M., at the close of a beautiful spring day, when the trees throw their slanting shadows long and far, that I just realize how different from any other is the light at eventide.

How resplendent the green of the wheat, how cool and restful the darker green of the alfalfa fields. Something is touching the adobe houses with the faintest suggestion of peach-bloom pink, making them a part of the orchard in which they nestle. Strolling along the road, you follow an avenue of radiance that somehow lures you to tender thoughts—what has come over the plain, old, country road?

The banks of the arroyo are a rich brown, the reeds (just dead reeds in the daylight) are one golden sheen. Over at the East, the halo is doing its best to subdue the austerity of the rough, rugged Rockies. (It is good to sometimes see mountains over against a sunset, for then, as never otherwise, can you imagine Paradise just beyond them.) The serrated range, clearly marked against the mild sky, has lost all its forbidding aspect. It is no longer the mission of these mountains to awe, but to invite. They are hills that you can love, about which you can dream, amid which you can place dells and groves and glens, and people them with the friends of your fancy. And at this sunset hour the birds fly low and linger and fill the air with soft, sweet music; snatches of song—strains of content, not needing to be sung in full—notes that hint of perfect peace.

And so I see Life's eventide under the rarest, sweetest light—the light of divine love—when in our hearts the birds are singing their parting songs. Eventide, the time of sacred memories and of dreams! Not foolish, fevered dreams, with the seed of disappointment in them and the

mark of vanity upon them, but dreams as bright as the Apocalypse, as restful as the 23rd Psalm.

And as the darkness gathers, and the peaceful twilight gives place to the lovely stars, we are swept toward the brighter dawn.

C. W. WILLIAMS.

The Timpany Memorial School: Cocanada.

DEAR EDITOR.—Will you permit me to introduce to you, and through you to your readers, the Timpany Memorial Boarding and Day School of Cocanada, India? You may have all been introduced before, but when the child becomes a woman, we sometimes have to say, "Why, is this little Pussy Willow, that I used to know?" So it may be with our school. But, we hope it has not grown out of your remembrance entirely. When the Canadian Baptist Missionaries began work, on this part of the East Coast of India, the Protestants here were Episcopalians. The Chaplains were Government servants, as were any other officials of the country. And much too frequently, they knew too little of vital godliness. In all ordinary towns, there may or may not be a sprinkling of English, but there generally is more or less of an Eurasian population. You will understand the word Eurasian, as combining Europe and Asia. These people attended the services of the English church, which were held with a regularity perhaps proportionate to the importance of the town. As a result of meetings held by the Missionaries, numbers were converted, and then began a struggle for religious liberty, out of which has grown this school. The schools for English speaking children, were under the surveillance of the Chaplains, who noted immediately any change of faith on the part of parents or children, and on many occasions matters in Bimlipatam and Cocanada got up to a white heat. At one time, when a young Baptist woman died in Cocanada, the Chaplain forbade her burial in the cemetery, though Mr. Timpany was content to use the unconsecrated part. The former stood by the gate, in his white robes, and refused to use the key or permit Mr. Timpany to do so. The procession halted, and Mr. Timpany tried to reason with or conciliate the good man, but in vain. So he sent for the necessary tools, and in his presence, removed the gate from its hinges, buried the dead, replaced the gate and went his way.

In time the Baptists began to feel, that they must have a school of their own; and, if I remember correctly, Mr. Sanford was the first one to speak out his mind on the matter. The importance of the subject grew upon us, and at our Union Conference, in Akidu, in 1881, our first committee, of which I was a member, was appointed. After long searchings, and some very serious disappointments, a teacher, in the person of Miss A. E. Folsom, a well equipped Canadian lady, was secured, and in Mr. Timpany's report for 1883, he says "a school has been started, called the Cocanada English Free School. The school is not denominational." It soon out-grew its small quarters and passed from a day school to a day and boarding school. And when he, who had done the most for it, passed to his reward, its name was changed to the above, to the Timpany Memorial B. & D. School.

A new compound was purchased, and put in order, and here, for years, the school has had a home. But again, it out-grew its accommodations, and in order to make room for more class rooms and dormitories, a top story was put on a few years ago. This we trust will serve all purposes, for many years to come. From the outset, many of the missionaries have contributed largely to its support; being not only monthly subscribers, but they have come steadily and faithfully to its support, as its needs have increased. They have been nobly aided by our Eurasian communities, and some kindly inclined English people have also assisted in the work.

The salary of the Lady Principal, Miss Folsom, is wholly paid by the Boards of Ontario and Quebec, but this has only lately been assumed by them. The amount is the same as that of any other lady missionary. Miss Folsom, now gives much of her time to the executive work of the school, and to Bible instruction. There are several other teachers, and their aggregate salaries per year, amount to about seven hundred dollars. Just now, as we are beginning the new year, there are nineteen boarders, and thirty-one day pupils; these numbers usually increase as time passes. The Boarding Department more than pays for itself. The property is now worth about five thousand dollars, and there is a debt on it of about one thousand. If any of you would like to aid us, in liquidating this, your assistance will be gratefully received. This is the only Protestant school of the sort between Calcutta and Madras, and its pupils come from many parts of this Presidency. The Boarding Department is for girls only, and the large majority of them are converted while in the school; so it has a large and extended influence for good. One of the fundamental hopes, in starting the school, was that, through the Eurasians being brought to Christ, the natives themselves, might be reached; and in this, we believe, we will not be disappointed. Some of you may say why all this? Our work is not to the Eurasians. Does not the Master's "go ye into all the world" include these? We cannot well live out here and be silent toward them.

Some of you, take us all, and this work of God's, yours, and ours, to the Great Father, especially on Saturday nights; from this time henceforth, will you not add to your prayers a petition for the Timpany Memorial School? Some of us knew Mr. Timpany, his memory is very fragrant; and his influence will not die, while some of us live. At the annual meeting held recently, I volunteered to ask the editor of this good old Baptist paper to donate one copy to the School. We like the children to become Christians; and we want them to be Baptist Christians and think this journal would do them good.

With kindest wishes, your friend and fellow worker, C. H. ARCHIBALD.

Chicacole, India, Feb. 21st.

Rev. Edward Hickson.

Something more than a passing notice is due to the memory of our late brother, the Rev. Edward Hickson, who entered into rest after a long and trying illness, on Friday, March 25.

Mr. Hickson was a native of Gloucester County, N. B., having been born at Bathurst, October 13, 1824, a child of Episcopal parents. As a boy he attended Methodist Sabbath School. Here, as at the public school, he made the most of his opportunities, acquitting himself with that diligence and painstaking perseverance, which were such prominent characteristics of his after-life. While quite young he entered into business life, in which for ten years he was highly successful, evincing more, than ordinary business tact and clear insight, coupled with untiring industry and integrity. It was during this time that he married Miss Bowser, of Albert County, who was of Baptist parentage, and who for forty years faithfully and devotedly supplemented and aided his labors. While at Bathurst he took an active interest in temperance work, being foremost and pronounced in the promulgation of the principles of total abstinence. It was while engaged in this work that there was awakened within him a strong desire toward the attainment of further knowledge, to which his clear and vigorous brain gave ready response.

Having been brought under deep conviction by a sermon preached by Rev. Joseph Crandall, he became an earnest Bible student. Frequent conversations with a Baptist sea captain upon religious subjects awakened a strong interest in Baptist principles. He had for some time been very anxious to be able to read the New Testament in the original Greek. This longing, coupled with the interest already alluded to, turned his attention to Acadia University. He soon reached there and began life as a student. Previous to this he had little or no acquaintance with our distinctive denominational principles. But upon the first Sunday after his arrival he was deeply impressed, and at the close of the service asked for baptism. He was received and baptized by Dr. Cramp. His wife was afterwards received into the church during the ministry of Dr. De Blois.

While at Wolfville he was very much respected as a student, being especially at home in Mathematics. His summer vacations were spent in the vicinity of Wolfville as student preacher. He was graduated with the class of 1860 and from this time devoted himself to the gospel ministry. His first pastorate was at Newcastle, Miramichi, where he spent ten very fruitful and happy years. He was ordained at North Esk, July 27th, 1862. He was greatly beloved by the people, and was permitted to see large additions to the church under his ministry. It was the longing of his heart to see a Baptist church at Bathurst, his native town, and while here at Newcastle he forwarded from his own private means sufficient for the erection of a building there. This church was built, but almost immediately mysteriously destroyed by fire and has never since been rebuilt. In 1870 he accepted a call to the St. George group of churches, where he remained two years. He was reluctantly released by his people to accept the invitation of the Carleton church, which he served faithfully for ten years, when failing health compelled him to retire from active service. Of the fidelity of his ministry in Carleton many loyal and loving tributes testify to the tender, lasting regard in which he was held. Frequent reference is made to the "great revival" by which the church was so greatly blessed during his ministry. He was abundantly successful in the work of the Lord, and was held in high esteem by his brethren in the ministry as a man of positive conviction, of unswerving fidelity to principle and of deep piety and devotion to the Master whom it was his highest delight to serve. Soon after his retirement from active life he sustained a great loss in the death of his wife.

In April, 1890, he married Miss Amelia Hamm, of Grand Bay, who survives him. His last illness was severe and prolonged, but brightened by the unceasing and devoted care of his wife, who was a ministering angel to him during the intense weariness and pain of his long sickness. The funeral services were largely attended. Appreciative and loving words were spoken by his brethren in the ministry. "A good man has gone home," was universally felt. May the sorely bereaved widow and sorrowing friends find comfort in the assurance that—

"At the crystal river's brink,
We shall find each broken link,
Some sweet day bye and bye."

M. C. H.

* * * The Story Page. * * *

The Legend of the Easter Lily.

S. T. PAYSON.

The pearly gate of the Beautiful City swing wide on its golden hinges. On the threshold stood the Angel of the Portal (called on earth the Angel of Death) gazing with grave and tender eyes along the radiant pathway which led, through the limitless expanses of space, to the far off earth.

Around him, as he stood, gathered the children, for among all the heavenly host there is none more beloved by the lambs of the fold than he, who had borne them in his strong arms straight up to the city of the King. Now, as he was about to leave them for a short time to visit again the earth, which they could see far off a golden ball, reflecting the light from the open gateway, they had many questions to ask. "Whom will you bring today, dear angel?" asked one. "Thou didst bring baby Hans last," said little Greta, adding with a wistful look, "Perhaps it will be my mamma today." "Not today, little Greta," said the angel with a tender smile, "Thy mother hath yet a little more to do, ere her work is ended, but soon she will come, and in the meantime thou wilt not forget the roses she so loves."

"Wilt thou bring one we know?" asked another, "or is it some stranger to us all?"

"I go to bring another little girl," he replied pressing tighter the hand which little Lillith had slipped into his. "You do not know her. She has long lain in pain and weariness, but the Master says she may come home now."

"Ah, then go quickly, dear angel" said gentle Francisco, "She will weary with waiting, and we will watch at the gate until thou returnest."

Little Lillith looked up into the calm majestic face of the angel and he smiled at her wistful glance, asking "What wouldst thou, little one?"

"Dear angel," she said, timidly, "If the little girl knows none of us, perhaps she will be almost afraid to come. Take me with thee—perhaps she will be glad to see another little girl. Do take me."

But dear child thou wilt weary with the journey, and thou wilt be saddened by the grief of those who will miss the child. "Her parents will weep and mourn at their loss, forgetting her happiness."

"Nay, I fear not the journey," cried Lillith, "I will keep close by thee and the little one will be glad of my coming."

"Come then," said the angel, clasping closer the little hand, and all the children crowded at the gate to see the two white-robed figures sweep down the golden pathway, the tall commanding form of the Angel of the Portal and the childish figure beside him. Far, far away they went, the flashing of their wings growing fainter and fainter until they disappeared entirely in the distance.

Little Lillith clung fast to the strong hand of her guide, rejoicing in the privilege of accompanying this best-beloved of all God's messengers.

When Lillith lived on earth she had been poor, homeless and forlorn, but one cold night, as she sank down cold, tired and hungry, quite worn out with the struggle for bread, this beautiful angel had come and gathered her right up in his strong arms and had borne her away from all the cold and hunger and trouble to the many mansions. So it was no wonder she loved him.

Down, down they flew through the corridors of space, past the shining stars and the silver moon, on and on; and ever before them as they approached the earth grew larger until they could see the continents, oceans, rivers and islands, the cities with their numberless towers and steeples and the villages nestled among their green trees.

Unseen themselves, they hovered over the city's silent streets, for it was night and none were abroad but the homeless. Lillith noticed the infinite tenderness in her companion's eyes as he gazed on these outcasts, and she knew how he longed to carry them away from it all to the rest of heaven.

But they hastened on and entered a stately mansion, passing unseen into a room where all the household seemed gathered. On a couch in the centre of the room lay a beautiful child—oh! so pale and thin and worn with suffering. Her mother knelt at the bedside, agony in every line of her fair face—agony—yes and fierce rebellion against the Master's will. She knew her little Margaret must leave her, but she would not say, "Thy will be done." The thought of parting from her child was too bitter for any comfort to reach her heart.

Margaret had lain long unconscious, but as the two angels stood at her side her father marvelled at the lovely smile which dawned in her eyes. Her eyes only, cleared of all earthly mists, saw the two angels. "See, mamma," she whispered, "two angels, a dear little girl angel, to take me home. You will come soon, mamma I will watch—"

"Come," said the Angel of the Portal tenderly, and little Margaret stretched out both hands with a last effort.

"She is gone," said the father, putting his arm about his wife and trying to draw her away from the empty casket whence had fled forever the spirit of their child.

Three angels left the house where but two had entered, and Lillith longed to tell the poor lonely mother that Margaret was well now of all her cruel illness and safe forever more.

The children watching at the gate of the City Beautiful for the returning messengers sang a song of welcome to little Margaret, but it was the Master Himself who took the tired lamb in His arms and bore her across the threshold.

Lillith was thoughtful, remembering the grief of Margaret's mother. "If she could only see her now," thought the child, "how strong and well she is, and so happy because the time is short until they meet again," and from time to time she would ask the angels who went to and fro between heaven and earth how little Margaret's mother fared, and the answer was always the same, "She weepeth always, refusing to be comforted."

At last the Master said, "What wouldst thou do child, for this mother?"

"May I not take her some message?" said the child, she mourns constantly, forgetting that thou hast made death but the gateway of life."

"And art thou willing, little one, to take the long journey to earth?" he asked.

"Oh I could not lose my way," answered the child, "the angels are constantly going and coming on the pathway and everywhere shineth the light from thy open gateway."

"And wilt thou, dear child, remain on earth till thou hast delivered thy messages?" For a moment the child hesitated and then answered humbly, "Thou knowest best. If I may carry comfort to that mother, thou wilt send me."

The Saviour's face shone with a wonderful light. "Go, my child," he said, "thou shalt carry comfort to the stricken ones."

The children gathered again at the gate to watch Lillith go forth, this time alone, and to call loving messages after her as long as she was in sight.

It was not a lonely journey as she met many angels passing, on errands of love and mercy, up or down the shining pathway.

Again the earth lay spread out before her, again she passed over the city streets and at last entered the home she had once before visited. In a darkened chamber lay the mother, weeping for her lost darling and refusing all comfort. Her husband, though lonely and sorrowful himself, tried to lead her into the Master's presence, but she would not listen, but only wept and hardened her heart against her Father's will.

Lillith stood by her side watching with pitying eyes the poor, pale face, then tenderly laying her unseen hand on the aching brow gradually lulled the mourner to sleep.

When she awoke, refreshed by her sleep, she asked for the first time to see the place where they had laid the body of her child. When, however, she stood beside the grave where the fresh brown mould was not yet covered with the green mantle of grass, she burst into an agony of tears. "Oh!" she cried, "they have put my darling down there in the cold earth. I shall never see her again. She is hidden from my eyes forever. Was there no place for my darling but to put her into the cold dark earth?"

It was then that a tender thought came to Lillith. She was a little girl angel fair and sweet, and her thought was this, that she would for a time be an angel no more but become a simple flower on Margaret's grave; if perhaps in this way she might lead the mother to remember that there is no death.

The next day the mourners came again to the grave, but, lo, a miracle. The grave was covered with a mass of exquisite bloom. Snowy bells of wondrous beauty swayed and nodded in the soft spring air. Lillies, yes, but never had such lillies been seen before.

The air was heavy with their fragrance, and the newly made grave was completely hidden by their masses of slender leaves and snowy blossoms.

"See, beloved," cried the husband, "how from the earth you called so cold and dark has risen this marvel of beauty. Our darling's body lies here, yet from this dark grave perhaps she has gone to that heavenly home of which we read in the Book, where she will never more suffer."

Just then from the neighboring church came the glorious roll of the organ and the voice of the singers,

"Christ the Lord is risen today!
Hallelujah!"

It was Easter Sunday, and everywhere was there rejoicing in the resurrection of the Saviour. The mother raised her head and for the first time since her child's departure she smiled.

"He went down into the grave," she said, "so we need have no fear, and He rose again to show us that He is able also to bring us into His endless life. From this

dark earth has risen this lovely bloom, and so from earth has our darling risen grown to the height of the angels. Beautiful flower I thank thee for the lesson thou hast taught me."

Then sinking to her knees she spoke to the Master, "Saviour I give my darling to thee. Thou knowest best and I thank thee that she is safe with thee. Lead thou my feet into the path thou wouldst have them tread until we meet at home."

Lillith's work was done and she winged her joyous way back to heaven and was received with great joy by the other children. But on earth she left the lily, more lovely than any flowers that grow and that blooms at the joyous Easter time to remind all men that out of death cometh life, and as he lives we shall live also.

* * * On the Blue Line Car. * * *

The Blue Line street car stopped at the corner, and an anxious looking woman put a small boy inside.

"Now, Bob," she said, as she hurried out to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother, as the conductor pulled the strap.

"What's your name, Bob?" asked a mischievous looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the boy's tormentor; but he only said again: "Let me see it."

"I can't," said Robert Cullen Deems.

"See here, if you don't I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the horses. "Here, Bob, I'll give you this peach if you'll pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter.

The child turned away as if he did not wish to hear any more; but the young man opened the bag and held it just where he could see and smell the luscious fruit.

A look of distress came into the boy's face. I believe Bob was afraid to trust himself; and, when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap; and then everybody clapped and applauded, until it might have alarmed Bob, if a young lady sitting by had not slipped her arm around him and said:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation, and wise enough to run away from it."—Digging Ditches.

* * * A Little Girl's Victory. * * *

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger crept up softly behind her and gave her a sharp slap upon her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one in retaliation. But no. The victim's face flushed and her eyes had a momentary flush of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made, no reply.

"Here, Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear girl," exclaiming, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said if Sallie would do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I am trying to."

The lady took her in her arms and kissed her. "My little dear," she said, fondly and earnestly, "I think you have already learned the lesson."

"You cruel little not a quadruped, not to a sled was a small out of proportion to straining every muscle down on his haunch the Dogs' Union tyrannical young a vicious kick. My friend passed on the straightway denouement. We all admire sweet when our young sister or use the common times, however, which like 'good, strong Molly flung out on."

I hope no boy will downright mean as should, I hope that Merciful Brigade, whose pose that one of our heard himself called how many of them means, taken in and knowing how the boy is not the boy I've a right to kick is my dog. I am sure to be kind to him." have some sort of anywhere's Molly? Ask in her, and to watch to school with her for day as I glanced the maiden of fourteen, kindly brown eyes, tied with pretty rick storm collar and gaudy throughout—gawling.

Then I heard more down going from school comfort him. It was the hod of bricks and I fancy the day simple, kindly act the grating over a ceiling without rescuing the homeward. But I wish of all the helpful things she has no conscious always doing things.

"I'd be glad to do there's the secret. I she is self-forgetful. see. It is told that in are training schools for observation. The child with command for each article he sees. There in swiftly removing a pity of it! But we must for doing the little help turn. Let us keep looking ways about what we pleasant smiles, kind world will be the bright begin now, for time for Three cheers for M Canadian Home Jour

* * * "Need" * * *

"Oh, father, need morning as his mother understand books—I with you in the timbe

"Johnnie, how did asked his father.

"A stroke at a time boy.

"Exactly so," said and keeping at it, will a time, and keeping a thought at a time, a master of the hardest

keeping at it Johnnie,

"Is that all?" asked

"All," said his father

"I do not know but

And before six weeks highest class at school

A little five-year-old when Phillips Brooks ly terms with the great was always in step coming up the step day her mother told her gone from the earth, a grief; but the little speaking, exclaimed, "I will be."—Omaha Chr

"Molly."

"You cruel little beast!" The animal addressed was not a quadruped, nor a monkey, but a boy. Harnessed to a sled was a small dog, in size and strength utterly out of proportion to the weight of the driver. After straining every muscle the poor little victim had sat down on his haunches, which, in the sign language of the Dogs' Union means, "Carlo's on strike." His tyrannical young master vented his spleen by giving him a vicious kick. Just at this moment Molly and her friend passed on their way from school, and the former straightway denounced the little coward to his face. We all admire sweet, gentle little girls, and feel sorry when our young sisters or friends are loud and boisterous, or use the common slang of the streets. There are times, however, when nothing expresses one's feelings like "good, strong parliamentary language" such as Molly flung out on that occasion.

I hope no boy who reads this little sketch would be so downright mean as to merit such a rebuke, but if he should, I hope that Molly, or some other member of the Merciful Brigade, will be there to protest. I don't suppose that one of our boys would fail to be pleased if he heard himself called a gentlemanly boy, but I wonder how many of them stop to think just what that word means, taken in sections—gentle and manly. Strong and knowing how to use their strength. The truly manly boy is not the boy who says, "This is my dog, and I've a right to kick him if I like!" but who says, "This is my dog. I am stronger than he is, and I have a right to be kind to him." I can't help fancying that dogs have some sort of appreciation of the Golden Rule. But where's Molly? After that story I began to be interested in her, and to watch for her as she came along to walk to school with her friend. Here's a snap-shot I took one day as I glanced through the window. A sturdy little maiden of fourteen, solidly built; rosy cheeks, fearless, kindly brown eyes, well-kept hair neatly braided and tied with pretty ribbons; sparrow-brown ulster, cap, storm collar and gauntlets; just one word describing her throughout—wholesome.

Then I heard more about her. Did a little tot fall down going from school, Molly flew to pick him up and comfort him. It was her strong little hands that steadied the hod of bricks an old man was trying to shoulder, and I fancy the day looked brighter to him for that simple, kindly act. If a stray kitten dropped through the grating over a cellar window, Molly would not go by without rescuing the unfortunate and setting it face homeward. But I would have to write a book to tell you of all the helpful things she does, and the beauty of it is she has no consciousness of being a heroine. "She's always doing things like that," her friend said to me; "I'd be glad to do them, but I never think." Ah! there's the secret. Molly thinks about others because she is self-forgetful. She sees what she brings eyes to see. It is told that in that great city of London there are training schools for thieves. The first lesson is in observation. The class is marched around the room with command for each one to try and remember every article he sees. Then they are taught to use their fingers in swiftly removing articles from their places. Oh, the pity of it! But we may learn our lesson. Opportunities for doing the little helpful deeds are meeting us at every turn. Let us keep looking outwards, not calculating always about what we may gain, but for chances to give pleasant smiles, kind words, helpful deeds, and the world will be the brighter for our living in it. Let us begin now, for time flies on rapid wing. Three cheers for Molly; "May her tribe increase!"—Canadian Home Journal.

"Need I Go To School?"

"Oh, father, need I go to school?" said Johnny one morning as his mother was getting him ready. "I don't understand books—I never shall. I had rather cut wood with you in the timber, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Exactly so," said the father. "A word at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; a thought at a time, and keeping at it, will make you master of the hardest book in the world. A patient keeping at it Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but I can do that," said Johnnie. And before six weeks from that time he stood first in the highest class at school.—Lutheran Observer.

A little five-year-old girl belonging to Trinity church when Phillips Brooks was rector, was on the most friendly terms with the great man. She loved him dearly and was always in ecstasy when she saw his big form coming up the steps of her father's house. One day her mother told her gently that her kind friend was gone from the earth, expecting the child to give way to grief; but the little maid, as soon as her mother ceased speaking, exclaimed, "O, mamma, how happy the angels will be."—Omaha Christian Advocate.

The Young People

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

B. Y. P. U. Prayer Meeting Topic—April 10.

A Wise Use of Money. 1 Tim. 6:17-19.

At once we are ready to say, after reading the scripture, "Well, this scripture seems to be only for rich people, so the majority of us have little interest in it." But do not dismiss the subject so hastily. Paul doesn't say how much money makes a man rich; that whole subject is one of much flexibility. That which would make one man very rich might be considered small by another. I take it that the disposition of money, as he suggests in the eighteenth verse, has application to us all; and we can very well learn the needed lesson in this our day—how shall we spend money?

It would seem, to begin with, that trust in money is shaky business. It is indeed true that he who "has more cash than character is a very poor man; and he who has nothing but money to give lacks in the most needed things. Money is something, is much, but is not everything, though it would seem, from the Klondike craze, that there is nothing so much worth the seeking as gold. That woman who said to the tramp on the Yukon, "I am so sorry, I have nothing to give you; we only have gold in the house," gave a picture that Paul would draw in vivid colors.

But we all get hold of some money. Are we proprietors or stewards? Answer that question and you have solved the matter of money-using. If a proprietor, then you have nothing in common with God; if a steward, ah, then you have learned the whole lesson of the wise use of money.

So, having much or little; having some, we can read Paul's direction how to use it:

"Do good," "rich in good works," "ready to distribute," "willing to communicate." Really, it would seem, as one analyzes these injunctions, that riches were more in the man than in the money. He is to do good. That does not always require money; nor does being rich in good works require money so much as we are apt to think.

No; given the heart fully consecrated to Jesus, the body a living sacrifice, and the money goes with it. Our trouble is not chiefly in the pocket-book, it is oftener in the heart.

But he who thus uses his life and his money, rich in good works, is laying up for himself riches that will abide forever, "a good foundation against the time to come."

Is our bank account increasing over there? It grows there mightily when it decreases here, for his sake. God help us to spend money aright?—Our Young People.

Why I Am a Baptist.

BY J. W. BAILEY, D. D., EDITOR OF BIBLICAL RECORDER.

I was a Christian before I was a Baptist. So I was not "born a Baptist." I was a Baptist, barring that one requisite, before I was baptized. So I am not a Baptist by reason of opinion as to the mode of baptism, though I hold that the mode is sufficient to alter church relations.

I became a Baptist after much hesitation and no slight acquaintance with other denominations, because I had come to believe that Baptist churches are most like the churches of the New Testament, especially in their independence, in their simplicity, in their strict following of God's Word as given in the gospel; because I believed that Baptist people regard implicit obedience to God as essential, and that Christ is a personal Saviour, hence refusing to countenance any officer or institution that comes between a disciple and his God and Master.

Baptist doctrine is simple. I know we have our scholarly theologians, but I am not thinking of them. The doctrines of others require elaboration. But Baptists require no more than this; that a man read and interpret the Bible for himself and govern himself accordingly; that no priest, nor scholar, nor council, nor assembly of any kind shall be suffered to make a standard or creed for him. If one's interpretation differs radically from that of the mass of Baptists, he will have no desire and no claim to unite with a Baptist church; but whether one such desires or not, to unite with a Baptist church, so long as he endeavors to live up to his light, the Baptist idea demands that Baptists treat him with respect and love.

I am aware that this means that Baptists believe in a plain and reasonable interpretation of the Bible by plain people; and I rejoice that it is so. For this is a tribute to God and man, largely peculiar to the Baptists, and altogether very admirable.

In becoming a member of a Baptist church, one must go down in the water, because the Bible says Christ so went; must be buried in baptism, because the Bible thus describes baptism; must henceforth be dead to the world

and risen to Christ and His kingdom, because God in His Word so expressed His will.

I believe that to be consistent, Baptists must hold that belief in missions is as essential to being a Baptist as is the strict following of the New Testament mode of baptism or the New Testament order of the ordinances. One is liable to err in making comparisons of the importance of one and another doctrine.

I am a Baptist also because I know that Baptists believe in liberty. They have not only believed in it, they have fought for it, and millions today owe their freedom to the fathers who two and three and four centuries ago came forth from the wilderness and did battle for the principles upon which our present civilization is founded, and to those who on the Atlantic coast in the days of the settlements and colonies preached the gospel.—Our Young People.

Raleigh, N. C.

Homeville, C. B.

Although our Union has not been heard from for some time, we have been quietly working. Our Society has a membership of thirty-nine, seven of whom are Associate. At our recent business meeting the following officers were elected: Pres., Willie T. Holmes; Vice Pres., Pheobie Martell; Sec., Lilla Dickson; Treas., Cyddie Holmes; Cor.-Sec., Katie M. Holmes. On the first Sunday of the month we have a roll call and consecration meeting. Our meetings are well attended, and deep interest is felt and expressed on the part of many.

COR.-SEC'Y.

Our Juniors.

Hidden Treasures.

Little people, do you know What is underneath the snow? Flowers pink and blue and white, Big red roses all aglow, In their dark roots folded tight, Till the merry south winds blow. Do you know what secrets deep All the woods of winter keep? Ah, the darling little things Down below the snowbank's heap! Fern leaves curled in tiny rings, Violet babies fast asleep.

—Our Boys and Girls.

"Go Buy a Doll Baby."

A little girl whose grandmother had been reproving her gently by saying, "I wish I could find a little girl who would be good all the time," very pertinently answered, "Den, grandma, I dess you had better go and buy a doll baby."

Basis of Award of International Prize Banners.

Three Junior Prize Banners will be awarded this year as usual, one in each course, to the State or Province whose examination papers, as tested by the announced standard of award, entitle it to first place. A fourth banner will also be awarded to the State or Province whose examination papers maintain the highest average of excellence in the three courses. It is understood, however, that not more than one Banner will be awarded to any one State or Province.

The Prize Banner awarded to any State or Province will be placed in the custody of the local society, within the State or Province, whose papers, as tested by the announced standard of award, entitle it to first place.

The conditions upon which the Banners are awarded are as follows:

TO STATE OR PROVINCIAL UNIONS.

First: The largest number of successful papers submitted from any State or Province.

Second: The largest number of successful papers submitted from any State or Province in proportion to its Baptist church membership.

Third: These two conditions shall be deemed of equal value, and the Banner will be awarded the Union having the highest average of both combined.

TO LOCAL SOCIETIES IN STATE OR PROVINCE.

First: The largest number of successful papers submitted by any society in the State or Province.

Second: The largest number of successful papers from any society in proportion to the membership of the church.

Third: These two conditions shall be deemed of equal value, and the Banner awarded to the society having the highest average of both.—Baptist Union.

Those who spend faith, and hope, and time, and toil, and prayer on the Church are the people who get the good out of it.—James Denny.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For our Grand Ligne Mission, that brother and sister Grenier may be greatly encouraged by seeing souls saved.

Notice.

Through some misunderstanding it was announced in MESSENGER AND VISITOR of March 16 that the W. B. M. U. meetings would be in Immanuel church, Truro. The meetings will be held in First church. We feel sure all will unite in making the Convention a great success.

DEAR SISTERS—As I look through my packet of letters I find quite a number from different Aid Societies still unanswered. These letters gave me so much joy I wanted to answer them by return mail so I might hope for another as soon as possible. Then too, sisters, I know you are always glad to hear from those on the field and by their letters are helped to have more intelligent ideas of the work, and of what is being done. For this reason, also, I wish those letters could have been answered before this. It seems impossible just now to answer them separately, therefore I am writing this general letter to those sisters who have written me and as yet received no reply, as well as to all whom I represent in this land.

I am now on my first tour in India, and in tent near Polepilly. You must not understand by this that there is nothing more in the Telugu language for me to learn—the fact is, I feel I have made but a beginning. I am filled with thankfulness, however, that God has been with me during the past year and helped me so that now I am able to tell something of the way of life to these so dead in sin. I have no need to worry over the message or the words in which to clothe it.

"Mine is the sweeter, easier, happier, task
Just to look up to Thee for every word."

Thus far I am delighted with touring-life, especially when living in tent. At present the tents are pitched in a mango grove—a splendid place for our canvass houses, for the mango is a large, beautiful tree, with wide spreading branches, and foliage so thick as almost to defy the sun's rays to penetrate it. Under these trees in the early morning we have our chota hazri, while from the branches above us and from the surrounding trees the birds sing their sweet praises unto the Creator, awakening in us, too, a song of thanksgiving. Here in the evening we dine, while innumerable stars, "the thoughts of God in the heaven," shine upon us, reminding us that He who "telleteth the number of the stars and call eth them all by their names," knows us by name too, and careth for us. It is beautiful to be able to thus live so much out of doors and enjoy more of the world as God has made it than it seems possible to do in Bimil.

Today was spent in a village some three miles away, where a suntha (market) was to be held. Each village has its special suntha day, and if one wishes to study heathenism in all its awful forms and learn something of its baneful effects upon the people, here is a grand opportunity. Quite early this morning, with everything necessary for spending a whole day away from our tents, we started for the village, Neelya Chatram, by name. Coming from all directions were to be seen women carrying baskets on their heads, and men loaded in like manner or with Kahvedies which consist of bamboo poles from each end of which a net work of rope is suspended, and in these net-works their loads are placed; the kahvedy then being balanced on the shoulder.

All the people seemed bound for one place, that to which we also were going. Arrived at the Chatram, near which, in an open space, the suntha is held each week, what a motley crowd was to be seen! Such a concourse of men, women and children, all pushing and pulling, scolding and fighting, in order that they might clear a space sufficiently large to spread their wares to the view of others. From far and near they came, bringing fish, grain, fruit, earthen pots, palm-leaf mats, seeds, roots, in fact anything used in this land; nor was the intoxicating toddy absent, and before the day was done we saw the accursed stuff was just as potent in this land to reduce men to a bestial state as at home.

On palm-leaf trays, pieces of cloth, or simply on the ground, each one spread his wares and set up a little shop of his own. Then began the buying and selling, the bantering and fighting, until I soon realized the truth of what Nirsimulu said to me as I was coming, "You'll hear a big noise today." As we stood and looked at that mass of people, one felt need of the prayer—

"O, God of Love, give us calm, pitying eyes,
And sweetest patience. Let us also see
The glory and the grace that underlies
Each shapeless mass that waits a touch from Thee."

Shapeless mass, indeed! How well that term applies to these people, but thanks be unto the Father, He has shown us that but a touch from Him is needed to transform even such as these into chosen vessels unto Himself.

We had come to the suntha, Why? Did curiosity lead us? No, curiosity is soon satisfied in this regard, and one would fain escape from the sight of heathenism were it not we are sent to lift up the degraded and bring light to those in darkness. It was not the most pleasant place to think of spending even a few hours, for the odor of fish in all stages of decay was almost unbearable. Then why had we come? Like those in that surging, wrangling mass, we had come laden, but not with earthly treasure, not with anything money could purchase, but with the message of life for a lost and guilty world. We came to invite these to accept the gift of life so precious, so costly, and yet for us and them without money and without price. Just a few rods from the crowd we took our stand, protected somewhat from the sun by the friendly shade of mango trees. Oh, the picture was sad, lamentably sad! There was that multitude wrangling over a few pice, the obtaining of which was their one object; no hope in the future for them, naught but darkness, dense darkness. Here, but a stone's throw away, they might hear of Him who is the Bread and Water of Life, and of how to store up riches that would never pass away, and yet so few came.

Oh, how the missionary needs a firm, unwavering faith in and dependence upon God! Had we leaned upon the arm of flesh today, heart-sick we soon should have retraced our steps to where at least we might have pure air and more quiet, though it may have been to give way to despondency and wonder if, after all, we were not throwing our lives away, but, "Oh God our eyes are upon Thee," "The battle is not ours, but God's." Thou hast led to this place and here will we stay, rejoicing that Thine is this work and the might.

When noon came we breakfasted under the trees, and while sitting there two Brahmin widows came near, the younger asking for medicine for the elder, who was an old woman and seemed quite ill. Their shaven heads, covered with a white cloth, and lack of jewels, told the story of disgrace, shame, cruel treatment, and slavery, because that by their sins their husbands had died. Mr. Morse told them he had no medicine with him for the body and began to speak of the Heavenly Physician, who can cure the body not only, but the soul. They would not listen and turned away to continue their pilgrimage to Bimlipatam, whither they said they were bound, there to bathe in the Bay of Bengal and go to the temple situated high up on the hill just behind the mission house. Oh it was so sad! Their lives are so dark, miserable, and hopeless, and yet they deliberately turned from hearing of Him who loves them and who yearns to give them true and abiding peace and happiness, but they would not, they would not listen, and perhaps never again will they have the opportunity to hear of Jesus.

By this time the people were beginning to leave the suntha, and as they passed along many attracted by the music, (for Mrs. Morse took the little organ with her) gathered round, when to them the gospel was preached. To how many it was "a savour from life unto life," to how many "a savour from death unto death," we know not. The seed was sown, the results we leave with Him who sent us here.

Yours in Christ,
IDA M. NEWCOMER.

In tent near Polepilly, February 18.

Amounts Received by the Treasurer of the W. B. M. U.
from March 17 to March 30.

Pleasantville, Lun. Co., F. M., \$2; McDonalds Point, F. M., \$13; Tidings, 25c; Windsor, F. M., \$22; H. M., \$1; Halifax 1st church, F. M., \$12; H. M., \$8; Tidings, 25c; Melvern Square, H. M., \$12; toward the salary of Bible-woman S. Sarah \$3; Middle Sackville, Reports, 30c; Lower Cambridge, F. M., \$41.25; Freeport F. M., \$3; Tidings, 25c; Hartford, Louise A. McKim, F. M., 50c, H. M., 50c; Chester, F. M., \$6.75; "One of the Lord's poor," building at Tekkali, \$1; Hatfield Point, F. M., \$14; H. M., \$2; Cambridge, Narrows, F. M., \$15.45; Parrsboro, F. M., \$10; H. M., \$5; Amherst Shore, F. M., \$3.25; Amherst Shore, Mr. W. W. Rockwell, in memory of his deceased wife, building at Tekkali \$5; St. Stephen, contents of mite boxes, H. M., \$3.90; Reports, 50c; Shelburne, F. M., \$2; H. M., \$2; Point de Bute, F. M., \$4.75; H. M., \$7.55; Reports, 30c; Canso, F. M., \$8, toward building at Tekkali "a friend," \$2; New Annan, Rachel Downing, and Mrs. E. Smith, \$1 each, building at Tekkali.

Correction. In MESSENGER AND VISITOR of Feb. 2nd, Berwick is credited with Reports 30c; it should read Berwick, F. M., \$19.58, H. M., \$6.30, Reports 50c.
Amherst, P. O. B. 513.

MARY SMITH,
Treas., W. B. M. U.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Missions a Success.

Says Dean Farrar: "Christianity conquered the

Roman, it civilized the barbarian, it prevailed over all the greatest part of the civilized world, and the total result is this: That whereas at the end of three centuries after Christ, if the whole human race had passed in their long procession before you—that interminable procession between the two eternities—then only one out of every hundred and fifty of the human race would have been a Christian, but now, after the fierce light of criticism and of civilization has been burning for nearly nineteen centuries upon the records of the gospels, if the whole human race were now to pass before us in that interminable procession, one perhaps in every three would own and proclaim the name of Christ. Is it not then perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans, and when now—taking the number of Protestants in the world alone and not taking the number of other divisions of Christians—there are at least 120,000,000 of Protestants, and they have in their power almost all the wealth and almost all the resources of the world."

A Japanese convert wrote in his diary, "The why of Christian missions is the why of Christianity itself." Once it ceases to propagate it ceases to live. Have you ever thought why it is that God leaves so large a part of the human race still in the darkness of heathenism? I think it is that your Christianity may live and grow by your efforts to diminish the darkness. "Woe is me if I preach not the gospel," that was the apostle Paul. I believe to him the greatest trial was not to be a missionary. . . . But why send missionaries to the heathen when you have heathen enough in your own land?

You know this world is a unit, and the human race is one great family. You cannot make yourself what you ought to be without making others what they ought to be. In christianizing other people you christianize yourself. Suppose you stop your Foreign Missions and concentrate your whole energy upon Home Missions, what will you have? Many more striking conversions, many more homes freed from the curse of whisky, many more children decently clothed, no doubt, but withal, what? Many more heresy huntings, many more denominational back-bitings, and Sunday excursions and a host of other evils creeping in to sap the life of the churches. I think you who have had Christianity now over eighteen hundred years, have got over by this time the foolish and heathenish notion that good done in one direction diminishes good to be done in others. Growth outside always means growth inside.

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The plates of "The Baptist Principle," were destroyed in the recent fire in Philadelphia, hence this "new Enlarged Edition," gives the author an opportunity to make some needed corrections, and for the incorporation of such emendations as he has deemed desirable. The author has also appended new matter to the extent of nearly one-half that of the earlier volume, which greatly enhances the value of the book.

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O. R. M.

The Kidneys

are the seat or the starting point of many maladies, all of them serious, all more or less painful, and all of them tending, unless cured, to a fatal end. No organs of the body are more delicate or more sensitive than the kidneys. When symptoms of disease appear in them not a moment is to be lost if health is to be restored. The best way to treat the kidneys is through the blood, cleansing it from the poisonous matter which is usually at the bottom of kidney complaints. For this purpose there is no remedy equal to

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Wolfville.

Hon. J. W. Longley, D. C. L. and Rev. A. C. Chute, B. D., of Halifax visited the college this week. Their report will go to the Senate as usual. Dr. Trotter is at present in New England in the interest of the Forward Movement Fund. He will attend the Banquet of the New England Branch of the Alumni of Acadia College.

Rev. Mr. Hatch has entered upon the pastorate here with bright prospects of usefulness and happiness. A few days ago the students of Acadia met the students of Kings in a debate on the following:—

Resolved—That annexation with the United States would be beneficial to Canada." It fell to the lot of Acadia to maintain the affirmative. The speakers were Messrs. J. A. McLeod, W. D. Farris, S. S. Poole, and E. C. Stubbart. The debate was held in Convocation Hall of Kings College, Windsor. The judges were Prof. Keirstead of Acadia, Prof. DeMille, of Kings, and Supervisor MacKay, of Halifax. The decision was in favor of Acadia, the decision of course being on the merits of the speeches alone.

A memorial service for Frances Willard was held on the 20th in the Baptist church. Dr. Jones presided. Addresses were given by Mrs. J. F. Tufts, Miss True, Mrs. J. B. Hemmeon, Irad Hardy, Rev. Mr. Hatch, Prof. Keirstead and Mayor Thompson. It was a good service.

Mar. 31.

Quarterly Meeting.

The Carleton, Victoria and Madawaska quarterly meeting convened with the Jacksonville Baptist church March 18. At 7 o'clock p. m. the session began. Preaching by O. R. Merritt. The next morning (Saturday) a prayer service was led by Pastor Blakney, after which the regular business meeting began with Pres. Hayward in the chair. Owing to the roads being very bad there was not a very large attendance from abroad. In the afternoon a real feast of fat things was enjoyed by a large number at the regular quarterly conference. In the evening the missionary sermon was preached by Pastor Rutledge from Dan. 11:32, which proved to be a real soul-stirring discourse. Sunday morning Pastor Hayward preached; O. R. Merritt in the afternoon, and Pastor Hayward again in the evening. The Sunday services were well attended and seemed to be deeply impressive. Thus closed our quarterly session, to meet with the Baptist church at Union Corner the second Friday in June. Collections, which go to missions, amounted to \$9.48.

O. R. MERRITT, Sec'y, pro tem.

Acknowledgement.

On the 10th of this month the church and congregation at Surrey, N. B., made us their donation visit. A tea was provided by the ladies and the appetites of the most fastidious were more than satisfied. When this part of the programme was performed we were presented by Capt. Balser, on behalf of those present, with the sum of \$30, most of which was in cash. After returning thanks for their expression of good will, suitable speeches were made by Dea. Barnett, Ed. Jones, Wm. Gross, Capt. Balser and Chairman Nicholson. A few weeks previous to this a few friends met at the parsonage and presented us with two oak chairs. For these expressions of goodwill we wish to heartily thank the donors. May God bless them. J. MILLS, Surrey, Albert Co., N. B., March 18.

Denominational Funds Nova Scotia.

The third quarter of our Convention year ends with April. Some of the churches have not sent in anything for our Denominational Funds. We hope to hear from all tardy ones before the end of the month. Send all contributions for any part of the denominational work to Wolfville, N. S.

A. COHOON, Treas. Den. Funds, N. S.

April 1.

The Anna. Co. Conference of Baptist Churches.

The above organization met at Clements-port, Monday evening, March 7th at 7.30 p. m. The session opened with a devotional service of one half hour, led by the President Rev. J. Webb, after which the following addresses were given: Education, by Rev. F. M. Young; Home Missions, by Rev. S. Langille; Foreign Missions, by Rev. J. T. Eaton; North West Missions, by Rev. Lew Wallace. An earnest and impressive address was also given by Rev. Isa Wallace. On Tuesday the Conference met at 9.30 a. m. for a short devotional service led by Rev. Lew Wallace. Encouraging reports were heard from Smith's Cove and from Bear River churches. The Bear River Pastor Rev. G. W. Schurman was welcomed to the Conference, and gave an inspiring account of the work of grace in progress there. An address was given by the Secretary advising the amalgamation of the three organizations, known as the Anna. Co. Conference of Baptist churches, the Baptist S. S. Convention of Anna. Co. and the B. Y. P. U. Convention of Anna Co. The

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proposition was favorably received and a committee appointed to confer with committees from the other organizations named as to the practicability of such a union. A paper was then read on the Invitation to the Lord's Supper, by Rev. E. L. Steeves. The discussion of this paper was deferred until our next Conference. The next session will be held with the Baptist church at Milford. Executive: Pastors G. J. C. White, J. T. Eaton and F. M. Young. J. W. BROWN, Nictaux Falls, N. S. Sec'y.

Notices.

The York Co. Baptist Sunday School will meet at South Ohio on April 7th at 10 a. m. The following program is arranged: Half hour of social worship led by Rev. W. F. Payne, followed by general business and reports from schools. Discussion of reports in letters. 2 p. m. an address by J. H. Foshay on "Memorizing Holy Writ." Address by J. H. Saunders on "Order and Discipline." Address, C. P. Wilson, on "Sunday School Libraries."

E. C. SIMONSON, Sec'y.

The next quarterly meeting of Picton and Colchester counties will convene with the church at DeBert, April 25 and 26. First meeting Monday evening and three sessions on Tuesday.

O. N. CHIPMAN, Sec'y.

To Builders

Our new Catalogue is now in the printer's hands and will be published soon. It contains cuts of Mouldings, Doors, Windows, Verandahs, Pickets, Brackets, Cresting, Church Pews, Store Fittings, etc.

The designs are new and original and not to be found in any other catalogue.

If you are interested in building you will find it very useful. Send us your address and we will mail it free of charge.

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The sooner you start taking DOAN'S KIDNEY PILLS the more quickly will your health return.

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Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine

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chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 25c. The only Pills to take with Hood's Sarsaparilla.

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is the cause of nearly all diseases. As the blood supplies every bone, nerve, muscle and tissue in the body, these parts will be in the same condition as the blood.

Unless the blood is absolutely pure the body will be in an unhealthy condition and sickness will be sure to arise.

To keep well the blood must be kept pure by using the great blood purifiers,

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LIFE OF MAN BITTERS and **SYRUP**, which have been tested for the last 60 years, curing many cases of Dropsy, Liver Complaint, Humors and all Blood Diseases.

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LIFE LASTS LONGER

If Puttner's Emulsion be taken regularly by Consumptives and all weak and ailing people.

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

Beauty without Health is impossible.

LAXA-LIVER PILLS

Bring Health, then Beauty follows. They clear the muddy complexion, chase away Sick Headaches and Bilious Spells, cure Dyspepsia and remove all poisonous matter from the System.

Mrs. Addie Therrill, 20 Brussels Street, St. John, N. B., says: "Laxa-Liver Pills cured me of Constipation, Indigestion and Bilious Headaches. They have corrected the irregularities of Liver and Stomach, and restored my entire system to healthy natural action."

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THOROUGHNESS

is imparted to the Students of the **HALIFAX COMMERCIAL COLLEGE** by skilled instructors.

Write for particulars to

B. E. WHISTON, Principal

96 Barrington St., Halifax.

The Home

Two Ways of Getting Up.

When we tumble out of the right side of bed,
How bright the sun shines overhead!
How good our breakfast tastes—and, oh!
How happily to school we go!
And o'er the day what peace is shed—
When we tumble out of the right side of bed!

When we tumble out of the wrong side of bed,
How dark the sky frowns overhead!
How dull our lessons, how cross our mothers,
How perfectly horrid our sisters and brothers!
(And they all say, too, its our fault instead!)
When we tumble out of the wrong side of bed!

The Outlook.

Rules for Living Long.

Sir James Sawyer has been confiding the secret of longevity to a Birmingham audience. Like so many other secrets, it consists in "paying attention to a number of small details." Here is a schedule of them, collected from the reports of Sir James Sawyer's lecture:

1. Eight hours' sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning, but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat and see that it is well cooked.
9. (For adults.) Drink no milk.
10. Eat plenty of fat, to feed the cells which destroy disease germs.
11. Avoid intoxicants, which destroy these cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
14. Live in the country if you can.
15. Watch the three D's—drinking water, damp and drains.
16. Have change of occupation.
17. Take frequent and short holidays.
18. Limit your ambition; and
19. Keep your temper.

Keep all these commandments, and Sir James Sawyer sees no reason why you should not live to be 100.

Eugenie and the "American Dentist."

It was after Louis Napoleon had become emperor that a court ball was given which the young Eugenie wanted to attend, but her mother was not rich and was not in the court set, and the Countess of Montijo, still a school girl, was only able to attend through the kind offices of the American dentist, the late Dr. Evans, the emperor's friend, who knew her. The Spanish beauty attracted attention not only from the guests at the ball, but from the emperor. The American kept the friendship of both throughout the years that followed, and so it was that on that September day when news came to Paris that the Germans had won the victory, that meant the overthrow of the empire, the empress sought him as a protector and found him an effective one. She and a friend, receiving word of the calamitous defeat, got into a cab, according to the story, and started for somewhere but finding themselves without cash enough to pay the cabby (only three francs between them), got out, and then, seeing that they were near Dr. Evans' house, they went there. Mrs. Evans was away and the empress was installed in her apartments with disguises. The doctor, learning that one of his friends commanded the Neuilly bridge, managed to advise him that he would like to pass over it that night with two women patients, and he was allowed to do so. Dr. Edward Crane, a life long friend, who became after editor of the American Register, which Dr. Evans established, accompanied them. Eugenie disguised herself as an old and feeble woman. She got safely to the channel shore and so to England. Dr. Evans was suspected at

various times of "pernicious activity" in connection with the Franco-Prussian War, but his Americanism stood him in good stead, as did his conduct in establishing and maintaining an ambulance corps for both sides in the struggle at his own expense.—New York Sun.

The Care of House Ferns.

In the house where ferns are kept induce by means of evaporation, syringing, or spraying as much moisture to the air as possible, for they generally do not successfully withstand a dry, parching atmosphere. For the purpose of retaining a moist air about the plant Wardian cases or ferneries are often used with good success, or a glass bell placed over the plant part of the time. It is well to bear in mind, also, that ferns (with the exception of the hardy upland sorts) grow in moist, shaded places. It is therefore essential that they never dry out and that they be kept in partial shade. It is not wise, however, to soak the plants daily, whether needed or not. When new fronds are unfurling, avoid placing the plant in a position where it will be exposed to the full power of the sunlight, as it will sometimes burn or blast the tender young fronds.—Woman's Home Companion.

Home! Man never leaves it—whether it be the child's home, the youth's home, the home of early marriage, the home wherein children are born, the home of dependent old age, and, at last, of second childhood. To each man or woman "home" is the capital of all creation. And what is "home" but human dependence, each one upon others—husband on wife, wife on husband, child on father, and father, at last, on child? As children come into the home, each one is a new rope to bind a man, hand and foot, to home.

A female town crier fulfils the duties of that office in the Scottish town of Dunning, Perthshire. She is a hale hearty old dame of seventy, locally known as the "bell wife," and is very proud of having proclaimed the queen's birthday for fifty-three years running.

The Sunday School teacher had reached a point in the lesson where she was dwelling upon the future reward of those who behaved properly here when the audacious small boy, who frequents most Sunday Schools, spoke up and asked if all good people went to heaven. "Certainly," replied his teacher. "Well, has my grandmother gone to heaven?" persisted the youngster. "Surely she has, my boy, if she was a good woman." "No, she hasn't" declared the fun-loving youngster, "there she is over there!" The teacher turned to other phases of the lesson.—The Congregationalist.

The Month of April a Coloring and Re-creating Time.

Diamond Dyes Make Old Things Look As Well As New.

This is the great spring month for using Diamond Dyes. Old, faded and dingy looking dresses, costumes, skirts, blouses, jackets, capes, shawls, and suits for men and boys are usually looked over with a shiver of fitting them for another season's wear.

The dyeing operation is an important one and demands care. The great point is to get the right dyes—colors that are pure, bright and warranted fast to washing and sunlight.

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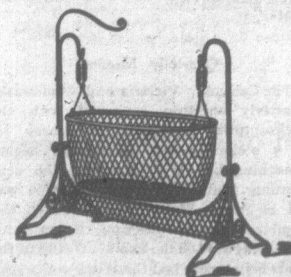
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You'll wonder how you ever did without it.

Notice its construction. You don't need to keep rocking, a single touch and it teeters and swings, gently soothing baby to sleep or amusing it when awake.

"Baby's Letter" giving description and prices sent free on application to the Patentee and Manufacturer.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

THE TRANSFIGURATION.

Lesson III. April 17.—Matt. 17:1-9.

Read Matt. 17 and 2 Peter 1:12-18. Commit Verses 1-3.

GOLDEN TEXT.

We beheld his glory, the glory as of the only begotten of the Father, John 1:14.

EXPLANATORY.

I. THE PRAYER MEETING ON THE MOUNTAIN.—V. 1. AND AFTER SIX DAYS, SIX complete days. Luke counts the parts of days before and after these six. It was a week after the conversation recorded in our last lesson, in which Jesus made known to his disciples that he must ere long suffer and die, and be raised again; a revelation that shocked the disciples and threw them into the gloom of the dungeon of giant despair. JESUS TAKETH PETER, JAMES AND JOHN. It was the same favored three who had gone with Jesus into the room where he raised Jairus' daughter. A few months later they were nearest to him as he prayed in Gethsemane, and still later were recognized as "pillars" of the church (Gal. 2:9). There was no favoritism in this section. He simply advanced to higher studies those who, by faithfulness in the lower, had made it possible for them to understand and use the higher.

II. THE ANSWER. THE TRANSFIGURATION.—V. 2. AND WAS TRANSFIGURED BEFORE THEM. "A foreshadowing of prophecy of his true form—his distinctive character—comes out in his transfiguration"; "a revelation of Deity breaking out in that glorified face, which appeared to something deeper than sense." It was the true nature of Jesus, as described by Paul in Acts 9:3, and by John in Rev. 1:13-16, shining through his flesh and his garments, as by a light from within, as the sunlight shining through dull stained glass windows reveals the true nature of the picture. "Before them." In their presence, while they were awake, as Luke expressly says (Luke 9:32). AND HIS FACE DID SHINE AS THE SUN. Nothing less than the brightest and most glorious of all objects within human knowledge—so bright that it destroys the eye to gaze directly upon it—could express the radiant glories of Jesus' face, when his heavenly nature shone through the veil of his flesh. AND HIS RAIMENT WAS WHITE AS THE LIGHT: i. e., luminously white, "as no fuller on earth can white them" (Mark 1:5), with a supernatural whiteness; "white and glistening" (Luke). Literally, "lightening forth," "as though from some inward radiance."

Compare (1) the shining of Moses' face (Ex. 34:29, 30). (2) the shining of Stephen's face (Acts 6:15). (3) The description of the glorified Christ in Rev. 1:13-16; "his eyes as a flame of fire," "his countenance as the sun shineth in his strength."

III. THE CONFERENCE OF THE THREE GLORIFIED ONES.—V. 3. AND, BEHOLD, THERE APPEARED UNTO THEM (i. e., the disciples) MOSES AND ELIAS, the Greek form of "Elijah." These persons were really present. It was not a vision, as is plain from the account of Luke. The implication is that they not only saw the appearance, but recognized in the persons Moses and Elijah, as is evident from Peter's proposition (ver. 4). Luke says "they appeared in glory," i. e., in their glorified bodies; something like that of the transfigured Jesus, but with less radiance.

Representative persons. These two were representative persons especially adapted for this meeting with Jesus.

(1) Moses was the representative of the Law, which was our schoolmaster to lead us to Christ (Gal. 3:24); he had foretold his coming (Deut. 18:15, 18), and through him had been instituted the sacrifices which Christ fulfilled, and which explained his sacrifice on the cross which so much troubled the disciples. (2) Elijah was the representative of the prophets who foretold the coming of the Christ and prepared the way for him, and had expressly pictured the sufferings of the Messiah, as well as his kingly glory. Elijah was the one who was to prepare the way of the Lord, by his character and spirit reappearing in John the Baptist, the forerunner of Jesus. TALKING WITH HIM. The representatives of the Law, the Prophets, and the gospel conversed together. The subject of their conversation is reported by Luke. They spoke of his decease, his departure, Greek, "exodus," which included his death, resurrection, and ascension. Ascension was the natural way for Jesus to go to heaven. This conversation would enable the disciples to see the importance and necessity of that which they most dreaded, and which was to them the greatest mystery.

IV. THE THREE WITNESSES.—V. 4. We learn from Luke that the three disciples

during their long season of prayer had been heavy with sleep, but had resisted the drowsy influence and kept awake. "Were fully awake" (R. v. of Luke 9:32) "is one word in the original, and means 'having watched through, having remained awake,' for they had overcome the force of sleep." Their reward was that they saw his glory. It was no dream, no mere vision, but a waking reality. 4. THEN ANSWERED PETER. After they had looked on awhile, and the heavenly guests were departing, Peter answered not to any question, but to the feelings and questionings that the scene awakened in his mind. AND SAID UNTO JESUS—Anxious to continue in such heavenly company, but "not knowing what he said" (Luke), not realizing the full meaning of his proposal or its effect upon the mission of Jesus and upon the disciples themselves. LORD, IT IS GOOD FOR US TO BE HERE. Peter spoke the truth. The experience was good, and would make him a better and more useful man all the rest of his life. It widened his outlook. It gave him a new idea of the glory that awaited the faithful. It exalted his knowledge of Jesus as a Saviour. It increased his faith. It enabled him to bear more bravely his burdens. IF THOU WILT, ART WILLING. LET US. The disciples; R. v. says, "I will make." MAKE THREE TABERNACLES, or booths, from the bushes on the mountain, like those used at the feast of Tabernacles, the great annual Jewish Thanksgiving Festival.

Jesus made no answer. The events that followed were the answer. It was not good to remain there. There was need for them all in the world below. Working for Jesus was better than standing and gazing at his glory. All that was gained upon the mountain top must be taken down into the sinful, sorrowing world. There the light must shine, for it was sent in order to shine in the darkness.

V. THE DIVINE TESTIMONY.—Vs. 5-7. 5. WHILE HE YET SPOKE, WAS SPEAKING, A BRIGHT CLOUD. Like the shekinah in the Tabernacle in the wilderness, and in the Temple when it was dedicated by Solomon. Peter (2 Pet. 1:17) calls it "the excellent glory." OVERSHADOWED THEM. Thus Moses and Elijah were hidden from their sight. The cloud was an incarnation of the ineffable light of God, veiling his glory, yet making it visible to man, as the clouds that veil the sun enable us who cannot gaze into his face yet to see his beauty and glory. "Light in its utmost intensity performs the effects of darkness, hides as effectually as the darkness would do." Comp. 1 Tim. 6:16, and the words of Milton, "dark with excess of light," and of Wordsworth, "a glorious privacy of light." AND BEHOLD A VOICE OUT OF THE CLOUD. "The same voice which had been heard once before at the baptism (Matt. 3:17), and which was to be heard again, when he stood on the threshold of his passion (John 12:28), attesting his divinity and Sonship at the beginning, at the middle, and at the close of his ministry." THIS IS MY BELLOVED SON. Adding the voice of God to the attestation of the scene itself, and interpreting the scene. This truth must be impressed upon the disciples so that they should never lose their faith even in the dark times that were to follow; and while others were calling Jesus a criminal and blasphemer the disciples could always see him in his true glory. HEAR YE HIM. For he is the ambassador of God, bringing the message of love from heaven. "Hear" implies faith and obedience.

6. THEY FELL ON THEIR FACE AND WERE SORE AFRAID. For God himself was there. The great manifestations of God's power close at hand fill the soul, conscious of weakness and sin, with dread solemnity.

7. JESUS CAME AND TOUCHED THEM. Act and words were both expressive of an almost brotherly tenderness. BE NOT AFRAID. Only in Jesus can we draw nigh to God without dread.

VI. THE RETURN TO THE WORLD. Vs. 8, 9. 8. THEY SAW NO MAN. The two heavenly visitants had passed away in the cloud.

9. AS THEY CAME DOWN. To where the other disciples were waiting. JESUS CHARGED THEM, SAYING, TELL THE VISION, the things seen, the spectacle, TO NO MAN, etc. Because (1) they could not fully understand its meaning until then, so as to tell it aright, as to Jesus' nature, his death, his resurrection, the future life. (2) Those to whom they might tell it could still less comprehend its full meaning, and would misunderstand and pervert it. (3) It would make it harder for many to accept him as a teacher, and thus be led on to the complete acceptance of him as the Saviour of the world. (4) If they should believe in him as such a glorious being they would try still more earnestly to make him an earthly king.—a temptation he had again and again to resist. (5) The greatest value of the vision to most people would be at the time of his resurrection, and thereafter, when the disciples began to preach Jesus as the Saviour and King.

When Jesus and the three reached the foot of the mountain they found the other disciples trying in vain to heal in Jesus' name a demoniac child. They came immediately in contact with the sinful, suffering world, where they were needed.

FRED. De VINE, BARRISTER-AT-LAW, NOTARY, PUBLIC, Etc. Office: Chubb's Building Cor. Prince Wm. and Princess Streets. SAINT JOHN, N. B.

"THOUGHT MY HEAD WOULD BURST."

A Fredericton Lady's Terrible Suffering.

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clear away all doubts as to the efficacy of Milburn's Heart and Nerve Pills from the minds of the most skeptical:

"For several years I have been a constant sufferer from nervous headache, and the pain was so intense that sometimes I was almost crazy. I really thought that my head would burst. I consulted a number of physicians, and took many remedies, but without effect. I noticed Milburn's Heart and Nerve Pills advertised, and as they seemed to suit my case, I got a box and began their use. Before taking them I was very weak and debilitated, and would sometimes wake out of my sleep with a distressed, smothering feeling, and I was frequently seized with agonizing pains in the region of the heart, and often could scarcely muster up courage to keep up the struggle for life. In this wretched condition Milburn's Heart and Nerve Pills came to the rescue, and to-day I state, with gratitude, that I am vigorous and strong, and all this improvement is due to this wonderful remedy."

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DO NOT DESPAIR Until You Have Tried What

SMITH'S... Chamomile Pills Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use

Smith's Chamomile Pills

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PRICE 25 CENTS. FIVE BOXES \$1.00. If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

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From the Churches.

WEST YARMOUTH CHURCH.—Last Sunday proved to be a glorious day for this church. Fifteen believers put on Christ by baptism. We had a crowded house all day. The Lord has wonderfully refreshed us. We expect others. "Give God the glory." C. P. WILSON.

CHARLOTTETOWN.—The church recently granted license to preach, to brother Edwin Simpson of the Junior class of Acadia. This week is being spent in special services. Decisions for Christ have been made during the three meetings already held. We are looking for larger blessings still. C. W. CORRY.

MAR. 25.
FALMOUTH, N. S.—A few weeks since the church and friends met us at the generous and roomy home of Dea. Burpee Shaw to express their kindly feeling for their pastor and family. After a very pleasant evening of conversation, hand-shaking and music, a gift of \$50 was presented, mostly cash. This was not something new. May the Lord bless the donors. PASTOR MURRAY.

PENNFIELD, N. B.—I baptized six rejoicing converts into the fellowship of the Pennfield Baptist church, five young men, and one young woman. Among the number that followed their Lord in this precious ordinance of the gospel was my own son Freeman Munro. To God be all the praise. In the evening, in the presence of a large congregation, after the sermon, the right hand of fellowship was given, and then in due order the Lord's Supper was administered. A blessed day was enjoyed throughout. We hope to have more to report in due time. T. M. MUNRO.

VICTORIA BRANCH, LOWER GRANVILLE, N. S.—After reading Dr. Saunders' touching reminiscence in this week's MESSENGER AND VISITOR, many will be gratified to hear that it was my privilege yesterday, March 31, to baptize nine happy converts into the fellowship of the Lower Granville Baptist church. Lower Granville was the scene for many years of the labors of the late Rev. James Manning of precious memory. Four of the candidates were young men, four young women and one a venerable man of 55 years. Eight others at the close of the service last night told of their faith in Jesus and their purpose to make a similar profession at an early date. A precious engagement prevents my remaining here to aid in carrying on the good work. ISA. WALLACE, April 1.

NORTH WILLIAMSTON.—This section of the Nictaux church has been strengthened and encouraged of late in some special services that have been held. Rev. Lew Wallace of Lawrencetown and myself have united in special work at South and North Williamston. We have much enjoyed this special work. We have found Bro. Wallace to be an earnest and consecrated servant of the Lord, and trust that he may long remain to lead the flock on this important field. On Sunday evening March 20th, we were privileged to baptize three believers: Alister Mosher, Percy Marshall and Adelbert Sanford. Others are expected soon. J. W. BROWN.

LEINSTER ST. CHURCH.—After supplying the church for three months, Rev. J. T. Burhoe left on Tuesday of last week for his home in Rosindale. On Monday evening at the Young People's meeting a large number were present. Mr. Burhoe gave one of his characteristically interesting and helpful talks. At the close of the service regrets were expressed by many at the departure of Mr. Burhoe and the hope that he might soon return to resume his ministry in connection with the church. During his stay in the city Mr. Burhoe has made many warm personal friends, and his ministry for the church has been very highly appreciated. There has been a marked increase in the congregations. The church is still looking for a settlement with the school board, which will it is hoped in a large measure relieve them of embarrassment and enable them to go forward successfully in their work.

UPPER QUEENSBURY, N. B.—The little Baptist church here is toiling along successfully in their missions. We have to mourn the death of one of our charter members. Bro. Silas Manuel who departed this life March 11th, aged 83 years. We will long remember his cheering words

when we met at his home at our February Conference. Other staunch members have left us, making homes in other places uniting with Baptist churches there. We have a B. Y. P. U. in our church and is we believe blessed of God. They have met nearly every Sabbath evening this winter, to worship their blessed Master. How glorious it is for us to meet together on earth giving testimony to the wonderful works of grace. Our March Conference was well attended, we are glad to report the interest is deepening. Last Lord's day the pastor gave the hand of fellowship to the following sisters: Miss Nora Scribner, Mrs. Victoria Dunham, after which the brethren communed with Christ, by partaking of the Lord's Supper. By the time the readers of the MESSENGER AND VISITOR read this communication we will be holding (D. V.) special services with the Temperance Vale Baptist church. Pray for us. Yours in the work, C. N. BARTON, Pastor.

BELLEISLE STATION, KINGS CO., N. B.—The 3rd Springfield Baptist church has in the past month experienced a great revival and 24 persons have followed their Master in the ordinance of baptism and many others are inquiring after the truth. This great blessing has come to our church, by God working through our beloved pastor, Rev. Elias Ganong, who has fearlessly proclaimed the gospel as taught in the New Testament. This church has since its organization ten years ago, been weak as its members were few and has had many discouragements. But now with an added membership of 24, who are, and we think will continue to be, earnest workers for the Master, the church will start anew on a firmer basis and be a blessing to the community and an honor to the Master. Our pastor has now gone to another part of the field, and may his work be blessed as it has been here, is the earnest prayer of all the church. On Monday evening last, a large number of the friends of the Rev. Elias Ganong met in the hall near Belleisle Station and presented him with the sum of \$27 as a small token of respect and good will. M. W. F.

RIVER HERBERT.—Our spiritual growth is not as rapid as we would desire and for which we pray, yet there is life—progressive, life—rooting downward and branching upward, showing a budding life. As "the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain" so we have sown the seed and prayed for rain and with patience and hearts established wait for the "full corn in the ear." Our Sabbath worship in all the sections of the church is well attended, and an increased interest in the prayer and conference meetings is manifest. One very hopeful sign for future growth and power is a large efficient Sabbath School kept up through the winter, and last but not least an enthusiastic Mission Band, led by Mrs. Parker. The 17th of March was truly a "red letter" day to the incumbents of the parsonage, when members of the church and congregation from River Herbert and Barronsfield and the many friends from other denominations met for their ninth annual donation visit. It was a very enjoyable time so they said, so two experienced it. Commendatory and sympathetic words were spoken by Revs. P. Cann and J. H. MacDonald and Dea Geo. Christie of Amherst, after the "Roll" had been presented by Dea. E. B. Christie. The revelation of this mysterious roll was an astonishment, beyond our most sanguine expectations—a revealed \$76 in bank bills. Without fear of denial or shading the truth we have found this people generous, honorable and very patient in their dealings with us. May the Lord bless abundantly his people and save sinners is the prayer of the PASTOR.

SPRINGFIELD, ANNA CO., N. S.—My engagement with this group of churches expires on May 1st. During my three years, pastorate, the churches have undergone great changes. The Springfield house of worship was claimed to be a union house. We are glad to be able to say that it is now a Baptist house. The house has been remodelled and is now, using the words of Rev. Isaiah Wallace, "one of the cozier and most parlor like churches in the province of Nova Scotia." The members of the B. Y. P. Union have purchased a handsome church organ, also a fine toned church bell, weighing over six hundred pounds. The people of New Albany have remodelled their house of worship. It is

now a very comfortable and sightly church, and the people have good right to be proud of it. The small but noble band of workers in the East Dalhousie church have done valiantly. Three of their best workers have passed away to the better land, viz., Deacon Walter Wilson and Bro. and sister C. W. Saunders; yet, be it said to the praise of the few that remain, they are holding the fort grandly. Besides clearing the debt which was hanging over their house, they have purchased a good church organ. Bro. Elton H. Saunders was ordained to the work of the deaconate on Mar. 20th. The alterations and improvements on church property on this field, during the three years, cost the people about two thousand dollars; all of which, with the exception of about a hundred and fifty dollars, has been paid. The people of Springfield are now considering the matter of enlarging the parsonage. We are also thankful to the Lord to be able to report spiritual progress. During our stay here, sixty members have been added to the church; fifty by baptism and ten by letters. The coming pastor will find an intelligent, enterprising, and kind people, who will be always ready to help him in every good work. JOSEPH WEBB.

HILLSBORO, N. B.—I preached my farewell sermon here yesterday to large congregations. During the twelve years and one month I have been pastor of this church I have preached 1537 sermons, made 7354 pastoral calls and visits, conducted 1305 prayer and social services, attended 486 young people's meetings, conducted 255 conference meetings, baptized 233 candidates, received by letter, on experience, etc., 97, making a total of 330 added to the church in the twelve years; attended and conducted 162 funerals, married 183 other religious services, and married 81 couples. The membership of the church in March, 1886, was 306. The present membership is 540. The people have been exceedingly kind to us. During all these years we have received constant proofs of affection. A few days ago a testimonial was presented me signed by 150 men—mostly heads of families. This was a great surprise and very highly appreciated. The church has raised during these years \$18,000 for church and benevolent purposes. The pastor who succeeds me will find a beautiful parson-

Thin in flesh? Perhaps it's natural.

If perfectly well, this is probably the case.

But many are suffering from frequent colds, nervous debility, pallor, and a hundred aches and pains, simply because they are not fleshy enough.

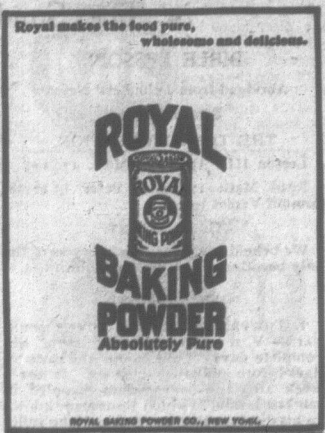
Scott's Emulsion of Cod-liver Oil with Hypophosphites strengthens the digestion, gives new force to the nerves, and makes rich, red blood. It is a food in itself.

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

Agents Wanted AT ONCE

For the "AUTHORIZED MEMORIAL VOLUME OF THE LIFE OF FRANCES E. WILLARD," prepared by Anna A. Gordon, Miss Willard's private Secretary, assisted by the ablest talent in England and America. Among the contributors are Joseph Cook, Dr. Lyman Abbott, Bishop Vincent, D. L. Moody, Theodore L. Cyle, Archbishop Farrar, Canon Wilberforce, Frances E. Clark, Lady Henry Somerset, Margaret Botome, Mrs. L. M. N. Stevens, President of the W. C. T. U., Mrs. Mary A. Livermore and Dr. C. H. Parkhurst. This book is one of surpassing interest and cannot fail to sell rapidly. It is low priced, authentic, profusely illustrated. It is the only authorized life of Miss Willard that will be issued, and will bear the stamp of the official Publishing House of the W. C. T. U. on the title page.

We are prepared to supply this book to agents at our usual liberal discounts, and desire to have a canvasser to act in every locality without delay. Terms will be mailed on application. A complete outfit, including sample prospectus copy, etc., will be sent with full particulars on receipt of 50 cents in postage stamps. Address R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.



Royal makes the food pure, wholesome and delicious.

age, a splendid new barn, a beautiful church, and as kind and loving a people as can be found in the Maritime Provinces. Words fail me to state my feelings of gratitude to this people and my appreciation of them. Our work here has been successful. God has blessed us and the people have stood by us; and what church could not succeed under such conditions? A great number of applications have come in for the vacancy caused by our retirement. The church has had a meeting and three men have been asked to preach during the next few weeks. The church is competent to choose their pastor. They have been for years accustomed to work together. They will move carefully but unitedly, and when they choose a man he will receive the fullest support of a kind and progressive people. The outlook of the church is most hopeful. The village is growing rapidly, and the beauty of the place can scarcely be surpassed. We can say with all our hearts God bless dear old Hillsboro. And now we go to Sussex. I begin there next Sunday, April 3. I am going with strong faith that God will bless us and prosper us. After receiving a call from this church I made it a matter of prayer and was led to believe that it was the Lord's will we should go to Sussex. We have had a rich revival on this field during the winter and the spring months. We have been pleased to know other churches were receiving a like blessing. W. CAMP.

SPRING GOODS

Have all arrived, and the mild weather of March started spring trade in good style. Good qualities are in demand. We observed this all last year. Customers bought good suits and overcoats, said they had experimented in cheap stuffs long enough. We keep good cloths and trimmings because we have experience in buying—employ skilled tailors—possess every facility for fine tailoring—and our prices are moderate. Send a card for our new booklet.

A. GILMOUR, Tailor. 68 King St. St. John.

Spring Purification.

The clogged-up machinery of the system requires cleaning out after the wear and tear of the winter's work. Nothing will do this so thoroughly and perfectly as the old reliable

Burdock Blood Bitters.

It cures Constipation, Sick Headaches, Feeling of Tiredness, and all the evidences of Sluggish Liver and Impure Blood, which are so prevalent in the spring. It makes rich, red blood and gives buoyancy and strength to the entire system.

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MARRIAGES.

KINNIE-McLELLAN.—At the parsonage, River Hebert, March 8th, by Pastor Parker, William Kinnie to Annie McLellan, all of Joggins Mines.

DUNLOP-DUKESHIRE.—At the home of the bride, March 22nd, by Rev. L. J. Slaughterwhite, Edwin Dunlop, of Dorchester, Mass., to Maggie Dukeshire, of Maitland.

PARKER-COWPERTWAITE.—By Rev. Dr. Carey, at his residence, 24 Paddock Street, on the 30th ult., Charles F. Parker to Mame, daughter of Archibald Cowpertwaite, Esq., both of Fredericton, N. B.

SHAW-FLOWERS.—At the residence of C. B. Churchill, Woodstock, N. B., March 30th, by Rev. W. J. Rutledge, B. A., Horace Shaw to Alice Flowers, both of Lower Brighton, Carleton Co., N. B.

NICHOLS-KIRK.—At the parsonage, Antigonish, March 10th, by Rev. W. H. Robinson, Burpee Nichols, of St. Marys, Guysboro Co., to Mrs. Catherine K. Kirk, of the same place.

GREER-SHEA.—At the Albert Street Baptist church, Woodstock, N. B., March 16th, by Rev. W. J. Rutledge, B. A., Edward L. Greer to Bernice Shea, both of Woodstock.

MARR-McLEARN.—On the 28th, at the residence of the officiating minister, Scotch Village, by Rev. Wm. W. Rees, Marshall Marr, of Wentworth, to Janet McLearn, of Upper Kenneteook, Hants Co.

LEAMAN-CROSSMAN.—At Turtle Creek, Albert Co., N. B., Feb. 27th, by Pastor A. A. Rutledge, Albert B. Leaman, of Turtle Creek, to Emma Crossman.

KINSMAN-LAMONT.—At Billtown, March 11st, by Rev. M. P. Freeman, assisted by Rev. Mr. Finclair, Presbyterian, of Canard, Rev. Horace L. Kinsman, of Verona, Penn., to Myra L., daughter of Chas. B. Lamont, Esq.

BRINDLEY-BADGER.—At the Immigration Hall, Halifax, N. S., March 21st, by Rev. Geo. A. Lawson, Walter W. Brindley, of Milburn, Yr. Co., N. S., formerly of England, to Annie Badger, of Blackhead, London, Eng.

KITTLSEN-OLSEN.—At Immigration Hall, Halifax, N. S., March 30th, by Rev. Geo. A. Lawson, Gullick Kittlesen to Ingerborg Olsen, both of Norway.

DEATHS.

HALL.—At De Bert, N. S., March 21st, Mrs. Charles Hall, aged 25 years and three months.

KEMPTON.—At Kempt, March 25th, of consumption, Edwin Kempton, aged 58 years.

WORKMAN.—At New Annan, March 16, Catherine, wife of William Workman, aged 62 years. When we meet in the conference room we will miss our sister's voice, for she was seldom absent when circumstances permitted her attendance. She leaves a sorrowing husband and daughter.

DUKESHIRE.—At Maitland, March 25th, of heart trouble, Mrs. John Dukeshire, in the 78th year of her age. Our dear sister was a living example of what the grace of God can do in beautifying human life. She was a kind, affectionate mother, a good neighbor and a consistent church member.

SMITH.—On the 25th ult., at her home, East Boston, in the hopes of the gospel, Augustine, beloved wife of James Smith, of Berne, Switzerland, in the 30th year of her age. The remains were brought to her husband's home and interred in the family lot, Upper Burlington. The funeral services were conducted by Rev. Wm. W. Rees, pastor of Newport.

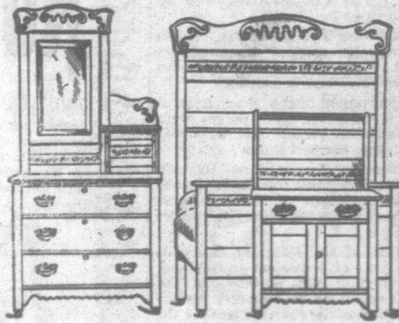
CORBITT.—At Clarence, on the 9th ult., Janet, wife of W. A. Corbitt, aged 43 years. Though never very robust our sister was always very active until a few weeks before her death. She was stricken with paralysis remaining helpless until the messenger came and relieved her of her distress, and we believe went to be with Jesus whom she served. Our sister was always in active sympathy with us in church work. She was not a member of the church, as far as the form is concerned, though in heart she

was with us. A few weeks before her sickness she was received for baptism, and had she regained strength sufficiently would have gladly obeyed her Lord. A sad break has been made in the home, as she was always a staff to lean upon, but she lives in the children whom she has left behind, two sons and three daughters, three of whom are in the church and the other two will soon follow. The husband bereft of a loving companion and the children of an affectionate mother have the sympathy of all the church. They may meet her again.

CHASE.—Mrs. Chase, widow of the late Rev. John Chase, died at the home of her daughter, Mrs. A. W. Sawyer, Wolfville, on March 10. She was nearly ninety years of age, and had been for a considerable period unable to leave her room. But her faith, patience and cheerful anticipation of the life beyond grew in strength as the years advanced. She was a lady of unusual ability, character and refinement and of Christian attainments that gave sweetness and light to her gentle fragrant life. Many readers of the MESSENGER and VISITOR will recall the labors of her husband as treasurer and agent of the College, and as a leader in the efforts of the denomination to provide education for its young women. From 1850, when he came to Wolfville, until his death Mr. Chase was profoundly interested in the enterprises of the body he loved so well, and his wife was a true helpmeet in all his cares, toils and sacrifices. Her home was the abode of hospitality, and few of those now living know how much her cordial sympathy for the Baptist public cost her, nor how much her influence helped the institutions here to the place they now hold in the regard of our people. The memory of the just is blessed.

DESBRISSAY.—Deacon Desbrisay, of Charlottetown, was a man of considerable prominence in the denomination and very highly esteemed by all who knew him. The following brief sketch furnished by Pastor Corey will be of interest especially to the Baptists of P. E. Island: Deacon James Desbrisay, of Charlottetown, passed away March 5th. In his death the Baptist cause of P. E. I. loses another standard bearer. He was baptized by Rev. S. T. Rand in 1845. His honored father Deacon Thos. Desbrisay was the first ever baptized in Charlottetown, being immersed by the late Dr. Tupper, in 1827. Strong pedit-baptist surroundings tended to strengthen these former leaders of the Baptist cause, and they became stalwart men of God. With the son as with the father before him the baptism of the believer was the initial step to a long and useful service in the church. As clerk, trustee, treasurer, Sunday School teacher, chorister and deacon he served the church faithfully at various periods. In the days of frequent irregularities in the pastorate he frequently conducted the Sabbath services, reading most acceptably a sermon from Spurgeon. Nothing but sickness would permit an occasion to be absent from prayer-meeting, when at home. In the busy season of receiving new goods he would often trespass on the hours of sleep, working till one and two o'clock in the morning. His prayer meeting hour, however, he scrupulously observed. He loved our cause at large. In the days when P. E. I. conducted its own home mission work, he acted as secretary, for the board. As with the local church frequently his own cheque made good the deficits, which fact would only be accidentally discovered. Why one of such beneficent spirit should be permitted to meet with financial disaster it is hard for us to understand. Perhaps with his means he was bearing burdens which others should have borne. In all our denominational work he was most deeply interested—Missions, education and all else which concerns our life as a body. His home was a sort of headquarters, many of the fathers of the denomination, having enjoyed its delightful spirit of Christian hospitality and refinement. In the year 1853 he was married to Miss Maria Tremaine, of Halifax. Their long and happy companionship made the parting of death seem hard. Its very strength and beauty however, were anticipative of the grand union he so oft contemplated in his favorite hymn: "Forever with the Lord." With

BEDROOM SUITS



\$12.50

For this Handsome Hardwood Bedroom Suit—Antique Finish. Dressing Case has 14x24 inch Bevelled Edge Mirror, Lamp Shelf at side and three large Drawers. This is a splendid suit for the money, being thoroughly well made and of superior finish.

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a strong faith he passed on at 80 years. For four years past he has been in failing health. While unable during this time to be at the house of God, he constantly reassured the pastor that his prayers would ascend for the church. Long after his mind failed to grasp intelligently other things, he could pray and quote scripture with marked exactness and purpose. The funeral services were conducted by the pastor of the church assisted by pastor Warren of Bedouque. On Sunday March 13, the pastor conducted a suitable memorial service in the church.

ROBERTS.—On Tuesday, March 29th, after a brief illness, at his residence on Douglas Avenue, St. John, North End, Mr. D. V. Roberts, aged 77 years. His death is a sad bereavement to his family and the Main St. church, of which he had long been a faithful and beloved member. Mr. Roberts' Christian life was marked by exemplary conduct, sincerity of purpose and unostentatious effort to promote the cause of Christ in his community and in the world. He loved his church and sought earnestly to promote its spiritual and temporal interests. In Mr. Roberts the pastor had always a faithful and sympathetic friend. He had taken a great interest in the building of the new Main St. church, and had given generously of his time and means to that end. He leaves a family of four sons and four daughters, and leaves to them a name to be honored and an example to be imitated. Mrs. Roberts preceded her husband by a few years to the spirit world. In the absence of Pastor Gordon, the funeral services were conducted by Rev. Dr. Carey, assisted by Rev. J. W. Manning and Rev. Dr. Stewart, of Mt. Allison College. A large number were present. Mr. Roberts was a man who stood high in the esteem of his fellow citizens and his death is widely regretted.

Advertisement.

I want to know the whereabouts of one C. R. Phalen. He went to Acadia College in '95, afterward to McMaster for a short time. His address will be kindly received by W. S. Wallace, Wolfville N. S. P. O. Box 102.

A STIRRING STORY.

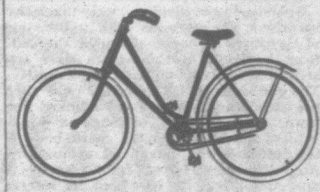
The beautiful Life of Francis Willard, by Anna A. Gordon, for twenty-one years her private secretary; introduction by Lady Henry Somerset. The only authorized life story with tributes by Frances E. Clark, President Christian Endeavor Society; Margaret Bottome, President King's Daughters; Dr. Parkhurst, Moody, Mrs. Stevens, President W. C. T. U.; Bishop Vincent, Canon Willerforce, and a score of other celebrities. The only book authorized by the Women's Christian Temperance Union. It will be fully illustrated. No one can afford to miss the inspiration of this stirring story. The Earle Publishing Company of St. John will supply agents with prospectus copy and complete outfit to take orders for fifty cents. There will be no other authorized memorial volume, and the work will be sold only by subscription.



If you've tried other Emulsions and find they don't agree with you, just get a bottle of MILBURN'S. It is pleasant to take, and won't turn the weakest stomach. It has combined with it Wild Cherry Bark and the Hypophosphites of Lime, Soda, and Manganese, and has wonderful restorative and flesh forming properties. For Bronchitis, Consumption, Scrofula, Rickets and similar diseases it has no equal. Price 50c. and \$1.00 a bottle at all dealers.

A Puzzle!

Hundreds of riders who bought \$100 machines, called high grade, are wondering in amazement, because their friends having our \$60 Cycles, have had better results than they.



You will be thoroughly satisfied if you ride a SPEED-KING \$40 cash EMPIRE 55 " Or KING of Scorchers 75 " E C HILL & CO 101 Yong St. Toronto Agents Wanted

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Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate on the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

News Summary.

The adjusters in the Rhodes, Curry & Co. fire, Amherst, assessed the damage at \$24,835.

Fifteen election petitions have been filed in Ontario, ten by Conservatives, two by Patrons and three by Liberals.

Detective Power is in Annapolis. He is investigating the case of supposed incendiarism by which the Caribbean House at Granville Ferry was consumed.

After adjournment of the Bram trial at Boston on Monday the two judges were driven to Leighton's wharf and inspected the barquentine Herbert Fuller.

At the Toronto Assizes Mrs. Hesketh secured a verdict against the city for \$1,000 damages for the death of her seven-year-old son Percy at the Bijou fire, September 24th last.

The Chapter of the Order of the Hospital of St. John of Jerusalem in England, with the sanction and approval of the Queen, has appointed as honorary associate or members of the fourth class of the order Hon. Dr. Borden, Dr. Roddick and Major J. B. McLean, of Montreal.

Edward Cormier, married, about 32 years of age, was accidentally shot Monday morning in Tyndall Road woods, about six miles from Amherst. He laid his loaded gun up against a log and later lifted it up by the muzzle. It went off the contents entering his breast and killing him instantly.

In connection with the celebration in Ireland of the centenary of the revolution of 1798, the police have searched the farmers' houses in the counties of Limerick and Cork, taking possession of all the firearms found, and announcing that they will be returned after the celebrations.

Emil Zola has agreed to come to the United States and Canada to give a series of fifteen lectures. The subjects of the lectures are not yet known, but the case of Captain Dreyfus and the anti-Semitic agitation probably will be among them. Zola has been permitted to take an appeal from his conviction, and the time of his visit to America will depend upon the result.

Matthias Kilbride, a young man of Lot 11, P. E. I., was in Alberton on Thursday. After disposing of a load of hay he became intoxicated and left for home, but never reached it. There seems no doubt that he drove into a hole in the ice, drowning himself and two horses. A sled track has been discovered leading to the hole, and some bags with the name Kilbride on them.

On Sunday evening at Bernay, France, a robber named Gailliard murdered a family of six persons. Through a window of the house inhabited by the family he shot and killed with a gun the husband, his wife and two of their children who were playing at a table. Gailliard then entered the house and cut the throat of a little girl who was in the next room. Finally he blew out the brains of a paralytic, bed-ridden woman 71 years of age. The murderer was arrested.

The Quebec Board of Trade has passed a resolution recommending in the interest of the Yukon gold fields and of Canadian trade, that the construction of a railway exclusively on Canadian territory should be pushed forward without delay, and that the same might be helped on by a land subsidy instead of cash grants, by which means the province developed thereby would be paying for its own benefits and not drawing upon the others.

The Montreal Witness is offering \$100 in prizes for the best patriotic song. The best contributor will receive \$50, the next \$25, the third \$15 and the fourth \$10. Men of ability and integrity have been secured as judges. They are S. E. Dawson, LL. D., Rev. J. Clark Murray, LL. D., of McGill University, and Rev. W. Clark, D. C. L., LL. D., of Trinity University. All songs must be mailed before April 30. For full particulars of the competition write to the Witness, Montreal.

Shendy, in the Soudan, was taken by surprise. The gunboats with a battalion of Egyptians on board ascended the Nile from the mouth of the Atbara river and arrived at Shendy by dawn on Saturday. The gunboats shelled the forts and then the battalion was landed and attacked the town. The capture of Shendy was a brilliant manoeuvre, as the main body of the dervishes who advanced against the Anglo-Egyptian forces from Shendy is now cut off from its base and its reserve depot is destroyed.

The principal contributed article in the American Monthly Review of Reviews for April is entitled "Political Germany," and was written expressly for the American Monthly by Dr. Theodor Barth, the eminent German publicist, leader of the Liberals in the Reichstag, and editor of the Nation. Dr. Barth is well known in the United States. His article is illustrated with the portraits of all the representative leaders in modern German politics, and is altogether the most complete and lucid exposition of the latest problems and policies of German statesmanship that has yet appeared.

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The Baird Company, Ltd., Woodstock, N. B., on receipt of a wrapper of either of the following well-known and reliable remedies, viz.:

KENDRICKS WHITE LINIMENT, BAIRD'S BALSAM HOREHOUND, McLEAN'S VEGTABLEWORMSYRUP, BOWMAN'S HEADACHE POWDERS, WHEELERS BOTANIC BITTERS, BAIRD'S EXTRACT JAMAICA GINGER, GRANGER CONDITION POWDERS, and 25 cents will send postpaid either of the following lots of strictly first-class seeds. The retail price of each lot is 60 cents. Both lots for two wrappers of either of the above remedies and 50 cents.

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NOTICE OF SALE. EQUITY SALE.

Farm in the Parish of Simonds.

There will be sold at Public Auction on Saturday, the Ninth Day of April next, at the hour of Twelve O'clock (noon), at Chubb's Corner (so called), on Prince William Street, in the City of Saint John, in the City and County of Saint John, in the day and by virtue of a license granted by the Judge of Probate for the said City and County of Saint John bearing date the Eighteenth Day of January, A. D. 1897, whereby the undersigned, Martha J. Davidson, Administratrix of all and singular the goods, chattels and credits of Jane Griffith, late of the Parish of Simonds, in the said City and County of Saint John, deceased, was empowered and authorized for the purpose of paying the debts of the said Jane Griffith to sell the real estate of the said deceased bounded and described in the said license as: "All that certain lot, piece and parcel of land, situate, lying and being at Leoh Lomond, in the said Parish of Simonds and known and distinguished on the African Grant as Lot number thirty-one (31), the said lot being on the Northern part of the African Settlement and containing fifty acres more or less together with all houses, out houses, barns, buildings, edifices, fences, improvements, profits, privileges, and appurtenances to the same belonging or in any manner appertaining; and one reversion and reversions, remainder and remainders, rents, issues, and profits thereon."

For further particulars apply to the undersigned prior to Dated the First Day of March, A. D. 1898. MARTHA J. DAVIDSON, Administratrix. S. A. M. SKINNER, Auctioneer.

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

For terms of sale and other particulars apply to Mont McDonald, Plaintiff's Solicitor, Saint John, N. B. Dated this Twenty-Sixth Day of February, A. D. 1898. MONT McDONALD, THOMAS F. REGAN, Plaintiff's Solicitor. GEORGE W. GEROW, Auctioneer.

The Grov In the manufa having a sugar co with a purity co worked with pro of 80 means thr in the juice, 80 ments made by periment Station sugar beet thriv where the averag about 70 degree of soil and rainfa ber of samples of the southern p showed an avera per cent., and a too low for samples tested State showed a 13.9, with a puri the northern se percentage of 14. From these exp that a warm clim the growth of a best results were grown in the mo State. There is, vent the beet for torily in Ontario and rain-fall are factory should b plenty of lime-wa water. Ohio co pounds of suga this amount of s quire about 200, Canada, if the s umed were pr many thousands required to grow

Mark We would adv to sell this spring shape. A farmer well as a regular to work in the ri horse run to the then when the b horse never m that he will mak he is in shape. I to put the horse just as well have Someone is going well make a bid Put the horse i well, give some and thus put the working order. trim up his ear, the long hair ove tail occasionally, presentable or See that he has a day, and that a him. It takes along with good shine.

First impressio fluencing the pro have the horse w a good halter on well at the halter in action. Teach and look alive, him exercise eve will know his lev when the buyer Train him in Drive him at that show the cleanes action and no fas "three minute" their owners are speed is too fast for comfortable driving a horse's best actio at the speed best try to see how fas to these things w in your pocket t into the pocket Farming.

Get Ready This is the time

The Farm.

The Growing of Sugar Beets.

In the manufacture of beet sugar, beets having a sugar content of 12 per cent., with a purity co-efficient of 80, can be worked with profit. A purity co-efficient of 80 means that of the total solids found in the juice, 80 per cent, is sugar. Experiments made by the Ohio Agricultural Experiment Station last year show that the sugar beet thrives best in those regions where the average summer temperature is about 70 degrees, provided the conditions of soil and rainfall are suitable. A number of samples of beets were tested from the southern part of the State, which showed an average sugar content of 17.8 per cent., and a purity of 75.3. This was too low for profitable working. The samples tested from the centre of the State showed an average percentage of 13.9, with a purity of 78. Samples from the northern section showed an average percentage of 14.3, with a purity of 79.4. From these experiments it will be seen that a warm climate is not a necessity for the growth of sugar beets. In fact, the best results were obtained from the beets grown in the most northerly part of the State. There is, therefore, nothing to prevent the beet from being grown satisfactorily in Ontario if the conditions of soil and rain-fall are suitable. The sugar beet factory should be located where there is plenty of lime-stone and abundance of water. Ohio consumes over 200,000,000 pounds of sugar annually. To produce this amount of sugar from beets would require about 200,000 acres of land. So, in Canada, if the total amount of sugar consumed were produced in the country, many thousands of acres of land would be required to grow the beets.—Farming.

Marketing a Horse.

We would advise those who have horses to sell this spring to get them in proper shape. A farmer can fit a horse just as well as a regular horse-dealer if he will set to work in the right way. Don't let the horse run to the straw stack all winter, then when the buyer comes tell him that the horse never had a blanket on him, and that he will make a beautiful horse when he is in shape. It costs time and money to put the horse in shape, and you may just as well have that money as the dealer. Someone is going to get it, and you may as well make a bid for it.

Put the horse in a good stable, feed him well, give some laxative feed every day, and thus put the digestive organs in good working order. Now slick up your horse, trim up his ears, cut his whiskers, singe off the long hair over the body, wash out his tail occasionally, and thus make him more presentable or really more marketable. See that he has a thorough grooming every day, and that a good blanket is kept on him. It takes plenty of elbow grease along with good feed to make his coat shine.

First impressions go a long way in influencing the prospective buyer, therefore have the horse well halter-broken. Keep a good halter on him and train him to look well at the halter, both when standing and in action. Teach him to hold up his head and look alive, smart and active. Give him exercise every day at this so that he will know his lessons without prompting when the buyer comes to see him.

Train him in harness the same way. Drive him at that speed at which he will show the cleanest gait and best style of action and no faster. There are plenty of "three minute" horses in the country if their owners are to be believed, but that speed is too fast for city driving or comfortable driving anywhere, or to show a horse's best action. So drive your horse at the speed best suited to him and don't try to see how fast he can go. Attention to these things will put some of the money in your pocket that would otherwise go into the pocket of the horse-dealer.—Farming.

Get Ready For Spring Work.

This is the time of the year when every

farmer should lay plans for spring work. He should have a definite plan of his farm prepared, and be able to estimate exactly as to how much of each kind of grain he will sow, and upon which fields. When this is known definitely he will then be able to estimate carefully how much wheat, oats, etc., he will require for each field. This will enable him to get the seed ready before the busy season opens in the spring, and so have everything in readiness to begin work as soon as the ground is ready.

The question of seeds is an important one. Too many farmers neglect it and continue to sow old seeds over and over again, and then wonder why they do not have large crops. It will pay every farmer to change his seed every three or four years at least. When he does change he should aim to get the very best quality of seed possible. This is the time of the year for securing good seed. Do not leave it off till the last moment when you will be too busy to make a proper selection. Write to the Experimental Farms at Guelph and Ottawa and get reports of the kinds of the various seeds which have given the best results, and make your selections accordingly.—Ex.

Notes.

Straw mulch for potatoes, applied six or eight inches deep, will bridge over a dry season, keep the weeds out and ensure a good crop. This is an old-time method, but is too little in vogue at the present day.

In the year 1788 there were only 29 head of sheep in New South Wales, but at the beginning of the present century this number had increased to 2,000,000, while now the stock has reached 60,000,000. The Australian Colonies, including Tasmania and New Zealand, possess about 130,000,000 sheep, which is more than four times the number in the whole of Europe. The number of sheep in the latest return, is 26,340,440.

For the morning feed for laying-fowls, a mash is an excellent thing, says The American Agriculturist. A good one is made of corn crushed, cobs and all, oat meal and bran, and all wet up with milk, just enough to be crumbly, but not sloppy. Wheat is a fine food for laying hens, and in fact all grains come in for a share of feeding, the idea being to have a change. Hens are almost as fond of a change in diet as human beings are, and the hens certainly do enough better to make it pay.

DEAR SIRS,—This is to certify that I have been troubled with a lame back for fifteen years.

I have used three bottles of your MINARD'S LINIMENT and am completely cured.

It gives me great pleasure to recommend it and you are at liberty to use this in any way to further the use of your valuable medicine. ROBERT KOSS. Two Rivers.

TWO IN ONE FAMILY.

A Woman Saved from the Knife.

I, E. HARRINGTON, certify that I suffered with RHEUMATISM in both shoulders the greater part of last summer. In the autumn Mr. J. H. Barnstead induced me to try EGYPTIAN RHEUMATIC OIL, two applications of which completely cured me.

My wife had, for twelve years, been afflicted with a gathering in the neck, which used sometimes to swell up as large as a hen's egg and become very painful whenever she took cold. We consulted three or four doctors, who said an OPERATION would be necessary. We thought we would first try EGYPTIAN OIL, and are thankful to say that since using that the lump and pain have entirely disappeared. That was three months ago, and we consider that she is cured and recommend Egyptian Oil to all similarly afflicted. E. HARRINGTON. Halifax, March 5, 1898.



To Pearlina Users Only.

You have confidence in Pearlina. You must have, or you wouldn't be using it. But what do you do with it, besides the ordinary washing and cleaning? There's a long list of things in which Pearlina ought to be helping you. Why isn't it doing so? For every purpose for which you would use soap and water, Pearlina is better. You ought to be ready enough to believe that, with what you must know of Pearlina.

Millions NOW USE Pearlina



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

Home Work for Families. SIMPLE OPERATION. A PAIR IN 30 MINUTES. WE WANT the services of a number of families to do work for us knitting Seamless Bicycle Stockings, Woodmen's Socks, and Motormen's Mittens. WE FURNISH machine and material under contract to Families Only. Yarn is very light, and by sending it out and having it returned by parcel post as finished, we are enabled to employ a larger number of people, and thereby save taxes, insurance, and interest on money. STEADY WORK and GOOD PAY (whole or spare time) to those who make prompt returns. For particulars ready to commence send name and address to THE CO-OPERATIVE KNITTING CO., Georgetown, Ont.

Vapo-Cresolene. Cures While You Sleep Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized. Of this method of treatment, Cresolene is the most largely used, the most successful in its results, and the most convenient way of medicating the air passages. Descriptive booklet, with testimonials, free. For sale by all druggists, United States and Canada. VAPO-CRESOLENE CO., 69 Wall Street, New York. Leming, Miles & Co., Montreal, Canadian Agents.

A NEW PREMIUM THE LINCOLN FOUNTAIN PEN. Given for two new subscriptions. Taken back if not satisfactory.

E. B. EDDY'S are the perfect MATCHES

Dandruff is Disease

The beginning of baldness is dandruff.
Keep the scalp clean and promote the
growth of the hair by the use of

Ayer's Hair Vigor

Nurse Morris' Secret.

Explains How She Saves
Mothers' Lives.

The Critical Time of Maternity and the
Methods of a Famous Nurse to Restore
the Mother's Strength.

From the Evening News, Detroit Mich.

No woman is better fitted for nursing, or has had more years of practical experience in that work than Mrs. Moses Morris, of 340 Fourteenth street, Detroit, Mich. For twenty years she has been recognized as the best and most successful nurse in confinement cases, and over three hundred happy mothers can testify to her skillful nursing and care. Always engaged months ahead, she has had to decline hundreds of pressing and pleading applications for her services. She has made a specialty of confinement cases, and has made so high a reputation in this city that her engagement, in all cases, is taken as a sure sign of the mother's speedy recovery.

Mrs. Morris was a nurse in England before she came to America, and so was her mother before her. When asked once by a leading physician the secret of her great success in treating mothers in confinement cases, she said she used Dr. Williams' Pink Pills for Pale People in such cases, as they build up the mother more quickly and surely than any other medicine she had ever used.

Mrs. Morris was seen at her pretty little home on Fourteenth Street, and when asked regarding the use of these pills in her profession, she said: "I have used Dr. Williams' Pink Pills for Pale People, since they were put on the market. They built me up when I was all run down and so nervous I could not get any rest. After they had helped me I began to use them in restoring mothers in confinement cases. There is nothing that can be prescribed or given by a physician that will give health and strength to a mother so quickly as Dr. Williams' Pink Pills for Pale People. It is true that in some cases where the father or parents were prejudiced against the much advertised Dr. Williams' Pink Pills for Pale People, I gave them as 'Tonic Pills,' but they all came out of a Dr. Williams' Pink Pill box."

"I have given them in hundreds of cases of confinement to the mother, and it is wonderful how they build up the system. I have practically demonstrated their great worth many times and have recommended them to hundreds of mothers for their young daughters. Yes, I have been successful in confinement cases, but I must give Dr. Williams' Pink Pills for Pale People a great part of the credit for the speedy recovery of mothers. They certainly have no equal as a strength and health builder. You can say for me that I strongly advise that Dr. Williams' Pink Pills for Pale People be kept and used in every house."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental strain, over-work or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

Acknowledgement.

Permit me to express my unbounded gratitude to Mr. Geo. Hammond, of Hammonville, leading merchant of 2nd Kingsclear and also clerk of his Baptist church for the presentation to his pastor of a pretty, serviceable, business suit of clothes. May it be far from the mind of the recipient to ever be unmindful of this tangible token of esteem by his aged brother,

F. B. SMITH.

Burdens, March 16th.

News Summary.

The twin battleships Kentucky and Kearsarge were launched at Newport News on Thursday in the presence of thirty thousand people, who cheered lustily as the vessels slid from the ways.

At Friedrichsruhe on Friday Prince Bismarck celebrated the eighty-third anniversary of his birth, giving a banquet to twenty-two guests. The Prince was in excellent spirits.

During the last two months 5,379 miners' licenses have been issued at the custom house in Victoria, B. C., to men bound for the Klondike. The charge is ten dollars each.

British steamer Leechmere, Captain Butler, is believed to have been lost with all hands. She left Tyne on March 23rd for London, and has not been heard of since.

Herbert S. Dickerman, 30 years of age, shot and killed his wife, Marvine 27 years old, at Brooklyne, Mass., Thursday afternoon and then killed himself with the same weapon.

At the trial of Karditza and Giorgi at Athens on Thursday on the charge of an attempt to assassinate King George of Greece on Feb. 26 last both were condemned to death.

A five-year-old daughter of Michael Senon, of Maidstone, Ont., was drowned Thursday by falling into a well. She was left alone on a farm and when her parents returned they found her corpse in the well.

The Court of Cassation has quashed the sentence on Zola on the ground that the president of the court martial instead of the war minister should have lodged the complaint, as it was the court martial that was assailed.

"Noah" Raby, an inmate of the Piscataway township alms house near New Brunswick, N. J., on Friday celebrated the anniversary of his birthday. He says he is 126 years old and the oldest person in the country. Raby has been an inmate of the alms house for forty years.

Cecil Rhodes arrived at Madeira Thursday. In the course of a recent conversation he spoke most warmly of the service Canada had rendered to the empire by compelling the British government to clear the German and Belgian treaties out of the way of future inter-imperial co-operation. These treaties formerly blocked his way in his tariff arrangements in South Africa. "Sir Wilfrid Laurier," he said, has now got rid of them for us and the whole empire."

Dr. Bourinot, C. M. G., clerk of the House of Commons, has been invited to Bristol, England, to attend the ceremonies there in September in honor of Cabot. Last year, when Canada celebrated the anniversary of the discovery of America by Cabot, the Earl of Dufferin laid the corner stone of a Cabot memorial tower at Bristol. This tower will be completed this year, and will be opened by Lord Dufferin in September.

On Friday Postmaster General Mulock introduced his bill for newspaper postage. Mr. Mulock proposes to impose a postage rate of one half a cent per pound on all newspapers carried more than ten miles from the place where mailed. In order to give the proprietor some notice he proposes to collect a quarter of a cent per pound for the first six months, beginning with January of next year. From and after July 1st, 1899, the rate will be half a cent. The Postmaster General gave these explanations, adding that he intended to reduce the letter postage at some future time to two cents. The bill gives him power to do this, but is only to come into effect by proclamation of the Governor General. It is not intended to make the proclamation until the postal revenue approaches the expenditure. Mr. Mulock explained that the circulation of Canadian newspapers was increasing with great rapidity, the weight of papers carried having nearly doubled since 1880. The quantity carried last year was sixteen and a half million pounds.

Personal.

Mr. Chipman, Business Manager of the MESSENGER AND VISITOR, who has been confined to his house for a week or two by illness is improving, we are pleased to say, and will soon we hope be able to be out again.

Rev. W. Camp, entering upon his work at Snessex last Lord's Day, was greeted by good congregations and the opening for work appears hopeful. We trust that pastor and people may be mutually and abundantly blessed in their new relations.

The many friends of Rev. C. W. Williams among our readers will read with interest the short article from his pen which appears in this issue. Unusually disagreeable winter weather in Denver had driven Mr. Williams south for a few weeks. We trust that he may return to his home and work with health improved and strengthened.

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

W. W. OGILVIE, Esq.

Dear Sir: It affords us much pleasure to state that during the past three years we have used over Twenty Thousand Barrels of your HUNGARIAN PATENT FLOUR. We find it to be the Strongest Flour we have ever used, and it will turn out more Bread to the Barrel than any other, while for color and general quality it cannot be surpassed. Its regularity has been such that we have never noticed any deviation in the above mentioned qualities.

Your very truly,

MOIR, SON & CO.

Samples of New Spring Dress Goods

Are now ready to be sent out. We will gladly forward them to any address on receipt of request. When writing for samples please state near the price wanted, and if you have decided on the color, also the color. We ask you to do this because our stock is so large and varied that it is almost impossible to send a sample of everything in stock.

We have Fancy Goods from 14c. a yard to \$1.65.
Black Goods from 21½c. a yard to \$1.70.
Plain Colored Goods from 21½c. a yard to \$1.50.

FRED A. DYKEMAN & CO.

97 King Street, St. John, N. B.

GIVE US A CALL

When you come to the City. We can show you how to save money and give you the best value in clothing in the city. If you can't come send us your breast measure and the price you want to pay.

We'll please you, or no sale.

FRASER, FRASER & CO.

40 and 42 King Street,

CHEAPSIDE.

St. John, N. B.

Individual Communion Cups

The Tray, holding 40 glasses is made of ALUMINUM. After careful research it has been impossible to find a material more desirable.

"So quickly is one church after another added to those using the Individual Communion Cups, that until we stop to reckon up the number, we do not realize what headway this reform has already made."—Congregationalist.

Orders received during TWO WEEKS included:

First Baptist Church, Boston.
Dudley Street Baptist Church, Boston.
Old Cambridge Baptist Church.

First Baptist Church, Haverhill.
Winter Hill Baptist Church, Somerville.
Immanuel Baptist Church, Lowell.

MANY CHURCHES are now using the Individual Cup. Please remember the above orders were received during TWO WEEKS. The outfit is not expensive. Write us for full particulars.

AMERICAN BAPTIST PUBLICATION SOCIETY,

256 and 258 Washington Street, and Tremont Temple.

GEO. H. SPRINGER, Manager.

NOTE—Ruggles Street Baptist Church, Warren Avenue Baptist Church, Tremont Temple Baptist Church, have used the Individual Cup from one to two years.