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The British Navy. The fact that Great Britain is this year adding so materially to the strength of her navy indicates plainly that, in spite of the peace conference which the Czar has called, the British Government feels that it is still as necessary as ever to be prepared for contingencies whether of peace or war. During the present year it is expected that not less than fifty ships of war of all kinds will enter the navy, and the naval forces will exceed one hundred and ten thousand men. Among the new war vessels will be the five great battleships, Albion, Canopus, Glory, Goliath and Ocean, totalling 54,750 tons, and costing £5,000,000; fourteen protected cruisers and 31 unprotected ships. Moreover, six new armored ships will be begun, making a total of 32 armored vessels, 17 protected vessels and 49 unarmored vessels completing, advancing or beginning. That is, 1899 will see the stupendous number of 98 British warships in hand, representing an outlay of \$175,000,000. It is stated that there has been a change in the policy of the Admiralty in respect to auxiliary cruisers and that the Government will withdraw the subsidies to certain fast passenger steamers granted on condition that they may be taken over for the use of the navy in time of war. The Admiralty view of the case appears to be that Great Britain is rapidly selling her sailing tonnage and replacing it with steamships, which will have the effect of confining ocean traffic to the well-known routes, and that in the event of hostilities, these routes would be still further simplified, so that the problem of commercial defence mainly concerns the protection of the great oversea routes. The Admiralty proposes to accomplish this partly by squadrons on convoy duty and partly by flying squadrons operating from bases commanding these routes. This view, however, is criticised and American naval officers are quoted to show the immense service which auxiliary cruisers, as scouts, can do for regular squadrons. Admiral Sampson's statement that the American Line steamers proved indispensable in the late war with Spain is particularly referred to.

The Plains of Abraham. Some interest attaches to the question as to what use the historic Plains of Abraham, in the vicinity of Quebec city, will be devoted. The land is now held as public property under a ninety-nine years lease from the Ursuline nuns to the British Government and transferred to the Canadian Government. This lease expires May 1, 1901, and the ownership of the property reverts to the nuns. As the land is beautifully situated in the immediate vicinity of the city, its value for building and residential purposes is of course very considerable. Already, it is said, those who are acting as advisers of the nuns are laying out the property in streets and building lots,—that is, we suppose, on paper. There would doubtless be a general protest against devoting this historic ground to such purposes, and probably what is being done is not so much with the intention of actually cutting up the property and selling it, off in building lots, as of calling attention to its commercial value and provoking a public agitation in favor of making the Plains of Abraham permanently public property, and so inducing the Government to pay a large price for it. It is said, however, that the lease contains no stipulation giving the Government the option of renewing it. At its expiration the property reverts to the nuns. If the price set upon it shall prove to be exorbitant, the Government can secure it by process of expropriation.

The Philippines. The military operations of the United States in the Philippines has been so far successful that Aguinaldo's capital,

Malolos, has been taken and his forces driven back in a demoralized condition. Under these circumstances a proclamation has been issued by the Philippine Commission of the United States to the people of the Islands. The proclamation assures the Filipinos of the cordial good-will and fraternal feeling toward them of the President and people of the United States and asserts that the object of the United States Government—apart from the solemn obligations assumed toward the family of nations by its acceptance of the sovereignty over the Islands—is the well-being, prosperity and happiness of the Philippine people and their elevation to a position among the most civilized peoples of the world. The points of cardinal importance include a declaration that the supremacy of the United States will be enforced throughout the archipelago; that the Filipinos will be granted the most ample liberty and self-government reasonable with the maintenance of a wise, just, stable, effective and economical administration of public affairs and compatible with the sovereign and international rights and the obligations of the United States; the civil rights of the Philippine people will be guaranteed; religious freedom will be assured and all persons shall have equal standing in the eyes of the law. The question of the collection of taxes and their proper application, the improving of means of transportation, public works, schools, foreign commerce, government reforms are also enlarged upon. The effect of this proclamation will be watched with interest. Submission sooner or later to the supremacy of the United States is of course inevitable for the Filipinos, and it may be that the time has come already when a considerable part of the people are ready to recognize this and accept what is offered them. But this is uncertain, and at all events there is little doubt but that Aguinaldo and his lieutenants will carry on for sometime a guerilla warfare which must prove troublesome and expensive to the United States. The American Republic may do a great deal for the people of the Philippines if it will only give them of its best, and if it shall give its worst the Filipinos may have little reason for gratitude for American intervention. The New York 'Times' recognizes this when it says: "Our greatest danger is the danger of politics. Every incompetent we send to the Philippines in the guise of a public servant, on account of his 'pull' at home, every American who goes there 'on the make' armed with special privileges which exempt him from the operation of equal rules, every example of Algerism, in a word, that we show to the Filipinos will retard the pacification of the islands far more than the loss of a pitched battle. We must make our despotism just."

The Dominion Parliament. It is evident that our Legislators at Ottawa have lost none of that talking ability which has made them famous. Possibly some of the oratory with which the walls of Parliament resound may not reach the Ciceronian standard of excellence, but what it may lack in quality it is to be hoped is more than made up in volume, for certainly in respect to quantity the Parliamentary oratory of Canada leaves nothing to be desired. Speeches of from four to five hours in length are comparatively common and in some cases the orator finds it necessary to occupy an additional hour or so in order fully to embosom himself on the subject with which he is inspired. The longest speech made in the House so far this session—and one may be permitted to hope that it will not be exceeded—was delivered by Sir Charles Hibbert Tupper, who occupied six hours, principally in an attack upon the department of the Interior and its Minister, with especial reference to the administration of affairs in the Yukon district. The

next longest speech was that of the Hon. Mr. Sifton, the Minister of the Interior, who occupied some five hours and a half in replying to Sir Hibbert. After all this talk it does not appear that a great deal of light has been thrown upon the subject. Sir Hibbert Tupper has charged that the Yukon business has been badly mismanaged, that the men placed in official position there were either incompetent or dishonest, or both, that there has been great dissatisfaction among the miners and that from complaints and charges made by many persons against the Government officials in the Yukon it appeared that the latter had been guilty of fraud and corruption in many instances. The Minister of the Interior, in his reply, complained that Sir Hibbert had not formulated his charges in any definite manner, but had made accusations on the authority of persons whose names were not given. Mr. Sifton contended that, though doubtless mistakes and irregularities might have occurred in the Yukon, yet the Government had employed every means in its power to secure a proper administration of affairs. Considering the remoteness of the district and the absence of means of communication, it had been necessary to intrust the management of affairs in the Yukon almost entirely to the chief officials, and the fitness of the men selected for these positions had been recognized by leading men in both political parties. The discussion of the subject was continued on the part of the Opposition by Mr. Borden, member for Halifax, and on the part of the Government by Mr. Fraser, member for Guysborough.

Wireless Telegraphy. Wireless telegraphy represents a new scientific achievement which may have results of the most important character. The possibility of transmitting telegraphic messages by means of electric currents, without the use of wires or cables, has been known for some years, and experiments have gone some way toward demonstrating the feasibility of its adaptation to practical use. During the stormy weather of the past winter, it is stated, two lightships near Goodwin Sands, off the coast of England, were able by this means to exchange messages when communication by any other means was impossible. The inventor—or at least one of the inventors—of the system is Signor Marconi, an Italian. Especial attention has been lately called to the invention by the fact that by means of it messages have been transmitted between France and England. The points between which the messages were exchanged by the wireless system were Boulogne and South Foreland Light, the distance being thirty-two miles. How the result is produced we have not seen explained—except that it is by means of the action of electricity operating through two very sensitive instruments. Marconi is said to compare the action to that of one tuning-fork in vibration upon another. A vertical conductor or vibrator is used, at least in some circumstances. Experiments are said to have shown that intervening hills do not effect the transmission of the electric current. Whether or not wireless telegraphy will be feasible for long distances is doubtful, but Signor Marconi is reported as saying that he thinks it possible that the time will come when messages will be sent across the ocean without the intervention of cables.

—The invitations to the Peace Conference, which were consigned to the Dutch Government for distribution have been issued. The following Governments have received invitations through their representatives at the Hague: Great Britain, Russia, Germany, Austria, France, Italy, Turkey, Spain, Portugal, Denmark, Sweden, Belgium, Luxemburg, Servia, Roumania, Montenegro, Greece, Switzerland, the United States, Siam, Persia, China and Japan.

Filled With the Spirit.

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

No. 2.

Ephesians 5 : 18. Be filled with the Spirit.

Our speaking last Sabbath, dedicated itself to the questions of Paul, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? Know ye not that your body is a temple of the Holy Ghost?" Emphasis was given to the believer's present possession of the Spirit, and our protest was uttered against the exhortation that calls upon the disciples of Jesus to seek or to wait or to pray for the Holy Spirit as if he were far away and not within the believer. From the illuminating pages of Scripture we saw that no believer is without the Spirit, that God's possession of us as children carries with it, as an inseparable consequent, our possession of the personal indwelling Spirit of God, that, because we are sons, God hath sent forth the Spirit of his Son into our hearts, that if any man hath not the Spirit of Christ he needs no further proof that he is none of his.

But possession of the Spirit does not exhaust the Biblical statement on the believer's relation to the Third Person of the Godhead. Seeking for light on the great theme of the believer's relation to the Spirit of God we are met by this command of Paul, "Be filled with the Spirit," accompanied by mention in other parts of the New Testament of those who are described as filled with or full of the Holy Ghost. The question therefore arises, is being filled with the Spirit an experience different and distinct from the common experience of the ordinary believer in Jesus Christ? Is it one thing to possess the Spirit and quite another to be filled with the Spirit? Every believer by virtue of his relation to God and to Christ possesses the Holy Spirit. But is every believer who possesses the Spirit filled with the Spirit? If not, what is it to be filled with the Spirit? These are questions which the command of Paul and other New Testament words call into being.

I. To the first of these questions, is being filled with the Spirit the same as possessing the Spirit, we give ourselves first. For an answer to it as to all other questions we must turn to the Word of God. In the Old Testament and previous to Pentecost the phrase "filled with the Spirit" or "full of the Holy Ghost" is a rare one. In the Old Testament it is declared that Bezalel was filled with the Spirit that he might artistically design the furnishings of the tabernacle. In the New Testament previous to Pentecost the declaration is made concerning John the Baptist, and his father Zacharias, and Elizabeth his mother, and then concerning Jesus Christ. But these cases do not help us much for they belong to a period when the Holy Spirit was not resident on earth as he is in the present day. They belong to a day when the Holy Spirit was not yet given.

Beginning, then, with the earthly ministry of the Third Person of the Godhead what has the New Testament to relate on being filled with or being full of the Holy Ghost? At the very threshold of the Spirit's ministry there stands the account of Pentecost when tongues of fire, which were the visible symbols of the Holy Spirit's descent upon and entrance into the disciples, sat upon each one of them and they were all filled with the Holy Ghost. On that occasion there was no exception or distinction among the assembled believers, "they were all filled with the Holy Ghost." Some days later Peter healed a lame man at the Beautiful Gate of the temple, and when the council before whom they were called put to him and John the question, "By what power or in what name have ye done this," Peter—and Luke is our informant—"filled with the Holy Ghost," gave answer. Being warned by the council Peter and John were given their freedom, "and being let go" they went to their own company, and when they had prayed the place where they were assembled was shaken "and they were all filled with the Holy Ghost. Next we come to the appointment of deacons together with the apostolic direction that deacons were to be men full of the Holy Ghost. "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom." Of these seven Stephen was one, and both on the occasion of his appointment to office and at the time of his death he is referred to as a man full of the Holy Ghost. Not long afterwards Ananias told Saul of Tarsus that he was to be filled with the Holy Ghost, and we do not read of any particular occasion or ceremony other than his confession of faith in baptism as the occasion of his being so filled. Finally the expression is used of the apparently uniform experience of Barnabas, of Paul on the occasion of his visit to Paphos, and as descriptive of "the disciples" at Iconium during the first missionary journey.

Now take these passages, and these are the only ones in which the phrases "filled with the Spirit" or "full of the Holy Ghost" occurs, and what is the truth which they impart? Ponder them and tell me are they not descriptive of what ought to be the uniform, ordinary condition of every rightly instructed and faithful believer? Do they contain any suggestion that to be filled

with the Spirit is a condition not intended for the average everyday believer, but reserved for a special and favored religious aristocracy and clique? For one I utter my protest against the thought. I believe it not. "Full of the Holy Ghost," "filled with the Spirit," are words denoting a condition of life containing nothing that every believer ought not to seek for and possess. As it is not in Scripture so banish from your mind the thought that this blessing is open but to a few. Indeed, instead of being open to the few alone, to be filled with the Spirit is the privilege and, if we read aright, the duty of every believing child of God. "Full of the Holy Ghost," "filled with the Spirit," that is what God expects us to be, that is the divine ideal of the holy faith of Jesus Christ.

Yet while the privilege of being filled with the Holy Spirit is open to all there is reason to believe from Scripture that even in apostolic days all did not open their lives to the privilege of being full of the Holy Ghost. Among the qualifications of a deacon there was this, "Look ye out therefore, brethren, from among you seven men full of the Holy Ghost." In their selection they were to choose only men full of the Holy Ghost. Now had all primitive Christians been full of, as all possessed the Spirit, mention of this characteristic as essential to deacons would have been unnecessary. Plainly mention was made of it because all were not full of the Holy Spirit. That of course, mark you, is only to affirm that some were not what they ought to be, for every believer ought to be filled with the Spirit. But distinctly observe that this Scripture goes that far and does not hesitate to imply that there were some among them who were not in possession of the qualification essential to a deacon, some of whom it could not be said that they were full of or filled with the Spirit. And what shall we say of this command from Paul, "Be filled with the Spirit?" What would it lead us to believe, at least concerning some among the Ephesian Christians? Like the restriction thrown around the deacon's office surely it makes bare the truth that the believer's possession of the Holy Spirit is not identical with his being filled with or full of the Spirit. Therefore in answer to our question, is being filled with the Spirit the same as possessing the Spirit, we must give a negative answer. By virtue of their relation to God and to Christ every believer possesses the Spirit. But as it was in New Testament days, so is it at the present, and while every believer possesses, all are not filled with the Spirit.

II. This brings us to our second question, What does the phrase "filled with the Spirit" mean? That is a difficult question to answer. But it will help us in our study if we remember that the word "full" or "filled" is not confined to the Holy Spirit. Full of light, full of joy, full of wisdom, full of faith, full of power, full of mercy, full of comfort, full of the knowledge of his will are all Biblical expressions. "Full" or "filled" then, it would seem, are common Scriptural expressions descriptive of those especially under the influence of some particular mental or emotional or spiritual condition. When used in connection with the Holy Spirit they seem to describe the condition, not of those who have the Spirit as distinguished from those who have not, but of those who, already in possession of the indwelling Spirit are more especially under his controlling influence. To sum up our thought in a brief word to be filled with the Spirit involves not our having more of the Spirit but rather the Spirit having more of us. This may seem a mere quibble. But between the two there is a vast difference; between the two there is a difference as vast as that which separates belief in the Spirit as an influence and belief in him as a living personal being. As an influence we might have more or less of the Spirit, but as a person he must be incapable of such division. Many fail to see this and so there is much longing, praying, waiting for God to give us something more when the essential condition to our being filled with the Spirit is for us to give him something more than we have already handed over.

Perhaps illustration may lighten up our thought. One may dwell in a home and have no control in it or over it. Living in a home is not synonymous with being a dominant power in its life. One may dwell in a home and be a mere tolerated presence. So the Holy Spirit dwells in hearts where he is not the dictating, dominating, controlling power. Large stretches of the life are lifted out from under his government. manifold and important phases of conduct are never submitted to him for direction. Daily life is entered upon and its tasks are taken up with the Spirit as completely ignored as if he were great leagues of space away. I am not speaking of unbelieving hearts, I am speaking of believing Christian hearts where the Spirit dwells but where the Spirit does not control the life. I am speaking of believing, Christian hearts where sometimes, at least, there is a waiting, seeking, praying for the fullness of the Spirit when the plain, essential condition to their being full of the Holy Ghost is not for God to give something more to them but for them to give something more to God.

Sometimes there are aged ones in our homes cared for, respected and loved but given no active, decisive, determining part in the life of the home. These aged ones are not consulted at important moments nor reckoned on for onerous tasks, but are given a quiet life of irresponsibility. Could one more fittingly describe the place and the power and the control of the Spirit in a few lives that are Christian? As a consequence of their acceptance

of Jesus Christ the Spirit dwells in the life. But while the Spirit makes the life his dwelling he is not in possession of the life; the life is not given up to him. In the duties and cares, in the ambitions and purposes of life the Spirit is passed by, not it may be with scorn or disdain, yet nevertheless passed by, and so while the Spirit dwells in them and they possess the Spirit, the Spirit is not in possession of them and they are not filled with the Spirit.

Let us abide by our illustration a little longer. The aged one in your home is already there. You could not possess more of that loved personality than you already have. They are yours now in their entire personality. But while you could not possess more of their personality, their personality could easily be a more permeating and dominating force in your home. In all his entirety the personal Holy Spirit now is yours. To possess more of him than you do could not be possible. But it were an easy possibility for him to be in larger possession of your life, to be a more potent and determining force in your being, and being filled with the Spirit, I repeat again, involves not our receiving more of the Spirit so much as the Spirit receiving more of us.

To be filled with the Spirit is to have the Spirit with sovereign, regnant power in every position and sphere and area and stretch of the life. The Spirit filled life demands the surrendered will, the yielded body, the emptied heart with every thought brought into captivity to the obedience of Christ. The Spirit filled life is a life in all its practical and every day phases under the Spirit's control, a life that submits all that goes to the making of a life to his all searching eye and then discards what he would cast out. Business life, political life, social life, domestic life, hidden and private life with all motives and ambitions, our time in all its sweep, our energies with all their marshalling forces, with these under the care and control and sovereign sway of the Spirit the Spirit possesses us and we are filled with the Spirit. Our study, then, has taught us that one may possess and yet not be filled with the Spirit. Further we have learned that being filled with the Spirit involves the Spirit having more of us rather than our having more of the Spirit.

Wrapped up in this doctrine are several important truths. This doctrine should teach us that the fullness of the Spirit is not a blessing that comes in any magical way or through any religious sorcery. Prayer is often made for the fullness of the Spirit with a belief that men become filled with or made full of the Holy Ghost by some arbitrary act of God. Many are waiting, seeking, praying for some new strange wonder working power that will change them in a moment and fill them with the Spirit apart from any submission of themselves to the will of God. But the filling of the Spirit is not an experience to be indolently desired or passively waited for. Since to be filled with the Spirit involves not our receiving more of the Spirit but the Spirit receiving more of us, instead of being utterly helpless we ourselves determine whether we shall be filled or not with the Holy Spirit. Give yourselves up to God and you will be filled with the Spirit. That we should seek the enabling grace of God to help us in an effort to put the life under the indwelling Spirit's control is true. But no enabling grace will answer for or take the place of the surrender of the life; through no passive waiting nor indolent desire nor magical process will one find himself filled with the Spirit.

Again, to be filled with the Spirit does not denote a permanent condition, a blessing received once for all. One is filled with the Spirit only so long and just so far as the Spirit controls the life. No one possesses a life lease or tenure of this blessing simply because of some experience through which he went in the past. Frequent reference is made by some to these marvelous experiences of other days. But unless the submission to God that brought the life under the Spirit's control and filled it with his presence has been repeatedly and continuously ratified, that submission or experience of the past will not fill the life with the Holy Spirit at the present. Not what we were or went through in the past but what we are in the present determines whether we are filled or not with the Holy Ghost.

Again the fullness of the Spirit does not manifest itself in the same way or by the same gift in every believer. To be filled with the Spirit does not imply power in some single given direction. Rather being filled with the Spirit gives power for any service to which God may call the disciple. Enumerating the various gifts which were manifest among the Corinthian Christians Paul adds, "all these worketh the one and the same Spirit, dividing to each or severally even as he will." To be filled with the Spirit will not give every one evangelistic success or pulpit power, or teaching tact, or executive ability to run great churches, some quite different gift may be imparted. This fact is often overlooked and much disappointment and doubt are the result. The manifestations or results of fullness with the Holy Ghost vary in accord with his own pleasure and in harmony with the character of the service to which he has called us. That the Spirit will give some gift to every surrendered life it is our joy to believe but beware of the error which teaches that the Spirit of God always manifests himself in the same way or by the same gift in every life surrendered to his control.

Finally, I would remind you that to be filled with the Spirit is a duty. Our text is part of a double command, "Be not drunken with wine wherein is riot, but be filled with the Spirit." Shall we read the first part of this verse as a command and not the second? I tell you, nay. As clearly as it is a Christian duty to avoid intoxication so is it a duty to be filled with the Holy Spirit. To be filled with the Spirit is a privilege, a high and holy privilege, a privilege too exalted for human words to describe or for human hearts to measure. But side by side with the privilege of being filled with the Spirit lies the duty, and our conception of what God expects of us is utterly inadequate unless we recognize that he looks for us to be entirely surrendered and given over to the Spirit's control until we are filled.

On his last birthday but one Livingstone wrote, "My Jesus, my King, my Life, my All, I again dedicate my whole self to thee." Do those words describe the life we are living? Do they accurately represent our attitude to him? Day by day, hour by hour, do we dedicate our whole self to God? In the secret of your own hearts give answer and learn whether or not you are filled with the Spirit.

Cauning, N. S.

Echoes from Washington.

"Come in like a lion and go out like a lamb" is an old adage which has again proved true. Storm, bluster and blizzard ushered in the spring, but to-day the air is mild and balmy, the buds are swelled almost to bursting, the fields are changing their sober dun hue, and are growing green again; Jessamine vines are bright with their yellow flowers and in the squares the crocuses are pushing up their eager heads in their varied and beautiful coloured turbans, and we know that the winter is over and glad, joyous, happy spring is indeed here.

Washington has seen a busy winter in Congress and in the city. The Senate has rung the changes on Imperialism, but despite the burning speeches of Senator Hoar and others against expansion, plans for a Cuban Protectorate still progress and in far Phillipino Malolos has fallen.

In North Carolina instead of "Negro supremacy," as was the cry there, has been mob supremacy. All through the South "Judge Lynch" with his terrible red shirt has been executing his victims without mercy until we feel that Brother Jonathan should take off his faraway glasses and turn his attention to the crimes that are perpetrated on citizens of this country. Methinks the very stones should cry out, God grant that the day of oppression may soon pass away and justice be a reality.

The literary world has been delighted and instructed by the appearance of Ian MacLaren and James Whitcomb Riley. The former moved his audience by his matchless pathos, and the true simplicity of his Drumtochty Sketches won the sympathy and love of everyone. Of Riley it might be said:

"Joy runs to meet him drawing near
And birds are heralds of his cause
And like a never-ending rhyme
The roadsides bloom in his applause."

He took us to cool country pastures and purring streams, making our hearts ache with the homesickness of "afterwhites" with "our cares behind and our hearts ahead; out to old Aunt Mary's."

Again we could feel the chill, creepy feeling, and see the wide stretched eyes as,

"All us other children when the supper things is done,
We set around the kitchen fire and has the mostest fun
A-list-'n-in' to the witch tales 'at Annie tells about
An' the Gobble-uns 'at gits you ef you don't watch out."

Then the old song so familiar yet so sweet seemed to catch additional pathos and tenderness when expressed with the matchless accent of the author:

"There little girl don't cry
They have broken your heart-I know;
And the rainbow gleams
Of your youthful dreams
Are things of the long ago;
But Heaven holds all for which you sigh
There! little girl; don't cry!"

Truly can it be said he is the "Poet who has drawn the common heart of all toward the confines of a better time."

Wayland, in many respects has had a prosperous year. The school has had a larger enrolment than during the past three years. Students have been attentive and studious, and the work in the class-room has been laid deep and welded well. In the Academic Department there are four young men who will be ready for College in June,—young men who would be a credit to any institution for their deportment and scholarship,—young men who illustrate, as do thousands of others here in the Southland, what General Morgan has so aptly said: "Culture is colourless."

Shortly after the Christmas vacation, the Faculty planned some special religious meetings. The burden of prayer seemed to rest upon the teachers. Every evening before the general meeting they met to pray for wisdom and the guidance and help of the Spirit. Sunday afternoon, Sunday evening, Monday evening we worked and waited, and Tuesday night one young man found Jesus. Thursday there were two and Friday night in the halls and in the students rooms the good work spread. Saturday morning we stopped work for a praise service at ten o'clock. Although such a busy day with us (the work all being done by student labor) the chapel was full. Ten young men arose one after another and testified of salvation which they had recently received! Happy? Yes, we "got happy" and we "got religion" too, but 'twas the happiness that comes from soul winning and the religion that Jesus gives. It was as near heaven as we get on earth when a hundred voices, with their sweet mellow tones, sang: "I will trust in the Lord, I will trust in the Lord, I will trust in the Lord till I die." Thus warm hearts overflowed, cold hearts were revived, and sinners saved until fifteen young men and two young women were converted. One of the young men has been in Wayland for five years and the teachers and students have prayed all that time. Great was their joy in this answer to prayer. We heard a "sound of a going in the tops of the mulberry trees" and the sound was indeed the moving of the Holy Spirit. "The Lord hath done great things for us, whereof we are glad." May all tired, faithful workers have such a refreshing from the Fountain Spring. God bless the homeland!

MARY HELENA BLACKADAR.
Wayland Seminary, Washington, D. C., March 31.

"In His Name."

"The sun shall not smite thee by day" is a promise which has much meaning in it to us who are in a land where, from early morning until late evening, the sun seems to watch its chance to get us with our armour off so that he may strike his fever darts into our very life. Without knowing this those who live in the home land cannot understand when we praise God for the literal fulfillment of this promise. With much gratitude to God I am pleased to say that I have been kept throughout the past year unhurt by this terror of the east.

My first year in India is numbered with all its predecessors. All that has been done in the name of the Lord and by the energizing of His Spirit has been accepted of Him, and all that has been done in the energy of the flesh has been cast out forever as chaff from the threshing floor to be burned up in the testing day. Mistakes have been made, but it would be neither glorifying to God nor helpful to me to cling to them. They would only act as weights to keep me from greater things this coming year. Recognizing this I take Paul's motto as mine, viz., "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." See Phil. 3:13, 14. Thus will the "dead past" be left to bury its dead mistakes.

Mine has been a year of struggle with the language, and while the progress has not been all that I could wish, when I look around and see the field so white for the harvest, yet I am happy to say that He who made the mind and understands perfectly the difficulties in this tongue, has enabled me to make some progress. And while I shrink from leaving the impression that I can talk, yet I am very happy that in a very broken manner I am able to say even a very little in the name of the Master. As Satan hinders us at every step in the forward march to carry out God's purpose, it is not strange that he should beset my path in the acquiring of this language since by it I hope in the name and power of God to hurl the bolts of light among the inhabitants of his dark domains. Perhaps the workings of Satan in this direction were not as apparent as they were real in the year that is gone, but they were detected and I rejoice to report victory to the glory of God at least to some degree. I hope that God may anoint my eyes to see and multiply my diligence to watch during the year that has opened before us.

My heart leaps for joy when I call to mind that during my first year in India I have seen what men of God labored and prayed for years to see, viz., the fruit of the gospel in this dark land, men who within the year have been enlightened and were buried in the likeness of Christ's death and raised again in the likeness of His resurrection. I can say with all my heart with Paul, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one who believes, to the Jew first and also to the Greek." I may say to the Jew first and also to the Canadians and Telugus. At the memory of this my soul cries, "Praise the Lord O my soul."

Praying that victory may be mine to the glory of God upon the year which I have entered, I am yours in the work "until He comes."
JOHN HARDY.
Vizianagram, India.

A Commandment Much Broken.

A question of very great importance to the church of God has been on my mind for some time. It seems to be a question little thought of by the multitudes, and I fear entirely ignored by not a few. I refer to the sin of believers marrying unbelievers.

Now many people do not believe it a sin for a Christian to marry one unsaved. They perhaps think it would be better for them both to be Christians, but then they do not see any sin in the couple getting married as they are.

Happily our heavenly Father has not left us destitute of instruction on this subject, so let us go to his Word for light. Turn to 2 Cor. 6:14. Now let us read, "Be ye not unequally yoked together with unbelievers." Surely no one can honestly say that this passage does not refer to marriage. Certainly there is no yoke more binding than the yoke of marriage. Then if this verse refers to marriage is it not a sin for a believer to marry an unbeliever? Can we break the law of God and not sin? Turn now to 1 Cor. 7:39 and read the last part of the verse. Paul says, marry "only in the Lord." Now it is certain that God never intended his children to mix with the world in the holy tie of matrimony. If he did Paul would never have written as he did.

Look at the unhappy unions brought about through disobedience to the apostolic command. See the look of disappointment on the face of the wife and mother. Note the careless expression on the face of the husband and father. Very little acquaintance with the family reveals the truth that their lives are very unhappy. The wife is endeavoring to live a devout Christian life but the husband, a godless man, does all he can to oppose her. What can she do? When the marriage vow was read she promised to take this man for better or for worse. The worse has come, can she forsake him now? No; they are yoked till separated by death. So this afflicted sister must continue to bear the rebukes of her husband and endure his sneers at her religion.

But it is urged by some that many Christians have married the unconverted and their lives have been happily spent together and in many cases the unconverted have eventually been saved. The writer of these lines is frank to acknowledge this claim. Perhaps there are few of us but know of such cases, and some of them may be among our nearest relatives. But does all this make it right to break the law of God? Verily no. No one has any right to break this or any other commandment given by inspiration. Yet so many have broken this command-

ment, just as binding upon us as upon the Christians at Corinth. But our prayer is, "God bless those who are unequally yoked together, whether their lives be happy or unhappy and where there is wrestling for unconverted husbands and wives may they have their desire; but oh, may those who are anticipating matrimony be careful not to offend a jealous God."

Now if it is a sin for a believer to marry an unbeliever, what about the minister who ties the nuptial knot, is he not a partaker of their sin? I am firm in the conviction that he is. If 2 Cor. 6:14 means marriage then it is the duty of every minister to preach to his people that no follower of Christ should marry a sinner. How then can he stand and preach thus and afterward marry a member of his church to a man who has made no acknowledgement of Christ the King? Perhaps it is because he has not thought much about it. Surely it is a subject worthy of our most earnest consideration.

A short time ago I was much interested to find that the late C. H. Spurgeon took the ground that he could not conscientiously marry a believer to an unbeliever. Perhaps it would not be amiss to quote his answer to a student who asked, "Is a minister justified in refusing to marry one of his members to an unconverted person?" To this Mr. Spurgeon replied, "Yes I should say that he is. Such a case did happen with one of my predecessors at New Park Street. Said he to the young woman, 'No Jane, I shall not marry you to John; I will have no share in your sin in marrying an ungodly man.' Every minister ought to have sufficient moral courage to see the couple and to talk very kindly but very firmly to them. After pointing out to them the teaching of the Scriptures concerning being unequally yoked together with unbelievers, and telling them of the misery that usually comes of disobedience to the apostolic command, I should say to them, 'Since these are my convictions you cannot expect me to take any part in such a marriage. If you will insist on going contrary to the Word of God, I should advise you to go to the registrar's office; but I would recommend you to wait until you can marry in the Lord.'

Mr. Spurgeon continues and gives a case in his own experience. Said he: "I had a young woman who was a member of my church and who said to me what they all say in such a case, 'I know I shall bring him round to my way of thinking, and I shall never let him drag me down to his level.'" "Very well," I replied, "the next time he comes to see you just try this little experiment: Ask him into the kitchen, tell him to stand on the floor while you stand on the table, and then see whether you can pull him up on the table with you or whether he can drag you down to the floor with him." She said at once, "Why of course he will pull me down!" "Yes," I answered, "and if you marry him while he is unconverted he will drag you down to his own worldly level." Alas! It all happened just as I foretold, and years afterwards the poor broken-hearted backslider came and told me her sad story and begged to be taken into the church again."

Brethren in the ministry what shall we do, shall we continue as we have helping those to sin who will marry contrary to the Word of God? or shall we try to win them from their proposed plans and urge them to wait till they can marry "in the Lord?" Shall we or shall we not continue to assume the grave responsibility of marrying a believer to an unbeliever—a child of God to a child of the evil one? We can only answer for ourselves. What shall the answer be? May God help each to decide.
C. I. MCLAREN.

A Reasonable Suggestion.

In the report of the Treasurer of the Maritime Convention on page 46 of the Baptist Year Book for 1898 we have the following: "A statement of moneys received for Home Missions by the New Brunswick Convention to August 1st as reported by J. S. Titus, Treasurer." This statement of Rev. Mr. Manning of the contributions of churches and individuals in N. B. is tabulated and the columns are headed with the denominational objects of the Maritime Convention, viz., Home Missions, Foreign Missions, Acadia University, etc. The column for Home Missions is well filled with sums contributed for that object, but the columns for the other objects, with the exception of one or two small amounts for Manitoba and Northwest and Grande Ligne, are blanks.

If the tabulated method is to be used in the future in reporting the contributions of churches and individuals in N. B. instead of the plan which only gives part of those contributions being adopted, we would kindly suggest that the amounts to the different objects for which they are given be placed in their respective columns. We believe this is a reasonable suggestion.

We will then readily see, as we do not now, the contributions of churches and individuals from N. B. which are given to the objects of the Maritime Convention. Queens County has a Quarterly Meeting. The collections taken at it are equally divided between Home and Foreign Missions. In the column of the tabulated report spoken of the amounts for Home Missions are given but the column for Foreign Missions is a blank, that part of the collections referred to being unreported. Had it been reported in its proper column we could then readily see the whole of the contributions of the above named Quarterly Meeting.

The right of delegates from N. B. to representation in the Maritime Convention will also readily appear when all the contributions are properly reported. Not long since at one of the sessions of the Maritime Convention the subject of representation in it was discussed vigorously. That matter is frequently discussed at the Convention. It was said in the discussion that only those who came from churches that contributed to the objects of the Convention unless they came in their own right are members of it. This is correct as it is so declared by its constitution. It was also said that some of our smaller churches contributed to the objects of the Convention through their Quarterly Meetings that do not give to them in the more direct way. Now these contributions if properly reported will we believe entitle them to at least one representative to each church at the sessions of the Maritime Convention and their right will readily appear when Mr. Manning has placed their contributions in his tabulated report in their respective columns.
J. COOMBS.
March 29th.

Messenger and Visitor

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

—Dr. Fairbairn of Mansfield College, Oxford has recently returned to England after having delivered in some of the principal cities of India a series of lectures expository of the spirit and the leading doctrines of Christianity. The lectures have been heard with great interest by large numbers of educated Hindus as well as by many English residents. Dr. Fairbairn declares himself deeply impressed by the devotion of the missionaries and the success of their work. He believes that every fair-minded man acquainted with the facts must admit that the work of the missionaries is proving itself to be a potent influence for the betterment of the people, that the missionaries possess the respect and confidence of the people to a much greater degree than do those engaged in the civil service and form the strongest influence operating in India to reconcile the people to the conditions of British rule.

—As will be seen the subject of the indebtedness to Mr. Montague McDonald in connection with the accounts of the late U. N. B. Seminary is again brought to the attention of the readers of this paper in a note from Mr. G. U. Hay. This must have become a painful subject for any honest Baptist to consider. We wish we knew of some way of stimulating the Baptist conscience of this Province sufficiently to secure the payment of this debt which, when distributed among all, means for each the merest trifle, but which, when allowed to rest upon the shoulders of one man, means a crushing burden. It is high time that we delivered ourselves from this reproach. Some churches and some individuals have done well, have done more than their fair share to secure this end, but many others who should have an equal interest in discharging the debt have done nothing. May we not hope that they will now take this matter seriously in hand and see to it that this disgrace of too long standing is at length wiped out.

—A high-church Anglican clergyman by the name of Moore, at present on a visit to this country, has seen fit to have his views on the anti-ritualistic agitation in England set forth for the instruction of Canadians, by means of an interview with a representative of the Montreal "Witness." According to this reverend gentleman, the agitation against ritualism is all "in my eye and Betty Martin." It is all to be ascribed to "lay-assininity," and in deprecating tones Mr. Moore assures his interviewer:—"My dear sir, I really cannot help it if the layman is an ass." In view of the length to which the layman has permitted himself to be led about by such men as Mr. Moore, one must admit that these opprobrious epithets seem not wholly inappropriate. But there are some indications at the present that the layman may develop other qualities than the docility and stupidity which have made him so useful as a beast of burden to the sacerdotalists, in their Romeward pilgrimage. Mr. Moore will not submit to Parliament in matters religious, he loftily declares, but he with all his ecclesiastical kith and kin are very willing to be fed upon the loaves and fishes which Parliament supplies by means of taxes levied upon "lay-assininity," nor is their sense of justice at all disturbed by the fact that the burden of their support falls to a very considerable degree upon that large body of people who dissent from the doctrine and the practice of the Establishment, apart from any question as to the rights of its

ministers to introduce a sacerdotalism wholly foreign to the spirit of the Reformation and to the New Testament.

—Among the events of special interest which are on the programme for the present year is the second International Council of Congregationalists, which is to be held in Boston, beginning September 20. The first council was held in London in 1891. It is said that preparations for the Boston meeting are already well advanced. Dr. R. S. Storrs, of Brooklyn, is expected to preside, and Principal Fairbairn, of Mansfield College, Oxford, is to preach the sermon. Among the many subjects to be discussed are the following: "Fundamental Principles in Theology," by Prof. Harris of Andover; "The Message of the Old Testament for Today," by Prof. Porter, of Yale; "International Relations and Responsibilities," by Dr. Lyman Abbott; "The Religious Motive in Education," by President Tucker, of Dartmouth; "Young People's Work," by Drs. C. F. Jefferson and C. H. Patton; "The Permanent Motive in Missionary Work," by Dr. Lamson; "The Living Christ," by Dr. Gungaus. There will be papers by Principal Fairbairn, Prof. Geo. P. Fisher and other distinguished Congregationalists. One evening will be given to eminent educators and another to Interdenominational Fellowship, when representative men of other communions will be heard. Among the English speakers at the council will be Dr. Parker, of the City Temple; Dr. MacKenna, President of the Federation of Free Churches; Professors Bennet, of New College, London, Massie, of Oxford; Dr. Forsythe, of Cambridge and other distinguished members of the denomination.

—Among the adverse influences which, in recent years in the larger cities of the United States, the cause of religion has had to contend with, is the Sunday newspaper. Among those who have an intelligent interest in the religious welfare of the people there will hardly be any dissent from the opinion that, both negatively and positively, the Sunday newspaper is an influence for evil. It is a sort of 'omnium gatherum' of things good, bad and indifferent. Much that it contains is positively pernicious, and the portion of its contents which may be in itself more or less valuable, becomes an evil influence when it has the effect, as in many cases it doubtless does have, of diverting the minds of the people from public worship and the reading of the Scriptures and other religious books. Hitherto English cities have been happily free from the influence of the Sunday paper, but that, it appears, is to be so no longer. Both the 'Daily Mail' and the 'Daily Telegraph' of London have announced their purpose to publish Sunday editions. This proposed departure has called forth vigorous protests in many quarters, but probably no effective opposition will be made to it. One ecclesiastic, the Dean of Norwich, is found on the side of the Sunday paper. He thinks that it might do good to many, and that care should be taken that what is printed be of the best character. Some people have such dreams, too, about the saloon and the theatre, but all these belong in a category of things which steadily gravitate toward evil.

—On our second page this week will be found a sermon by Rev. W. N. Hutchins, of Canning, N. S., touching the Scripture doctrine of the Holy Spirit. Another sermon on another phase of the same subject was published two weeks ago, and the two sermons constitute a valuable discussion of a subject which has been made especially prominent in recent years and upon which clear, sound and Scriptural views are of great importance. Mr. Hutchins has been giving particular attention to this subject in his preaching of late and the fruits of his study as given to his people seemed so edifying and helpful that a request was made for their publication. It was felt that a satisfactory presentation of the subject demanded at least two sermons. We have much pleasure in publishing these sermons and commend them to our readers as well worthy of a careful perusal.

Love and Love's Lesson.

There are lessons of the greatest importance connected with the passage of Scripture which affords the subject for our Bible study this week. There is the lesson of the Lord's all-enduring, never-failing love for his disciples. "Having loved

his own, . . . he loved them unto the end," or, as the R. V. gives it, "unto the uttermost." Both are true, though it was impossible that human language could adequately express all the truth. He loved them *to the end*, and in his love for them he kept himself above the waves of sorrow that were threatening to engulf his own soul; that by precept and example he might instruct and counsel them, and, though it was under the shadow of his cross, speak comforting words to them in view of his departure. He loved them *to the uttermost*, and for their sakes made himself a servant of all and a sacrifice for all. For their sakes he gave all he had to give—and none ever had so much—going down into the bitter depths of an experience into which no man might go with him, and which none can fully understand. In the assurance of this love of Christ; so enduring, so unconquerable, so boundless and divine that it passes knowledge, there is great consolation for all who have fled for refuge to lay hold upon the hope set before us in the gospel.

Seen in the light of the Master's love, how black and diabolical appear the covetousness and treachery of Judas, as he finally breaks from the last bond which held him to Jesus, and goes to carry out the devilish suggestion which has found a place in his heart. Two things worked together to produce the deed which has made the name of Judas to be forever execrated, a suggestion of the devil and an evil heart. The devil is not omnipotent. According to the latest and doubtless the truest theory, the germs which go to the production of disease are always present in less or greater numbers. If, however, one's organism is vigorous and his habits in accordance with the laws of health, he may be well and strong in spite of the presence of disease germs. But if the conditions which make for health are disregarded, then in the enfeebled organism the evil germs find a lodging place and disease is the result. So it is in respect to moral or spiritual conditions. If one dwells in a poisoned atmosphere, his moral forces are relaxed and his heart becomes as ground prepared for seeds of the devil's sowing, which, when they are grown bear fruit in deadly sins. Come up out of the swamps from which moral malaria is exhaled and live on the highlands of faith, in the light of God's love, breathing an atmosphere purified by His spirit, and you shall live and be strong in the Lord, in spite of all the forces and devices of Satan.

We have here also a wonderful lesson on humility. We shall do well to let our thoughts dwell upon it and seek to cultivate the spirit which it inculcates. For this is the heavenly virtue in its true character, and no poor tinsel imitation. It is not that useless and disagreeable thing which sometimes, under the name of humility, sits clothed in sad garments in a corner and nurses a wounded self-esteem. It is a humility that works, that gets up, lays aside its garment, girds itself for service and straightway does the thing that needs to be done. It takes no account of questions of rank and station. Here in the person of him who is Lord of all we see it performing a lowly act of courtesy for a number of men who were too proud or too much possessed by a spirit of jealousy to do the service for one another. And he who does this for them is the one whom they call Master and Lord, whom they have even confessed to be divine, and he does this in the full consciousness, as John plainly tells us, that he is Son of God and that the Father hath given all things into his hands. Surely this acted parable of our Lord should forever be a sufficient rebuke to the spirit of jealousy and all ambitions seeking after preferment and power among his followers. It declares to us the grand truth that the truest greatness, the noblest lordship, is that which is ever ready to express itself in lowly, self-sacrificing service. Forever we should hear him saying: "I have given you an example that ye should do as I have done to you. A servant is not greater than his lord, neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

What is reported of Peter here is quite true to the character of the man as we know him through other passages. Impulsively he revolts at the thought of his Lord's performing so lowly a service for him; and not satisfied with the assurance that the significance of what is being done will afterwards be made plain to him, he flatly declares, "Thou shalt never wash my feet." "If I wash thee not," said

Jesus, "thou has no part with me," and Peter's impulsive nature shows itself again in the cry of submission,—"Lord not my feet only but also my hands and my head." Evidently he still but dimly apprehends the meaning of the Lord's words. He will understand it all, both the words and the symbolic deed hereafter. He will understand that only those who are cleansed can have part with Jesus, and that the cleansing which signifies is of the heart and the spirit, and not of the feet or head and hands. He will understand that this one particular act of menial service on the part of his Lord is but a part and a symbol of that great humiliation and ministry of redemption for which he took the form of a servant and became obedient unto death, that thereby he might redeem and make clean those who believe in his name.

Rev. William H. Morgan.

BY REV. W. C. GOUCHER.

Rev. William H. Morgan, whose death from apoplexy on March 23rd, has been already announced in these columns, was born at Little Britain, Ontario, Aug., 30th, 1864. He received his early education in the public schools of Ontario. His professional training was obtained at the Christian Theological Seminary, Stamfordville, New York.

Bro. Morgan's first pastorate was at Markham, Ont. He also served the churches at Lubec and Pembroke, Maine. From the latter he was called to Oak Bay, Charlotte Co., and settled with the churches of this group Jan. 28th, 1897.

All of the churches he served were blessed by his ministrations. During his seminary course he spent one vacation at Hicks Hill, N. Y., where a gracious revival took place, resulting in an addition of thirty to the membership of the church.

His two years of self-sacrificing service, at Oak Bay have been attended with marked blessing, more than thirty members having been added to the four churches. As a result of special union meetings held at the Ledge in January, several are now awaiting baptism. Largely through his effort a new church has been erected at Town's Corner, St. James, which he arranged to have dedicated in May.

Bro. Morgan was a man of remarkable energy. Work did not seem to weary him, and he was always busy. He exerted an influence for good far beyond the immediate limits of his own field. Nothing seemed to afford him greater delight than to get out into some neglected section and preach the Gospel. His grasp of truth was strong, and what he believed he believed with all his soul. As a preacher he was earnest, persuasive, and in a marked degree evangelistic. He was an uncommonly efficient leader of social meetings. Perhaps the gift of song added much to his power in this regard.

To our denominational work he gave loyal service. At the last annual meeting of the County Conference, as an expression of the esteem in which he was held by the brethren, he was chosen secretary. He gave frequent expression to his satisfaction in meeting the brethren at their annual gatherings and so coming into touch with the life of the denomination at large.

Bro. Morgan was married Sept., 9th, 1890, to Miss Mercie A. Phillips, of Uxbridge, Ont., who survives him. Besides an aged father and mother, he leaves four brothers and two sisters to mourn their loss. One brother is Rev. J. F. Morgan, pastor of the Park Reformed church, Jersey City, N. J.

The early close of a career so full of the promise of useful service for God and man is one of those mysteries of Divine Providence which can be understood only when the future shall bring all the hidden things to light. Meanwhile we know that our Heavenly Father knows what is best for His children and deals with us in infinite love. May His grace abundantly comfort the widow in her loneliness and sorrow. May He control more fully the life of the churches bereft of a pastor. May those of us still left to toil on a little longer, be inspired to greater diligence in our work and attain the proud distinction of "Workmen that need not to be ashamed."

The funeral services were held on Thursday, March 30, the St. Stephen pastor officiating. Rev. A. H. Lavers spoke most fittingly for the churches of this county. Rev. T. M. Munro, of Pennfield, President of the County Conference, sent a carefully prepared message, full of kindly appreciation for the departed and tender sympathy with the bereaved. Rev. Edward Bell (Methodist) and Rev. A. W. Lewis, B. A., (Presbyterian) participated in the services. The remains were deposited in the vault at the Calais cemetery, awaiting removal to Ontario, where the burial will take place.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips, and with harps in our hands
To greet one another again."

A Reminiscence.

Apròpos to the matter of ordination there comes to my mental vision a certain Quarterly Meeting, held in the month of June, 1856, at a place called Andover, near the mouth of the Tobique River, at which were gathered representatives from the Baptist churches of Carleton and Victoria (now Victoria and Madawaska) Counties. At this meeting there were present Revs. George Rigby, Thomas Todd, Father William Harris and, if my recollection serves me, Jonathan Kelsey and George Campbell, with two licentiates, J. L. Read and S. March. There were numerous other brethren present, amongst whom were Deacon Caleb Slocumb, of St. Francis, and H. S. Fillmore, agent for the Christian Visitor. Bro. Slocumb had travelled with his pastor elect some 90 miles bearing the urgent request of the church to the Quarterly Meeting to ordain their pastor before their return, which request was presented and the most touching appeal made by its representative, even with strong crying and tears. Few who were present remained unmoved by the forceful manner in which it was presented. Nor will the discussion which followed and the prayers which were presented on that occasion soon lose their hold on memory's tablets, whether at the place of meeting or at the house of Bro. Hopkins with whom a number of the ministers and delegates were domiciled. It is noteworthy that none of the ministers and only one of the delegates could see it to be duty to acquiesce, and they sent the church's representative back with the pastor elect unordained with this message, "It cannot be done at the Quarterly Meeting, but the ministerial brethren pledge themselves to attend the ordination service at St. Francis when the infant church shall have fixed a day suitable for that purpose." The nearest pastor was 90 miles away and the rest from 100 to 150 miles. There were no railway or steamboat accommodations at that time available for travel.

A letter now in my possession received from Rev. I. E. Bill, D. D., relating to this matter contains the following passages: "Regarding your ordination at the Quarterly Meeting, I should have put in a strong remonstrance against it, as being inconsistent with the usages of our church and setting a bad example to others." "If it is decided for you to become the permanent pastor of the church at St. Francis, there is the place for you to be ordained. The brethren must see that satisfactory and permanent provision be made for your support," etc.

I may add that this course was pursued to the great encouragement of the young pastor and to the profit of the church, while the brethren who attended returned to their charges with satisfaction and joy because of their self-denying and yet God-honoring labors.

I reiterate what I have before affirmed that I cannot see that any profit will arise to any one by the new change suggested. Nor can I see upon what ground an Association or Convention as such can legislate in this matter or assume the right to ordain any one. I do not and have not overlooked the nice distinction made by Bro. Freeman with respect to the original Scriptural meaning of this word. S. MARCH.

TO THE EDITOR OF THE MESSENGER AND VISITOR:

DEAR SIR.—May I ask through your columns if anything has been done to discharge the balance of the indebtedness due Montague McDonald, Esq., who assumed heavy financial obligations in the maintenance of the St. Martins Baptist Seminary? The facts are too well known to need recital. When the Seminary was in difficulties Mr. McDonald, who was then president of the Board of Directors, came forward and became personally responsible for large amounts, aggregating about \$8,000. It was felt by every honorable Baptist that this crushing burden should not be borne by one man, even granting that the St. Martins Seminary from its very beginning was a mistake. A little over two years ago this arrangement was made: The indebtedness then amounted to \$6,500. Mr. McDonald agreed to accept \$4,500, generously waiving \$2,000 of that claim, to say nothing of the time and harassing care which his devotion to the affairs of the Seminary cost him. Of the \$4,500 the Free Baptist denomination promptly paid the amount apportioned to them—\$1,500. But a large portion of the remaining \$3,000 is still unpaid; and the regrettable feature is that there is an indifference and apathy about it that must reflect seriously upon the denomination. A few churches and individuals have acknowledged their obligations by promptly paying their share, even more than what might justly be expected of them. Nearly \$2,000 remains to be paid. Is it the fault of the churches or those having the matter in charge that this has not been paid? People have a habit of talking unpleasantly when promises and fulfilment do not agree. Unfortunately we have given them some reason to do so in this case. St. John, April 6th. G. U. HAY.

Do not Awaken the People.

When the writer was a small boy he went to Windsor with his father to hear Mr. Davis, a Welsh preacher, a

sort of evangelist, whose preaching excited much attention in Halifax and in various other parts of the province. It was a hot Sunday and as the old Baptist meeting house was not well ventilated some persons appeared to be asleep. In the midst of an exhortation he stopped suddenly on hearing or pretending to hear some children making a noise and said, "Hush, children, don't make a noise or you'll wake the people up." It is unnecessary to say that all the people were awake and listened attentively to the remainder of the sermon.

Although about seventy years have passed since that Sunday, and one hearer who was a boy then is now a graybearded man, yet the circumstance has not been forgotten, and he has frequently heard the admonition to children then applied in after years to adults like himself having decided convictions.

A number of men and a few women like Mrs. Stowe were bold enough in past years to denounce slavery that then existed in the Southern States, but they were reviled and sometimes mobbed even in the North, especially by those whose interests were promoted by the perpetuation of slavery. In effect their advice to abolitionists was: "Keep still or you will awaken the people."

Temperance reformers, especially those who, like Neal Dow, advocated legislation to prevent the manufacture and sale of intoxicating liquors were also subjected to ridicule and persecution. In many congregations there were men who were or had been engaged in the manufacture or sale of intoxicating liquors and if the minister was active in temperance work he was in danger of losing his place. It is not many years since an able minister and a truly good man, had to resign from the pastorate of a church not five miles from the Windsor Court House, because two or three of the more wealthy men who belonged to that church were strongly apposed to his activity in temperance work. United with other ministers and many laymen he did what he could to enforce the law prohibiting the sale of intoxicating liquors. He refused to "keep still and not awaken the people."

Some of us were and are opposed to the football game, although approved of by some ministers and college professors and other good men. Others advocate silence, and say in effect, "keep still, or you will awaken the people and prevent young men attending the colleges, in which we are interested, if football games are not permitted."

There are many, especially in New England, who believe that the late war with Spain might have been averted without dishonor to the United States. But those who were of that opinion and had the courage to express their views, were ridiculed and reviled. One of the ablest senators, whose reputation as a statesman and a patriot is of the highest, whose views on all subjects connected with the best interests of the country may be safely adopted—Hon. George F. Hoar—has been reviled and caricatured in the grossest manner. Many editors and others who have advocated expansion and meddling in favor of such people as inhabit the Philippines and fight against their liberators have been and are saying to those of opposite views: "Keep still, or you will awaken the people to a sense of the wrong that has been done." And so, perhaps, the editor of a Baptist paper will say to me: "Keep still or you may awaken some subscriber who disliking the foregoing views may say: Stop my paper. Washington City. E. YOUNG.

Literary Notice.

Another Life of Madame Feller. By W. N. Wyeth, 3920 Fairmont Ave., Philadelphia. Price 75 cents prepaid. Eight copies for \$5.

Dr. Walter N. Wyeth, of Philadelphia, has written a life of Madame Feller, and the history of the Grande Ligne Mission. A demand existed for such a work. Dr. Cramp wrote the life of this most remarkable woman and a history of her work, but about fifty years have passed since that time. Dr. Wyeth saw the chance to make such a work one of his new missionary series. The seven preceding ones are: Ann H. Judson, Sarah B. Judson, Emily C. Judson, The Wades, A Galaxy in the Barman Sky, Carey Kristno Paul, The Comstocks, Abbotts and others, and Poor Lo-missions among the Indians. The life of Madame Feller is briefly sketched from childhood till she finished her work at Grande Ligne. From that point the work she has done is followed up to the present time. Every Baptist young woman in Canada should read the life of Madame Feller. What an inspiration it would be to them to live for others, to make any sacrifice required to accomplish the will of the Lord. The reading of the life of this noble woman will do more for character building than any fiction that can be produced. The one is reality, the other invention.

The Board of Inquiry investigating the loss of the Dominion Line steamer Labrador, Captain Erskine, which ran ashore and became a total wreck about 4 miles from Skerryvore, on the northeast coast of the Island of Mull, Scotland, on March 1, while on a voyage from St. John, N. B., for Liverpool, has found the captain of the steamer in default, and has suspended his certificate for three months.

Three Green Brothers, and How They Went to Sleep.

BY MRS. R. H. SMITH.

One hot summer day, a big green caterpillar was slowly crawling along under a sumach-tree, wondering which leaf would make him the best dinner. He had almost decided upon a fine one, when he spied a tall man and two small boys coming into the lot.

The tall man carried a large flat box under his arm, and the small boys were talking about "a fire."

"What can they be going to do?" thought poor Mr. Caterpillar,—"burn me out of this lot?"

He decided to defer his dinner, and watch. The box was opened, and such a pile of papers appeared, which the boys carefully piled up, and then the tall man touched them with a match. Away went the flame over all the papers, but the caterpillar and his tree were safe,—both too green to burn. Then the boys looked around.

"If they should see me!" thought Mr. Caterpillar.

By the way, let me tell you that the oldest boy's name was Herman, and he had a great fondness for caterpillars; the winter before, he had a fine collection of cocoons. The smallest boy's name was Homer, and he cared much more for engines and cars than for caterpillars. Soon the big boy did spy the big green fellow, and such a shout as he gave! The tall uncle said:

"We'll take him home in my box."

Poor Mr. Caterpillar! No dinner, and a close box for a prison! When they all got home, he was exhibited, called "Horrid!" "Disgusting!" "Beautiful!" and "Ugly!" by different members of the family. The next thing was to make him a home. Now I am going to describe his home, for perhaps some of the boys who read this may want to make one like it.

Herman's papa took a box about a foot square, and cut down a half of each of two opposite sides. Over the open sides he tacked netting. Over the top he fixed a glass lid, which would slide in and out. Then the box was half filled with dirt, and Mr. Caterpillar put in.

For several days they fed him with fresh sumach leaves, and one day he began to burrow into the dirt. About this time, some other people heard of Herman's caterpillar, and began to send more. Two more big green ones joined the first fellow. Meanwhile number one had gone down into the dirt, and only the tip of his nose could now be seen, and finally that disappeared. The others were fed on sumach, and later one of them disappeared in the dirt. As it happened, he went down just where number one had gone, and disturbed him so much that he came out again, and Herman feared he would die. Finally the third caterpillar went down. It was like the "Fly-away-Jack, and come-back-Jill," but the two last stayed below, and only the first was left above, and he seemed very stupid.

One morning Herman went to look in his box, and a little wizzled-up green bunch with two big horns seemed to be all there was left of the green caterpillar; but right by his side was a long, round, shiny black thing, the chrysalis he had made. Probably the others had each made theirs down in the dirt, but he was too tired to get back.

After the brothers were all safe in their beds, the box was put away for their long winter sleep. The winter was cold and snowy, and the two small boys were too busy with school and snowballs to think much about the box. One warm spring day, when the leaves had grown green, the flowers were coming out, and it was time to clean house, the boys and their papa went off to the woods to find the first violets. It was nearly dark when they came home. Mama met them at the door.

"There is some one to see you in the office," she said. Papa thought it was "a patient." Did I tell you he was a doctor?

"No; to see you all," she said. So they all walked in the nice, clean room. Nobody there.

"Look on the table," she said. "Why, there is our box!" said Herman. "Who took it down?"

"Look in," said mama.

Peeping through the netting was a large grayish moth, waiting to be let out at twilight, the time he likes the best. The glass was taken off, and away he flew in search of a good supper. After this the box was carefully watched every day, but it was quite a while before the two other moths came forth. One warm evening the family were all out on the piazza, when Herman spied two big moths on the honeysuckle.

"Why, they look just like my other one!" he said, and rushed to the box.

Yea, they had flown, and only a box of dry dirt was left.—S. S. Times.

He met his lawyer. "I want to ask your opinion," he said, "about the right of the United States to retain the Philippines. I don't mean a legal opinion," he hastily added. "I only want your honest opinion.—Indianapolis Journal.

"Say, mister," said the little Fresh Air child, as she watched the cattle enjoying their cud, "do you have to buy-gum for all of those cows to chew."

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—April 16.

The Eternal Morning and Modern Missions, Isa. 60:1-12

I. The Subject Matter. This chapter is chosen not especially for close study and exposition, but as a starting point for an inspirational missionary meeting, as we may call it. The usual monthly Conquest Meeting and the Monthly Concert of Prayer are chiefly and rightly educative and special. They give enlarged information on missionary subjects, and commonly take up a special phase of missionary history or the most recent news from our own mission fields. Inspiration arises incidentally from such study, and true missionary enthusiasm can be induced only on such a basis of knowledge. Yet now and then it is well to pause and take summary views of the entire field of missions in all time. It is worth our while now and then to seek directly for the inspirational and stirring features of our work.

This wonderful chapter is an admirable help to such an attempt. It is one of the comprehensive pictures of Scripture. It grasps in a unity of scene the events of thousands of years and of all the wide world. It depicts in a single description the triumph of Israel over pagan nations, a triumph which they were found not to deserve as a nation and which only the spiritual Israel are to realize. But it is a picture of the time-long grapple of the forces of good with the forces of evil, and the ultimate triumph of good.

This chapter leads us out into the thought of certain great principles of missionary policy whereon we depend for our hope. The out-populating power of a Christian race, for example the Anglo Saxon, as compared with others; the displacement which takes place between a lower class which has accepted Christianity and a higher class which rejects it, as seen in the history of Rome long ago and in the history of missions in India today,—these constitute some of the grounds upon which the missionary spirit and hope are sustained.

God's people have indeed an eternal morning, and are separated from the darkness which shrouds those without hope, even as the Israelites in Goshen were kept in the light during the appalling plague of Egyptian darkness. "It is always morning somewhere," says the comforting proverb. It is true of spiritual and missionary work. There is always a morning in our work wherever anywhere a soul for the first time stands

"God-conquered with his face to heaven upturned."

II. The Meeting. This meeting should be made as different as possible from the ordinary Conquest Meeting. There should be no less pains taken with the preparation of the meeting, but there should be less of the character of "going through a programme" and more of spontaneous participation. The effort should be to arouse personal enthusiasm in missionary work. A very brief and bright summary in sketchy, descriptive style of some of the triumphs of missions would be a help if in the right hands. Nothing could be better for this purpose than a summary, taking only five or eight minutes, of Mr. Stanton's fine description of the triumphs in India as depicted in the Union for February. A quotation of the more striking figures from some of the summaries of all-the-world missions would also be in place. A talk by the pastor for a few minutes on the new outlook for missions consequent on the late war; some tender allusion to the life and death of our beloved Dr. Duncan; reference to the meetings of our great missionary societies next month, the Northern Societies meeting on the Pacific Coast for the first time, nearer than ever before to our great foreign mission fields; these and other ways which may suggest themselves may be used to make the meeting deeply interesting. Then there should be more than is usual of earnest prayer for the missionaries, for the officers of the missionary societies, and above all for ourselves, that God will help us ever to keep our faces toward the Eternal Morning, which prepares for the noonday of heaven.

AUGUSTINE S. CARMAN, In Baptist Union.

Among the Societies. CLARENCE, B. Y. P. U.

Clarence B. Y. P. U. held its monthly Conquest meeting, Sunday, March 26th, the subject being General Missionary work. The meeting was conducted by Pastor Steeves. An interesting programme consisting of readings, recitations and music was successfully rendered, after which remarks by a number of the members showed an increasing interest in missionary work. Our meetings are well sustained and we trust all are gaining strength in Christian service. Our officers who were appointed

the first of the year are; Amon P. Ramsey, president; Joseph W. Elliott, vice-president; Minnie Chesley, treasurer; Avar J. Wilson, secretary; Winifred L. Elliott, cor-sec'y.

MIRA BAY, CAPE BRETON.

Our B. Y. P. U. was organized in November, by our Pastor, Rev. Mr. Spidel. We have eleven active members and several associate members. Our officers for the quarter are as follows: Blanche Spencer, president; Harvey Spencer, vice-president; Flora Martell, secretary; Hattie Spencer, cor-sec'y; Fred Spencer, Treasurer. We are very few, and very weak. But if we fully trust in God and are sincere in our prayers, we know that he will bless us, for his ear is not heavy that he cannot hear neither is his arm shortened that he cannot save. We ask all who are interested in our society to pray for us, that we may grow in grace and in the knowledge of God.

Yours for Christ,

April 3rd. HATTIE SPENCER, Cor.-Sec'y.

ST. STEPHEN.

Although silent for a long time in the B. Y. P. U. columns yet we have put forth no uncertain sound concerning the Master's cause. Our meetings have been well attended, a large number usually takes part and souls are being converted. Especially helpful and interesting are our Conquest meetings largely due to the earnest missionary zeal of our Missionary Committee. We have an able staff of officers this term and with the assistance of our pastor, who has been deeply interested in all the departments of our Union ever since its organization; we press forward ever looking unto Jesus our great Leader.

March 30th.

Character Building.

What is all the world doing at once? My answer is, Building. I admit that a large part of them, probably the great majority, do not know it, and have never thought of it. Yet building they are, and have ever been, and ever will be. Ay! and not only are they builders, but they are builders of that which they love the best, and in which they have the nearest interest; they are builders of themselves. In this great and universal trade there are no trades unions and no strikes. There is no distinction of employer and laborer. Bankruptcies and failures, I fear, there are many. Be that as it may, let every man—high and low, rich or poor, young or old, the loftiest genius and the veriest dunce, the most careful husbandman of the gifts which God has entrusted to him, and the most profligate and abandoned gambler—let them all know, at all times, and in all conditions and circumstances they are builders, and are builders of themselves.

As trees make their largest growths in periods, not perhaps, of their infancy, but of their early spring; so mental and moral actions, over and above what they are in the very process of thought and deed, leave behind them, as portions of the actual character of the agent, the largest actual results. Every one, at the end of the action, is in himself different from what he was at the beginning, and if the act be done in youth, the difference in him between what he was and what he is, is then the widest. Do not tell me in reply that the difference is small and imperceptible; for thus it is from moment to moment, in being well or ill, in its being light or dark, in all the processes which in the mass make up the experience of life, with the fruits of that experience.—W. E. Gladstone.

Practical Christianity.

Some would have us think that fewer eyes are looking upward in reverent gratitude than in other days. But, however this may be, I feel sure that more eyes are looking around in loving desire to help the needy than at any previous epoch. And the happiest thought of all is that these eyes are young, observant, and unwearied. To endeavor along Christian lines to increase the sum of human happiness seems to me to be not only the greatest, but the most evangelical thing in the world. To begin to do is an end of controversy. The severed body of Christ comes back to unity the moment it ceases to preach and begins to practice.—Frances E. Willard.

Freddy's mamma had a caller one day, who several times during her stay said, "I must go," always resuming her seat, nevertheless. Upon another repetition of the remark, Freddie said solemnly, "Don't you believe it until she's gone, mamma."—Indian Witness.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For our Grande Ligne Mission, also that the French work in these provinces may be greatly blessed in the salvation of souls.

Sydney, C. B.

The Mission Band at Fourchie celebrated their first anniversary the middle of this month. A very pleasant programme was carried out, consisting of election of officers, dialogue by four girls, exercise by five boys and five girls, recitations by the little ones and a map exercise. A collection of 56 cents was taken for missions. The officers elected are as follows: Pres., John E. Severance; Vice Pres., John T. Cann; Secretary, Mary L. Severance; Treasurer, Bertha J. McKinnon. The children chose Mrs. Arnold Severance to be their Leader for another year. The Band has not missed a meeting during the year, and the interest has been well sustained. They have raised \$13 during the year. Best of all some of the children have given themselves to Jesus Christ and taken him as their Saviour and Friend. The children are busy at present making scrap books to be sent out to the school at Bobbili, and the leader writes that they are taking great pleasure in the work.

I have not sent any account of our meeting at Mira, as it was mentioned in the report of the District Meeting, but perhaps a few sentences gleaned from some of the papers read that afternoon may carry a message to some sister who could not be present. "There is no internal power in man to lift himself, help must come from outside. That help came first to man directly from God, and must now come to heathen nations through the church, God's agent to give the gospel to those who have it not." "The highest point to which reason attained stands on the pillar, 'To the unknown God.' If Christian people could only realize the lost and helpless condition, that where no vision is the people perish, that these nations are passing on in hopelessness to eternal ruin, there would be such a quickening of missionary zeal as would speedily win the world to Christ." "The Israelite who did not follow the fiery, cloudy pillar was recreant to God, so the Christian who does not follow the pillar of cloud in missions is, in a deeper sense, recreant to his Master. The Christian who is not today in the mission current is out of touch with that grand movement which is reaching to all people." "The spirit of Christ is the spirit of missions, and just in proportion as we catch that spirit will be our missionary zeal and enthusiasm. To be a follower of Christ and not be interested in the salvation of souls is impossible. Just in proportion as the spirit of Christ dwells within us will it be reflected in our efforts to save others."

The above thoughts are from the glowing heart of Mrs. Beattie, the wife of the esteemed pastor of the Glace Bay church. The following from Mrs. Arthur Crawley, whose name is honored in so many homes: "When we gave ourselves to Christ, and He graciously received us to be His forever, we became subjects of a kingdom whose interests should hereafter link themselves with all the interests and duties of our daily life; and we also were received as children into a Father's house, that with all the dwellers in that blessed home we were to be linked in an everlasting kinship, so that the interests of that home and of that kingdom were to be the daily interests of our lives,—the one thing of all others that we were to live for."

"God in His providence has put into our hands a small bit of machinery—our Mission Aid Society. We have to hold it up and care for it. It connects with other small societies, and they with a larger one. This again with great steamships and railroad lines—they at the end connecting with souls of men, women and children, who are being gathered into the blessed Kingdom and beautiful home above,—taken from the horrible and miry clay of heathenism to shine as angels of light in the company of ransomed souls who have washed their robes and made them white in the blood of the Lamb.

That beautiful home is for you and for me, Where Jesus of Nazareth stands, The King of all Kingdoms forever is He, And He holdeth our crowns in His hands."

SADIE HARRINGTON, Co. Sec'y.

The Union monthly prayer meeting of the W. M. A. Societies of St. John and Fairville met in the Fairville vestry on Thursday, March 30th. A good sized delegation from each society was present and the meeting was a most enjoyable one. Mrs. A. T. Dykeman, president of the Fairville Society presided. Meeting opened with singing "Bringing in the sheaves," and Scripture reading portions of 42nd and 43rd chapter of Isaiah. Mrs. L. A. Long and Mrs. Vaughan led in prayer. Mrs. M. C. Higgins of West End church gave a very interesting and instructive map exercise on our Mission Stations in India and the missionaries at work in them. After singing

"Our Master has taken His journey" several sisters present offered short prayers and Mrs. J. W. Manning addressed the meeting in a very helpful account of the field, and the workers. A letter from Mrs. Archibald was read by Mrs. H. Everett and the meeting closed by singing "Blest be the tie that binds." The visiting ladies were entertained to tea in the dining room of the church.

In the evening at 7.30 a public missionary meeting was held in the auditorium of the church, a good sized audience was present. Pastor Dykeman presided. Meeting opened with singing "Jesus shall reign." Rev. M. C. Higgins offered prayer. Mrs. Manning gave an excellent address on the history of the W. M. A. Societies from their beginning up to the present time. Rev. E. W. Kelly, returned missionary, gave us a great treat in his address on, "Burmah, its people and its religion." The chairman made a few remarks, after which collection was taken. The meeting closed with singing "From Greenland's icy mountains," and benediction. All voted the meeting a great success, and we feel that they gave our Society in Fairville just such an uplift as was needed.

M. A. BAKER, Secretary.

Foreign Mission Board.

NOTES BY THE SECRETARY.

An Appeal.

Brethren read!

At the last meeting of the F. M. B. there was an urgent appeal read from the Missionary Conference in India. It was signed by the President and Secretary. The appeal was for two new families and one or more single ladies to be sent this autumn. It is most desirable to have a new station established with Sompot as a centre. The land for a bungalow can be purchased for a "mere trifle." The site is a most excellent one and ought to be obtained at once.

Then there is a most crying need for a missionary who shall give his whole time and attention to the Savaras, a hill tribe of about 200,000. This tribe is located within the bounds of our mission, and there are various circumstances pointing to the fact that it is the duty of the Baptists of these provinces to do something for these peoples. They sustain a relation to the people of the plain similar in some respects to the Karens of Burmah to the Burmese. It would be a grand thing to do. A forward movement along this line would be most inspiring. We could certainly ask heaven to bless us in this effort. Would that some of our churches or a few of our brothers and sisters might feel impressed to take hold and give this work a good send off. Join hands with Miss De Prazer. The Board would gladly do anything in their power to aid in this movement. But there is a limit to the resources of even the F. M. B. We are more than willing for any advance in Foreign Mission work. For further information read what the Secretary of the Conference:

Mr. Higgins writes: "The matter of first importance to which I would call your attention is that of the Savara mission. You already know a good deal about this hill tribe living on our mission field. They are much like the Karens of Burma. They have no written language but a dictionary is now being prepared. The work has engaged the attention of an unconverted Brahmin who lives in Kimeri. This is a wonderful story. He became filled with sympathy for this tribe and determined to do something for them. During the last five years he has spent about Rs 500 of his own money in learning their language and habits. The dictionary is the result of five years of toil at odd spells. For a long time we have felt deeply interested in the Savaras, but perhaps never before have we felt so strongly the sin of leaving them without the gospel. The beginning of work among them dates back to about 1875 when that good man Gurahutee, the leper Christian, used to teach a school beneath the tamarind tree. He had the honor of being the first missionary to the Savaras. At the trunk of that tamarind tree some Savara lads made letters in the sand at the feet of the despaired and afflicted Gurahutee. They found his Saviour and so the good work of grace began. Mr. Archibald and Mr. Hutchinson before him and I have employed Savara evangelists off and on during past years. They have worked also among the Telugus, but have done considerable, especially in this neighborhood, for their own people. But being often left to themselves, I fear that their work has not amounted to much. Yours have been occasionally made by the missionary among Savara villages near Tekkall, but not for purely Savara evangelization. The majority of the 200,000 Savaras are found upon the hills to the north of Kimeri. They are an independent people, much less timid than the Telugus. It is said of them that they are not yet civilized enough to lie and cheat. But I rather think that old Adam dwells up there upon the hills as well as upon the plains. Well we hoped that the Welsh Baptists would come in and evangelize them, but that is given up, they have gone to Africa. Gradually it has been forced upon us that we must ourselves take up this work in a more organized and definite manner than heretofore and rush it forward. The only Society that we know of who could or would undertake it, is one called 'The Society for the evangelization of hill tribes.' But as their teaching is so loose we would be grieved to have them come in among us. However we cannot act the 'dog in the manger' while these poor people perish, and if the teaching is not as pure as we could wish, it would be better than nothing. However there seems nothing for us but to take it up. God has manifestly forced us into it, in addition to our Telugu work. The H. M. Society of the A. B. M. U. Telugu Convention granted us Rs 75 for this year to support one evangelist, Papiah, a native Savara. Mr. Archibald and I brought the subject up at our late Conference and it took hold of us all mightily. We felt that the time had come for a move and anything like further delay would be criminal. Our seven Telugu churches should be interested in it and we thought it might give them great stimulus in giving, etc., so we brought the matter before the native Association and found them full of enthusiasm. It was decided that a Board should be

appointed for the present. The Telugu Association was to be represented upon that Board by four of their number. They appointed B. Subraida, P. David, B. Tathiah and S. Somalingam. The Conference was to be represented by three and they appointed Messrs. Archibald, Corey and myself. The Board was called 'The Savara Mission Board' and it met at once, Mr. Archibald was chosen as president and Subraida secretary and I to be treasurer. The Association Sunday collections were for this work and Rs. 19 were gathered, then Miss De Prazer who could not come sent Rs. 100, soon after she sent Rs. 100 more. All these things filled us with hope that this new child of Providence would not die an ignominious death. The Conference has asked you to send us a missionary for the Savaras this coming fall, and to open a new station for him somewhere up in the Savara country. Mr. Archibald expressed his willingness, and almost his eagerness, to go and spend the rest of his life among this people. Mrs. A. agreed to go if the missionaries and the Home Board thought they ought to do so. In some respects they would be admirably adapted for it. Mr. A. loves these people and has had much experience with them. But as they are to go on furlough next year, and as they are advanced in years somewhat, it seemed to be the opinion of the Conference that it would be better to appeal for a young man from home. Until such a man can get here some of us must try to spare time now and then to give this new enterprise a lift. In some respects it would seem desirable that one of us now on the field should take up this work. Mr. Sinford says he would do it in a minute if he were a young man. Mr. Corey has a sickly wife, and is himself no linguist, so he does not feel called. As for me I have not felt any call for various reasons, one of which is that my wife can hardly hope to stay in India unless she can have the best chance to get proper food, and is where she can make the most of her strength? We have only one evangelist at work as yet. Goomana was at work for some years, but chiefly among the Telugus, though he is himself a Savara. Some two or three years ago he left the mission work because Mr. Corey reduced his pay when he lost his wife. Since then he has been in emigration work gathering coolies for Assam. This has been useful to him in making him well acquainted with the villages upon the hills. He shows a somewhat better mind now and we hope he may be obtained for this new work. We wanted to have some Telugu brother of experience take up this Savara work as a sort of leader, at least until the Savara missionary from home shall have come and shall have gotten into the work. P. David seemed to have much interest in the Savaras and expressed his desire to work for them. I took that matter up and advocated that he be called to be a sort of Telugu missionary to the Savaras. The Board tried to induce him to take it up, and he has the matter under consideration. We hope that he may see his way clear to accept. Now what more can I say on this subject? Oh yes, the last week Mr. Archibald and I, with two other members of the Savara Board, have been on a tour among the hills. It was very encouraging. Our chief aim at this time was to seek to bring the Christian Savaras into fuller sympathy with the movement. We think of organizing them into a separate church soon and hope to find in them a nucleus from which to work as a center. In a heathen Savara village that we visited the people offered to give us land and put up for us a house for a preacher and a school house. Two of them were thinking seriously of asking for baptism. You must not misunderstand our action in organizing this Savara Mission and the appointment of a Board. It is not any gigantic scheme that will interfere with our regular work. It was simply the best thing we could devise to get our Telugu churches worked into this new undertaking. It may prove the life of them. Even when we have a man from home, and the Savara evangelization work is under the auspices of the Home Board, I think our Telugu churches should have something like a Home Mission Society and undertake the support of some of the Savara evangelists.

Will you send us a missionary for this crying need this year? He should be fond of languages if possible. The Telugu characters will be used, and after learning Telugu he will quickly pick up the Savara. The fact that nearly all the Savaras know some Telugu will also be helpful. He should be rugged and not afraid of hard work. It needs a man who is both rugged and yet somewhat of a linguist, and able to do literary work if need be in providing the people with the Bible in their own tongue. Of course, up to the present, the Savaras have not had any education and probably not many can read. Many of them can speak three tongues, however."

A Good Appetite

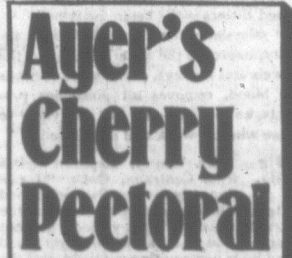
Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1; six for \$5. Be sure to get Hood's and only Hood's. Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.

Catch Cold Easily?

Are you frequently hoarse? Do you have that annoying tickling in your throat? Would you feel relieved if you could raise something? Does your cough annoy you at night, and do you raise more mucus in the morning? Then you should always keep on hand a bottle of



If you have a weak throat you cannot be too careful. You cannot begin treatment too early. Each cold makes you more liable to another, and the last one is always harder to cure than the one before it.

Dr. Ayer's Cherry Pectoral Plaster protects the lungs from colds.

Help at Hand.

If you have any complaint whatever and desire the best medical advice you can possibly obtain, write the doctor freely. You will receive a prompt reply.

Address, DR. J. C. AYER, Lowell, Mass.

A Farewell Service.

The farewell meeting for Dr. Carey in the Brussels Street Church on Monday evening, the 3rd inst., was made as pleasant and enjoyable as such an event could well be. A large number were present. There was an abundance of good music, and a number of pleasant addresses. C. N. Skinner, Esq., presided gracefully, while Mayor Sears and Dr. Carey occupied seats beside him on the platform. A large number of ministers, both Baptists, and those of other denominations, were present; and several who could not be present sent notes expressive of their good will toward the retiring pastor. Revs. Dr. Pope, J. W. Clarke, J. A. Gordon, J. Shenton, and D. J. Fraser, gave addresses expressing for themselves and on behalf of those whom they represented, appreciation of Dr. Carey and regret at the interruption of the pleasant associations which they had enjoyed with him. Mayor Sears also spoke in high terms of Dr. Carey and expressed much regret that the city was to be deprived of the services of so excellent a citizen and a clergyman of so much ability. After the speeches Mrs. J. N. Golding presented to Dr. Carey an address, which had been signed by some 200 members of the church and congregation, expressing in eloquent words the high regard in which Dr. and Mrs. Carey are held, with prayers for their future welfare. A pleasant feature of the occasion was the presentation of a silver writing service to Dr. Carey on behalf of the Young People of the church by Mr. F. Tufts. To all these kindly expressions of feeling toward himself and Mrs. C., Dr. Carey made graceful and fitting reply in a brief speech. After this, opportunity was given for social intercourse, while refreshment, provided by the ladies of the church, were served to the large company. Dr. Carey leaves behind him not only in the congregation to which he has ministered for the past five years and the people of his earlier ministry, but also among people of all denominations here many who will cherish his friendship and feel the warmest desires for his welfare.

Personal.

Rev. Dr. Carey, lately pastor of the Brussels St. church in this city, went westward by the C. P. R. on Tuesday of last week. After a short stay in Ottawa, he will visit Toronto and other parts of Ontario, and then intends paying a visit to his brother in Michigan. For a man of his years Dr. Carey is remarkably vigorous both in his physical and intellectual powers. On his last Sunday in St. John he conducted four services, and with less evidence of fatigue than many a man of half his years would have shown. Both in St. John and throughout these provinces Dr. Carey has many warm friends and admirers who regret his departure from the East and whose earnest desires for his welfare and happiness will follow him.

Rev. Isaiah Wallace writes from Utica, N. Y., an interesting letter which will be found in another column. The readers of the MESSENGER AND VISITOR will rejoice with Bro. Wallace not only in the fruits of his own labors in the Gospel, but in the fact that "the Apostolic succession" is being sustained in his sons.

A note from Dr. Edward Young of Washington, D. C., informs us that Mrs. Young still suffers much from rheumatism. In a note published a few weeks ago, we alluded to Dr. Young as formally U. S. Consular Agent at Windsor, N. S. We should have said that Dr. Young was U. S. Consul at Windsor. Consular agents are officers who are subordinate to a Consul and have no direct official relationship with the government which the Consul represents.

We were pleased to have a call on Monday from Rev. F. O. Weeks, of Carleton Place, Ont. Mr. Weeks spent Sunday in St. John and met with the ministers in their conference on Monday morning. We were pleased to see him looking well and vigorous.

Rev. W. B. Hinson returned to Moncton from his western trip last week very much improved in health. It is stated in a Moncton paper that Mr. Hinson has resigned his charge there and has decided to accept the call of the church at Vancouver, B. C. We are sure that this announcement will be received with deep regret all over these Provinces.

The Ontario government has before the Legislature a resolution to encourage the establishment of blast furnaces which use charcoal made within the province as the sole fuel in smelting ore, payment to be made out of the mining fund at fifty cents per ton on the proportion of pig metal.

The San Francisco physicians who performed an autopsy on the remains of Louis Bremer, who died of pleurisy, discovered a piece of needle three-quarters of an inch long firmly imbedded in his heart.

It is Different

Is what a lady told a grocer when she was asked how she liked the tea he persuaded her to take in tead of Monsoon. No tea pleases like Monsoon—30, 40, 50 and 60 cents.



INDO-CYLON TEA

Cash for Forward Movement.

Mrs John Robb, \$25; Rev A T Dykeman, \$12.50; B A Lester, \$1; Sanford Barnes, \$2; FC Richardson, \$5; Jas Hopkins, \$2.50; J A Bowser, \$1; Chas Carter, \$8; G E O Burton, \$15; Alice Goudy, \$2; I N Shurman, \$5; Mrs Cynthia Read, \$5; Wm Rockwell, M D, \$6; B S Banks, \$1.25; Mrs Mary Shipley, \$5; W W Chase, \$10; Geo H Dixon, \$5; Total \$111.25. Many pledges are due. Some now owe their second payment and they have been written to for the second time, but do not respond. Will all whose pledges are due please send along the amount.

Yours truly, WM E HALL.

April 5.

Notices.

The officers of the Nova Scotia Eastern Baptist Association have accepted the kind invitation from the Oxford Baptist church to meet with them in July next. My address for a few months will be Bridgetown, N. S.

T. B. LAYTON, Sec'y Eastern Asso.

The next Quarterly Meeting of the Pictou and Colchester Counties will be held April 24th and 25th with the church at Brookfield instead of Truro as previously announced. Home and Foreign Missions will occupy an important part of the programme. The W. M. A. S. will, as usual, have a session on Tuesday afternoon.

O. N. CHIPMAN, Sec'y.

Programme Yarmouth Co. Baptist B. S. Convention, Beaver River, April 25th. 9.30 a. m., devotion, Clarence Dosne; 10, business and reports; 11, The Bible School of fifty years ago and of today, J. H. Saunders; 2 p. m., devotion, W. H. Turner; 2.30, Sabbath observance and Bible school attendance, R. Quick; 3, Normal lesson on John's gospel, W. F. Parker; 3.15, The most needful thing for our Bible Schools,

N. B. Dunn; 3.50, Normal lesson on John's gospel, W. F. Parker; 4, Questions box, P. R. Foster; 4.20, The Model Bible School, C. P. Wilson, M. W. Brown. E. C. SIMONSON, Sec'y. W. F. PARKER, Chairman Ex. Com.

At the last session of the Nova Scotia Western Association, it was left with the moderator and clerk to secure a place of meeting for our next session. The Margareville Section of the Upper Wilnot Baptist church extends a cordial invitation to this Association to hold their next session with them. I have communicated with the clerk, Rev. W. L. Archibald, of Milton, and we, in the name of the Association, accept this invitation so cordially given. The Western Association will accordingly meet at Margareville—on the Bay Shore—on the 3rd Saturday of June next.

J. W. BROWN, Moderator.

Experience in England.

Diamond Dyes Have First Place in the Old Land.

A Hamilton Lady Says: "Diamond Dyes are Far Above all Others."

Mrs. J. S. Burton, Hamilton, Ont., says: "While living in England I had considerable experience in home dyeing work, and never had perfect success there till I used the Diamond Dyes. When I came to Canada I still used the Diamond Dyes, and am using them now, and will never have any other kind to do my work. Diamond Dyes are far above all others."

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It tells the story of what The Frost & Wood Disc Harrow has done for others, and what it will do for YOU.

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Tonight

If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of

Hood's Pills

On retiring, and tomorrow your digestive organs will be regulated and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.

RUN DOWN



BUILT ME UP.

WATERFORD, Digby Co., Nov., 1895.

C. GATES & CO.

Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. I tried many medicines without receiving any benefit. I then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.

Yours respectfully,
DELANEY H. GRAHAM.

Whiston & Frazee's COMMERCIAL COLLEGE,

HALIFAX and TRURO, N. S.

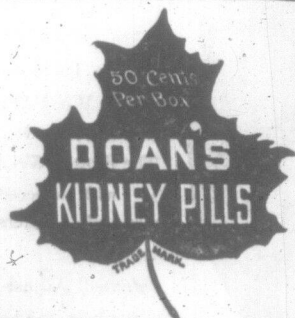
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S. E. WHISTON, Halifax,
or J. C. P. FRAZEE, Truro.

PUTTNER'S EMULSION

Has never been surpassed as a remedy for Chronic Coughs, Colds, Consumption, and other disorders of the Lungs and Chest.

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



The above is the name and trade mark of the original Kidney Pill. The only reliable Kidney Pill. They were placed on the market by Mr. James Doan, Kingsville, Ont., February, 1885—long before other Kidney Pills were thought of. Their phenomenal success in all parts of the world, as well as in Canada, has brought forth many imitations. Take nothing that has a name that looks or sounds like D-O-A-N'S. Always ask for D-O-A-N'S Kidney Pills that quickly and thoroughly cure all kinds of Kidney Ills after other remedies fail.

The Home

A Complete Compost.

First put down a layer of vegetable matter, such as barnyard manure, night-soil, hen manure, refuse from the vegetable and fruit piles, scrapings from the wood-pile, rubbish from the garden—in fact, anything and everything in the shape of litter. Make the layer ten feet wide by twenty feet long and six inches deep. Over this sprinkle fifteen pounds of potash dissolved in five or six gallons of water, which will turn it into a jelly. Then over this scatter evenly one or two barrels of unslaked lime and cover the whole evenly with two inches of fine earth, the finer the better. Repeat this, as often as you have enough matter to make a layer, as above described.

When the pile is three to four feet high put on enough water to slake the lime and thoroughly saturate the whole mixture, but not enough to wash or leach it, as that would carry away the best of the fertilizer. The water will cause the potash and lime to produce a powerful heat and a very sudden decomposition of all vegetable matter. This amount of material will make one load of fertilizer worth three or four loads of common barnyard manure. Besides, it will come out as fine as ashes, and consequently be very easily handled. The compost can be made without potash and lime, but not without the water. It will not be as rich in plant-food without the lime and potash, nor nearly as well balanced chemically. The potash may be obtained from the crude potash, or two barrels of good hard-wood ashes evenly spread over each layer, instead of the fifteen pounds of potash, will be just as good. It is one of the best and cheapest fertilizers I can get. Anything and everything can be put into it, even a dead horse, ox, horns, hoofs, old rags and the scrapings from the woodpile, simply by adding more potash to the last named matters, and it will all be converted into a splendid fertilizer.

The wash suds and the slops from the chambers should be saved for wetting down the pile, or can be thrown on as made, as they will increase the value of the manure. The liquid manure from the stable should not be allowed to go to waste, but all put into the compost heap, so that nothing be lost.—(C. J. Prowse in American Agriculturist.)

Feeding for Firmness in Butter.

In winter, when the cows are eating fodder, prairie or timothy hay, straw and corn, the butter is so hard that it goes on the bread in lumps unless warmed. The common opinion is that the cold weather makes the butter hard, but the cold is only a part of the cause for this hardness, says H. M. Cottrell in a bulletin issued by the Kansas Agricultural College. Cold does make butter firm, but the extreme hardness is caused by the feed, as all the feeds mentioned have a tendency to harden butter. In the early spring, when the cows first go on grass, the butter is soft and what dealers call "slushy." After the grass becomes less watery the butter is firmer, although the weather may be much warmer than when the cows were first turned out. The hardness of the butter is determined by the feed. An excess of linseed, gluten or soy bean meals will make butter soft, no matter what the weather may be, while corn, Kaffir corn and cottonseed meal harden the butter. Bran has a tendency to soften butter slightly, and oats to harden it. The roughness fed does not have as strong an influence on the firmness of the butter as the grain, but still it has considerable. Alfalfa has a tendency to soften the butter, prairie hay, timothy and corn fodder to make it hard.

The spreading quality of butter is a strong factor in increasing or decreasing its consumption. No one likes it soft and oily, and butter should be firm, having good body, but it must spread easily. We have known cases where dairymen in winter have had orders doubled from private customers by changing the feed from that

which produced hard, crumbly butter to feed that made butter which spread well. In summer firm butter brings greater consumption.

The feeds should be blended so as to secure the firmness desired. Last winter, when feeding alfalfa, we balanced its softening tendency with Kaffir corn. If corn, Kaffir corn or cottonseed meals are fed, and the butter is too hard, add linseed, gluten or soy bean meals to the ration until the desired body is produced. The dairyman who makes his own butter can readily control this matter. It is important that creamerymen should look after the feed their patrons cows are receiving.—(Dairy World.)

Feeding for Eggs.

We well know that in all branches of business there are those who take advantage of opportunities and seek the benefit of a rise in price. In selling eggs, or procuring them, the matter of cost must be considered only in relation to the price. We can better afford to incur an expense of \$2 in place of \$1 where the chances for profit are twice as great, than not to derive any profit at all. There are poultrymen that buy beef at good prices to feed when eggs are high in price, and it pays them well. Just here we will say to those who complain of receiving no eggs, to change the food by giving a good supply of meat once a day. A pound will supply twelve fowls, and if kept warm they will nearly always lay under a meat diet. A good plan is to chop a pound of meat and add to it a quart of beans, after they have been well boiled, and thicken the mass with ground oats until it is like dough. Feed this once a day to about thirty hens, with corn at night, and the probabilities are they will lay in the coldest weather.—(National Rural.)

A Lined Ditch.

Farm and other roads are constantly being washed out, and when protected by side ditches the ditches are often badly gullied. In special spots subject to such wash, if the trenches are lined with cobble stones that are somewhat flattened, the water cannot get hold upon the soil.

A farm ditch was recently seen lined in the manner shown in the cut, the stones being pounded down into place as laid. Where perfectly flat stones are at hand, these can be advantageously used. Such a ditch is a permanent improvement upon a farm, and will well repay the labor of laying.

Charles Jacobi tells the following story in his "Gesta Typographer." In 1861, the repeal of the paper duty was moving the political world. It was rumored that the repeal of the tea duty would upset the government. Just before Mr. Gladstone rose to make his Budget Speech, Lord Palmerston received from Lord Derby the following note: "My dear Pam. What is to be the great proposal tonight? Is it to be tea and turn out?" "My dear Derby," wrote the Premier in reply, "It is not tea and turn out. It is to be paper and stationary."

Doctors now agree that consumption is curable.

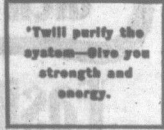
Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced.

The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites.

To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

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

Take B.B.B. This Spring.



Very few people escape the enervating influence of spring weather.

There is a dullness, drowsiness and inaptitude for work on account of the whole system being clogged up with impurities accumulated during the winter months.

The liver is sluggish, the bowels inclined to be constipated, the blood impure, and the entire organism is in need of a thorough cleansing.

Of all "Spring Medicines," Burdock Blood Bitters is the best.

It stimulates the sluggish liver to activity, improves the appetite, acts on the bowels and kidneys, purifies and enriches the blood, removes all poisonous products, and imparts new life and vigor to those who are weak and debilitated.

7 Big Mr. Wm. J. Hepburn writes Bells, from Centralia, Ont.: "I can sincerely say that Burdock Blood Bitters is the best spring medicine on the market. Last spring my blood got out of order, and I had seven or eight good sized boils come out on my body, and the one on my leg was much larger than an egg. I got a bottle of Burdock Blood Bitters, and inside of six days, when only half the bottle was taken, there wasn't a boil to be seen. I have recommended B.B.B. to different people in our village, and all derived benefit from it. I wish B.B.B. every success, as it is indeed a great medicine for the blood."

B.B.B. is a highly concentrated vegetable compound—teaspoonful doses—add water yourself.

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS. Purest copper and tin only. Terms, etc., free. MCKEAN'S BELT FOUNDRY, Baltimore, Md.

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On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

JOHN KILLAM,
North Kingston, N. B.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Second Quarter.

JESUS THE WAY AND THE TRUTH AND THE LIFE.

Lesson IV.—April 23. John 14: 1-14.

Study also Acts 4: 8-12.

Commit Verses 2-6.

GOLDEN TEXT.

Jesus saith unto him, I am the way, the truth, and the life, John 14: 6.

EXPLANATORY.

SUBJECT: CHRIST THE WAY.

I. JESUS IS THE WAY TO COMFORT.—V. 1. In order to understand the meaning of the first verses of this chapter it is necessary to remove the veil which covers them by their separation from chap. 13. Turn back to 13: 31. Jesus reveals to his disciples that he is about to go away and leave them and that they cannot follow him for the present. He shows Peter that, although he thinks he is willing to go with his Master even to death, he is not yet willing or prepared, for before morning he should deny him three times. Doubtless all the disciples felt the gloomy foreboding that they also might fall if the brave Peter could not stand. There was treachery among their own number. Their enemies were many and fierce and strong. If the head of the kingdom went away, what could the disciples do?

Then Jesus proceeds to comfort them, LET NOT YOUR HEART BE TROUBLED, as well it might be. YE BELIEVE IN GOD, BELIEVE ALSO IN ME. The Greek verb has the same form for the second plural indicative and the imperative. The passage may therefore mean, "Ye believe in God, and ye believe in me," or "Believe in God and believe in me," or "Ye believe in God, believe also in me." All are right, all are helpful in trouble. It was a counsel to trust. They did have faith in God, but they needed more faith. Trust him, for now is the time when faith is needed; but you have seen my works, you know that I am from God, I am his own Son, therefore you believe in me. Believe more fully, trust me wholly in this dark hour. The two faiths go together, each one strengthening the other.

II. JESUS IS THE WAY TO OUR FATHER'S HOME.—Vs. 2-6. 2. IN MY FATHER'S HOUSE. Dwelling place. Both a state and a place. It is where God in some peculiar sense dwells, where he manifests most fully his goodness and fatherly love, where his glory most radiantly shines. It has all the qualities of a new home. ARE MANY MANSIONS. Dwelling places. Not separate houses, but special abodes in God's great house. "The image is derived from those vast Oriental palaces in which there is an abode not only for the sovereign and the heir to the throne, but also for all the sons of the king, however numerous they may be."

IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I would not have spoken so that you would be deceived. I have not raised vain hopes. The Syriac equivalent in common use means, "It is a matter of course, expect everything that is reasonable." For I GO TO PREPARE A PLACE FOR YOU. My going away is not a desertion of you, but on your account. Up in heaven he prepared not only places there, but their place and work on earth. Only by his going to heaven and leaving them on earth could they be prepared for their place on earth or for the best abodes in heaven.

It is quite as essential that we should be prepared for heaven as that heaven should be prepared for us. The same double process is going on with reference to that part of our Father's home in which we may dwell in this life. He is opening doors of opportunity, and preparing a sphere, a place for us on earth, and also preparing us for the sphere he would have us fill, and the work he would have us do.

3. I WILL COME AGAIN. The verb is in the present tense. "I come again." "Not to be limited to the Lord's second and glorious coming at the last day, nor to any special coming, such as Pentecost, though these are all included in the expression; rather to be taken of his continual coming and presence by the Holy Spirit." "Christ is, in fact, from the moment of his resurrection, ever coming into the world and to the church, and to men as the risen Lord." AND RECEIVE YOU. Will receive. "The change of tense is intentional, the future pointing to the future personal reception of the believer through death." The verb means "taking along with," and also "taking to the side of." "It is scarcely fanciful to see the first two meanings blended in the use of the verb in this passage. Jesus, by the Spirit, takes his own 'along with him' through life, and then takes them 'to his side' at death. He himself con-

ducts them to himself." WHERE I AM, THERE YE MAY BE ALSO.

III. JESUS IS THE WAY.—Vs. 4-6. 4. WHITHER I GO YE KNOW, AND THE WAY YE KNOW. "They knew both the way and the goal, if they would but recall what they had heard their Master say both in public and in private."

5. THOMAS. Not so much the doubter as the inquirer, one who must see the reasons, who had not so much spiritual insight and intuition as many of the others, but looked for tangible proofs. LORD, WE KNOW NOT. These things were not clear to him. He was perplexed. Heaven was not a certainty to him, a reality, he did not know where it was, nor how to get there. How Jesus could be the Messiah, the glorious King, and yet die and go away from his kingdom, was a sphynx's riddle with no solution.

6. JESUS SAID UNTO HIM, I AM THE WAY. If any one had Christ, loved him, obeyed him, followed him, he was on the way and was certain to arrive at the home where Jesus was to be.

The peculiarity of the religion of Jesus that distinguishes it from all other religions is expressed in the words, "I am the way." There is some truth in all great religions. There are moral teachings in them, as pearls among the seashore pebbles. There is some light from heaven in them, as a candle in the night gives real light though it is not the sun.

But they all fail in making men good, in redeeming the world from sin. They are pictures of a better life; Jesus is the way to the better life. They are advice to be good; Jesus is the way to be good. They are systems of worship and to some extent of morality; Christianity is a system of redemption. They are the cry of the soul after God; Jesus is the answer to the cry.

IV. JESUS IS THE TRUTH, AND THEREFORE THE WAY TO TRUTH.—V. 6. THE TRUTH. Jesus himself is the complete revelation of God, and hence the sum and substance of all truth, "in whom are hid all the treasures of wisdom and knowledge" (Col. 2: 3).

All the great religious truths are found in him. Every great religion has its power in some one truth, or more, on which it is based. Find this central truth in each great religion, and you will have them all summed up in the highest degree in Jesus Christ.

V. JESUS IS THE LIFE, AND THEREFORE THE WAY TO LIFE.—V. 6. AND THE LIFE. The source of life spiritual and eternal, as he was the creator of natural life. It is only through impartation of spiritual life that one can understand God. The stone or the tree cannot understand a man. Only one who has the life of man can know man.

VI. JESUS IS THE WAY TO THE FATHER.—Vs. 6-11. NO MAN COMETH UNTO THE FATHER, BUT BY ME. He now says, "to the Father," not to the Father's house, because, as Godet well says, "It is not in heaven that we are to find God, but in God that we are to find heaven." BUT BY ME. Because there is no other way of seeing the Father but by his express image, nor of fully knowing the Father save by Jesus' revelation of him; no way of coming into loving communion except through the new life Jesus imparts.

7. IF YE HAD KNOWN ME... KNOWN MY FATHER. The English word "known" represents two Greek words in the better text, which are not identical in meaning. "If ye had recognized me, ye would have known my Father." "The former means to know by observation, the latter to know by reflection. It is the difference between 'connaitre' and 'savoir'; between 'kennen' (ken, k[e]naw), and 'wissen' (wit, wisdom)." FROM HENCE FORTH YE KNOW. Hitherto the disciples had not understood the full and true nature of Jesus, but from the time of his death, and the gift of the Holy Spirit at Pentecost, they had a new comprehension of his nature and his work, as is seen all through the Acts and Epistles. They saw him far more nearly as he was, and that they knew and saw the Father, whose Son Jesus was. The more they knew of Jesus the more clearly would they see his likeness to God.

Hence, v. 9. HE THAT HATH SEEN ME HATH SEEN THE FATHER. Not seen the outward form, but the true character and nature. He that had seen Christ's motives had seen the Father's motives. He that had seen Christ's feelings had seen the Father's feelings. He that had seen Christ's desire for the salvation of men, his character, his hatred of sin, his love of goodness, had seen the Father in these same respects.

IO. I AM THE FATHER, etc. In the closest conceivable unity, so that the very words he spoke belonged to the Father, and represented him. His words were directly from God. THE FATHER THAT DWELLETH IN ME, etc. The better reading gives the R. V., "the Father abiding in me doeth his works." The works of love and of power which Jesus did were the works of the Father abiding in him,

A QUARTER CENTURY'S GROWTH IS THE BEST PROOF OF ITS POPULARITY

Table with 4 columns: YEAR, INCOME, ASSETS, ASSURANCE IN FORCE. Rows for years 1878, 1878, 1883, 1888, 1893, 1898.

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E. M. SIPPRELL,

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ST. JOHN, N.

and revealed the Father's love and power.

11. BELIEVE ME. What I say about my Father's relation to me, yet at least BELIEVE ME FOR THE VERY WORKS' SAKE, which are done by the Father through me. I could not as a man do these works. They prove my union with the Father.

VII. JESUS IS THE WAY TO THE POWER THAT BRINGS THE KINGDOM OF HEAVEN.—Vs. 12-14. 12. VERILY, VERILY. Expressing absolute and impressive certainty. HE THAT BELIEVETH ON ME. THE WORKS THAT I DO. Works of healing, of teaching, of turning men from sin, of bringing in the kingdom of God; his whole beneficent activity, including his miracles. SHALL HE DO ALSO; AND GREATER WORKS THAN THESE SHALL HE DO. After Christ's death, and the atonement on the cross, and the gift of the Holy Spirit, it was possible for far more wondrous works to be done than were possible before. (1) In the spiritual works, marvels of conversion, which are greater than any physical miracles. (2) In the wondrous progress of the gospel among men. (3) Christianity has done more for the healing of the sick, and giving sight to the blind, and for the physical comfort and relief of men, than all the miracles Jesus did when on earth. (4) Jesus, through his disciples, has wrought changes in the world, conquering the Roman empire, controlling the mightiest nations on earth, and has gained a wider and mightier kingdom today than any emperor or conqueror could ever boast, such as no wildest dream or most gifted imagination could picture or fortell.

REMEDY FOR WHOOPING COUGH. If your children have whooping cough don't start dosing with Cough Mixtures. Griffiths' Menthol Liniment is the most successful remedy. Applied to the chest and throat and taken internally on sugar, it goes direct to the spot and gives ease and relief in a few minutes. Your druggist has our authority to refund the money if it is not satisfactory. Price 25 cents.

GENTLEMEN.—While driving down a very steep hill last August my horse stumbled and fell, cutting himself fearfully about the head and body. I used MINARD'S LINIMENT freely on him and in a few days he was as well as ever.

J. B. A. BRAUCHEMIN. Sherbrooke.

Dr. Wood's cures the severest coughs and colds of Norway Pine young or old quicker than any other remedy. Price 25c.

Woodill's German Baking Powder

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MRS. GEO. SMALL, MT. FOREST, ONT.,

Considers Laxa-Liver Pills the best remedy for Billiousness.

One after another is coming forward and speaking a word in favor of the new family medicine—Laxa-Liver Pills.

Mrs. Geo. Small, Sligo Road, Mount Forest, after giving these pills a thorough trial, thus expresses herself:—"Laxa-Liver Pills are the best remedy I ever took for billiousness; and as a general family cathartic, they are far superior to anything in the market for that purpose."

Laxa-Liver Pills are mild in action, harmless in effect, and do not weaken the system.

They act promptly on the Liver, tone up the digestive organs, remove unhealthy accumulations and cut short the progress of disease. Price 25c.

Dr. Wood's cures the severest coughs and colds of Norway Pine young or old quicker than any other remedy. Price 25c.

Woodill's German Baking Powder

Woodill's German Baking Powder

From the Churches.

Denominational Funds.

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

PARADISE, N. S.—Four baptized on Sunday last, all of whom were men and heads of families. E. F. S. April 8.

SACKVILLE, N. B.—We have had a very pleasant series of meetings. The church has been much refreshed. Six more were baptized last Sabbath evening. April 3rd. E. E. DALEY.

MIDDLETON—Twelve were baptized on Easter Sunday. Others are awaiting baptism. Enquirers are coming forward every night. We ask our brethren to pray for the work. C. W. COREY. April 8.

TANCOCK, N. S.—Rev. H. S. Erb writes: We have just got settled on our new field here at Tancook, coming from Ontario late last autumn. The opportunity here is great and the outlook is quite promising.

UPPER GAGETOWN.—Rev. Charles Henderson writes: I have about closed work at Upper Gagetown and Scotchtown, and trust that some one will be led by the Holy Spirit to take my place.

NORTH CHURCH, HALIFAX, N. S.—Sunday evening, April 2nd, five more were baptized. The right hand of fellowship was given to 23 received during the month, 14 by baptism, 8 by letters, 1 restored. It was a glad Easter Sunday with us. Others have been received for baptism and others are coming. It is the Lord's work, and to Him be the glory. Z. L. F.

BRUNSWICK, ME.—We had a delightful day last Sunday, Easter. Our church was filled. The floral decoration was beautiful. We have eight male voices in our choir and our choruses and solos on Sunday were very pleasing and appropriate. At the close of the service we had baptism and in the evening received four into the church. Under God our work is progressing. F. S. TODD.

LAWRENCETOWN.—The work here is hopeful. There are a number who are waiting to be baptized. The people are very kind. A large number came to the parsonage, March 1st, and after spending a social evening presented their pastor with a purse of \$31.50. Next day he left on a vacation trip which was spent mostly in New York State. Hope to begin special services in one of the out stations soon. LEW WALLACE.

1ST CANTERBURY CHURCH.—The Lord is favoring us here. Church in very low state when I accepted call. A few of us started prayer meetings. Closed special work with 3rd Canterbury church. When we began here, the Holy Spirit began to do His office work. 3 were baptized last Lord's day, 2 more were added to the church by experience. The heaven is working. The Lord's house was filled to utmost capacity. Sinners are coming, backsliders are returning. Praise the Lord. April 3rd. C. N. BARTON, Pastor.

SUSSEX, N. B.—We have just completed our first year with this church. The work has been encouraging. By baptism and letters 25 were added to the church during the year. For various objects the congregation has raised and pledged \$2600 since last April. We are greatly indebted to a few gentlemen who while not members of the church are foremost in their generous gifts and expressions of good will. The members of the church are united and supporting the church in every way. We have received many expressions of kindness and thoughtfulness since coming here. W. CAMP.

HAVELOCK, (BUTTERNUT RIDGE).—On Saturday evening, April 1st, the Sunday School under the direction of its superintendent, Bro. Starratt, and the talented organist, Miss Lottie Price, assisted by a large choir, together with the children of the S. S., gave an Easter concert in aid of the funds of the Sunday School. It was, we are glad to record, a great success from every point of view. On Sunday morning the pastor preached from "Mary at the tomb of Jesus," the choir again rendering some choice music. F. T. S.

MAUGREVILLE, SUNBURY CO.—As a result of a few weeks special services thirty-

eight have professed faith in Christ. Four were baptized by the F. C. Baptists of Gibson, and thirty-three by us. One was prevented obeying the Lord's last command by parental coercion, and another from receiving the hand of fellowship. One sister came with us from F. C. Baptists of Lincoln, and another brought her letter from the Fredericton Baptist church. So we had the pleasure Sunday evening, of giving the right hand of fellowship to thirty-four. This mercy we esteem an answer to the prayers of God's people here. O. P. BROWN.

April 5th.

WESTPORT N. S.—We were pleased to have our Field Secretary, Mr. O. M. Sanford with us on March 20th, had two meetings, one in the afternoon for S. S. workers and a public meeting in the evening. Bro. Sanford urged us to organize the six schools on the two Islands into a District Association, which we did, Pres. M. A. Pugh, Vice Pres. Deacon Brooks, Sec'y. and Treas. Miss Carrie Payson. The field Sec'y. has a faculty of helping the teachers instead of letting them see how little they know. We enjoyed his visit to Westport very much. We have a good Sunday School, conducted by Superintendent Johnson Deaton, who is faithful in his work. We have eighteen teachers and two hundred and twenty-five scholars. C. E. PINRO.

GIBSON.—On Easter Sunday Miss Mary Youmans was baptized. Rev. J. W. Manning made us a very pleasant and helpful visit on the same day. Mr. Abram Emack one of our esteemed members, who has been suffering from tuberculosis of the knee bone, is now doing well after the operation of removing the limb at the Victoria hospital. It is only about a year ago that his neighbor, Mr. Wellaley Smith, another valued member of our church, underwent a similar operation after a railway accident. Our little church is experiencing much and varied affliction. Though the pastor has but recently reported a generous donation, he has now the privilege of acknowledging a valuable Easter gift presented by the Ladies' Sewing Circle in a most graceful way. J. B. CHAMPION.

TAURO, N. S., FIRST CHURCH.—Evangelists Martin and Gordon have been holding union meetings here for nearly a month, and left golden opinions in the minds of the Christians of all denominations. These good men gave evidence of being very earnest, spiritual, wise, and trustworthy evangelists. Afternoons and evenings they opened up the Scriptures, lifted up Christ, and honored the Holy Ghost in such a way that the results have been a deepening of spiritual life, a greater love for Christ, and a profounder reverence for the blessed Word, as the final authority in all matters of faith and practice. It is not known how many were brought into the possession of eternal life, but a good number have been received into the churches, and more are waiting to be received. Five were baptized in the First Baptist church, April 2nd, and a very beautiful scene it was. Our church is united and hopeful. H. F. ADAMS.

ADVOCATE, N. S.—The Baptists of this place do not have the privilege of meeting with sister churches very often, but they are readers of the MESSENGER AND VISITOR and when they saw by that paper that donations were in order, they said we will go and do likewise. Thursday evening was the time appointed to meet at the parsonage to give this scribe a pounding. But some of the friends could not wait until evening but pounded us by landing seven or eight loads of wood in the dooryard. Then in the evening the members of the church and congregation and friends came in and a most enjoyable evening was spent with music and recitations. About eleven o'clock the friends went away to their own homes saying, "we have had a delightful time," and leaving us the richer by \$35 cash and \$7 in articles the minister's wife knows how to use. This is not the first time the members of our church and congregation have come to see us, and left us better off when they departed. Two years ago they made us a wedding anniversary, and a year ago the 4th of April they came in to see the pastor on his 38th birthday and left a nice little present. May God abundantly bless them in our prayer. March 29. L. A. COONEY.

LEINSTER ST. CHURCH, ST. JOHN.—At a social held in the school-room of the church on Tuesday evening last, the opportunity was taken to give a somewhat formal, as well as informal expression to the happiness of the church and congregation of the return from Burma of Rev. E. W. Kelly, a former pastor of the church, who also is at present supplying its pulpit. A large number were present. A. A. Wilson, Esq. presided. Congratulatory remarks were made by Rev. J. W. Manning, J. A. Gordon, M. C. Higgins and others, to which Mr. Kelly very happily responded. The programme was also enriched by music and recitations, and later in the evening cake and ice cream were served by the ladies. The Leinster St. people will always have a very warm feeling for Mr. Kelly and are happy in having him now to preach for them while waiting the coming of their pastor elect, Rev. Ira Smith, who is expected to take up his work with the church next month.

* * *

Letter From Rev. Isa Wallace.

I have been intending for some time past to send to the MESSENGER AND VISITOR a few notes reporting progress, but from various causes have been hindered until now. During the past winter, although not permitted to come to my work with the vigor of former years, I have been enabled to accomplish considerable for the Master. In December I spent two weeks with Rev. N. B. Dunn in Yarmouth Co. and enjoyed my co-operation with him and his interesting people. I have rejoiced with brother Dunn in the blessings that have recently crowned his efforts at Pleasant Valley. Early in the new year I spent two weeks pleasantly and usefully in Kentville assisting Pastor B. N. Nobles. Some twenty years ago it was my privilege to fill the pastorate of the Kentville Baptist church, then in its infancy, for a short time. Gratifying progress has since been made so that now this church occupies no secondary position in that prosperous town. Brother Nobles is filling the place admirably. Considerable blessing accompanied our united efforts and some valuable accessions were made. Later in January I went to the aid of Rev. H. N. Parry in the thriving village of Margaretville. Here we met with storms that hindered, somewhat our progress. In this beautiful hamlet on the Bay of Fundy coast, the next session of the Western N. S. Baptist Association is arranged to be held, and many will then look with pleasure on the bold and enchanting scenery of Margaretville and enjoy the hospitality of the dear people there. Brother Parry has an important field and is cultivating it with credit to himself and advantage to the people of his charge. I enjoyed my co-operation with him. On the evening we closed our work at Margaretville we narrowly escaped fatal injuries. As has already been chronicled we were coming down to Melvern Square when our carriage capsized and we were thrown down a declivity on the frozen earth and stones, but through a special Providence our lives were preserved according to Ps. 91:11. I next yielded to the request of Rev. J. T. Eaton and spent a week with him at Upper Clements. Here we did what we could to advance the work although we were hindered by the wildest storms of the winter. In our meetings we received inspiration in the fact that this was the scene of the successful labors of the late Rev. Israel Potter, one of the pioneer Baptist ministers of N. S. Here is his grave, and here his memory is lovingly cherished. This was not my first co-operation with Brother E. and it was pleasant to be with him again and to find him entrenched in the affections and confidence of his people. About the middle of February I visited the Port Maitland church and spent two or three weeks in efforts to help them in their present pastorless condition. In the year 1872 I visited Beaver River and Port Maitland and assisted in promoting a gracious revival. The Baptists and Free Baptists were then the only denominations of the place and were working together unitedly and prosperously. Since then others have come in, but it is generally admitted that the multiplication of sects has not brightened the prospects of Port Maitland religiously. Still this is an important sphere and it is hoped the Baptist church may be successful in securing the services of an efficient pastor, at an early date.

After resting a few weeks with my son

ROYAL
Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menaces to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

in Lawrencetown, accompanied by Mrs. Wallace we started for a long looked for visit to our son, Rev. W. B. Wallace, pastor of the Tabernacle Baptist church, Utica, N. Y. We came by train, leaving St. John on Good Friday at 7 a. m. and arrived in the city of Boston at 9 p. m. and were met by our son, who kindly came to Boston to meet us. On Saturday we continued our journey by the Boston and Albany R. R., passing through a beautiful country, including many manufacturing towns and prosperous cities, among which is Albany the capital of the State of N. Y. We reached our destination at 7 p. m. Utica is a fine city with a population of 60,000. Many in the Provinces will be glad to know that my son is doing well. He is preaching to the largest Protestant congregation in the city. It was exceedingly enjoyable to us to spend Easter here and to listen to the wonderful inspiring music. The sermon in the morning was from Isa. 35:1, subject "Easter Flowers," in the evening the subject was "Doubting Thomas" text John 20:27, 28. In the evening the place was packed to overflowing, many being unable to get seats. At the close of the evening service, which was especially inspiring and impressive, 11 persons were baptized. Then followed a delightful after meeting in the chapel, attended by about 200 people, in which some requested prayer. At the close of the morning service the Sabbath School which numbers about 600 held an Easter concert which was exceedingly interesting. The music here, as well as in the other services, was grand. Next Lord's day my son is to preach an anniversary sermon as he enters upon the 4th year of service here. He is accustomed to rejoice over accessions to his church every month. There is evidently a very strong affection existing between pastor and people, and the pastor's prospects for increasing usefulness brightens. We are enjoying a most pleasant and restful time in the delightful home of our son, but our thoughts turn affectionately toward the Provinces by the sea, where, through my lengthened ministry I have seen so much of the goodness of God, and where I have many valued friends. May Heaven's best blessings be theirs. ISA. WALLACE.

Utica, N. Y., April 5.

JUST ONE THING

We'd like to call your attention to now. Our splendid stock of cloths for BEACK SUITS. A lot just opened, from a manufacturer in England, renders the assortment complete in every quality from \$22.50 the suit. We solicit your inspection.

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EST. 1872

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BIRTH.

CLARK.—At Fredericton, March 13th, to Mr. and Mrs. W. G. Clark, a son.

MARRIAGES.

ROBICHEAU-GODFREY.—At the home of the bridegroom, Forest Glen, Yarmouth Co., March 21st, by Pastor N. B. Dunn, Fred Robicheau to Maggie Godet, of Salmon River.

FLEET-MASON.—At the home of Mr. Joshua Hunt, Tancook, Jan. 14th, by Rev. H. S. Erb, Thomas Fleet, of Chester, to Euphemia Mason, of Tancook, Lunenburg Co.

LEVY-SMITH.—At the home of the pastor, Tancook, March 26th, by Rev. H. S. Erb, Amos Levy, of Tancook, to Jane Smith, of Cross Island, Lunenburg Co., N. S.

FILLMORE-PERRY.—At the Baptist parsonage, Havelock, March 31st, by Rev. Frederick T. Snell, J. Wm. Fillmore, of Albert, to Selina Perry, of Canaan Road, Havelock.

MOFFATT-ROBB.—At the home of the bride's mother, Oxford, March 30, by P. D. Nowlan, Edwin H. Moffatt, of Amherst, to Margaret B. Robb.

LAYTON-LOCKHART.—At Truro, N. S., April 5th, by Pastor Adams, Herbert Layton, of Bridgetown, N. S., to Isidora Beatrice Lockhart, of Truro, N. S.

MARTIN-BARCLAY.—At Jordan Falls, April 6th, by Rev. J. Murray, E. Lyle Martin, of East Jordan, to Cassie Barclay, of Jordan Falls.

DEATHS.

WOOD.—At Linden, Feb. 7th, Benjamin, beloved son of Dea. Amos Wood, aged 17 years. His end was peace.

MCVICAR.—At the Range, Queens Co., March 29th, Samuel McVicar, aged 61 years. Our brother was one baptized during a revival five years ago. He was also the first of the number called 'home.'

WILLIAMS.—At Green Harbor, March 30th, Mr. Augustus Williams, in the 71st year of his age. Bro. Williams was one of the oldest members of the 1st Ragged Island Baptist church. A widow and a large family are left to mourn his departure.

ESTABROOKS.—At Upper Gagetown, of pneumonia, March 22nd, Abraham Estabrooks, aged 42 years. The deceased was a member of Upper Gagetown Baptist church. He leaves a wife and three children to mourn their loss. His funeral on the 24th was largely attended. The text for the occasion was from Jer. 49: 11, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

INGRAHAM.—Mrs. J. A. Ingraham of N. E. Margaree, C. B. Mrs. Ingraham had been suffering for some time from ill health and recently went to the V. G. Hospital in Halifax where she was doing well under treatment received but was seized with pneumonia and very suddenly passed away. This sudden death has been a hard blow to her husband and to her friends. Mrs. Ingraham was a very fine Christian woman. She will be much missed. But we are quite sure that our loss is her gain.

SAUNDERS.—At Digby, N. S., on April 1st, after a brief illness, Mrs. Ophelia K., beloved wife of Mr. Arthur Saunders, and daughter of the late Geo. Everett. Mrs. Saunders was 49 years, 5 months at the time of her death. She professed faith in Christ over 20 years ago and was baptized by Rev. Isa. Wallace at Lower Greenville. For a number of years she held membership with the Digby Baptist church. She leaves an invalid mother, a husband, son and two brothers to mourn. Their loss is the eternal gain of the departed.

RUSHTON.—At Greenville, Camb. Co. N. S., Deacon George Rushton, nearly 90

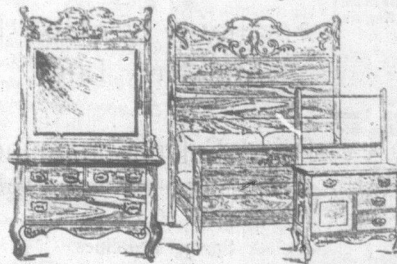
years of age. He was baptized and admitted into church fellowship in March, 1838, and ordained a deacon in July, 1852 by the late Rev. Willard G. Parker and Deacon Stephen Moore. He was one of the most honored members of the Greenville Baptist church and a genuinely respected citizen of the community. His death occurred March 26th, the funeral services being on the 29th. Pastor Clark preached from the words: "The memory of the just is blessed."

FREEZE.—At the homestead, Havelock, March 30th, Anson Freeze, in the 77th year of his age. He was a brother of the late E. C. Freeze, who died some few years since. The deceased was born in Upper Sussex, and moved to Havelock 53 years ago and was married shortly after to Elizabeth Miller, of Salisbury, who died 25 years ago. There were five children, all of whom are living, Wilfred H. Truman, Willard, who settled in Arizona, Munroe, now in Connecticut, and Almira (Mrs. Asa Keath). An older brother, Harvey, also survives him. The deceased was lovingly attended by his children, Truman, Wilfred H., and Mrs. Keith, unto the last. Early Thursday morning in the presence of his loved ones he gently passed away. The funeral on Saturday, April 1st, was attended by a great concourse of people, the service being conducted by Rev. Frederick T. Snell. Over forty well loaded teams followed the remains to the cemetery. [St. John papers please copy.]

FRITZ.—The late Mrs. Eliza J. Fritz was born in Wilmot, Annapolis Co., N. S., in the year 1825. Her maiden name was Slocomb. She died in St. John, at the residence of her son-in-law, E. M. Sippell, Esq., on the 5th of April, 1899. She was baptized by the late Samuel Robinson more than fifty years ago, and was one of the charter members of the Brussels Street church. There is only one other original member living at the present time. In 1850 she was married to the late Capt. Jacob Fritz, who was lost in the wreck of the steamer Cedar Grove in November, 1882. Mrs. Fritz leaves three sons and three daughters to mourn her loss. She adored the doctrines of her profession. As wife, mother and Christian she was most devoted. Her zeal for the spread of the gospel at home and abroad was always manifest, and never wavered. Her life was a living epistle, which was easily read. The testimony which she has left behind for the comfort and help of her children and friends as to the reality of the Christian religion was clear and emphatic. Such testimony it is hard to gain say. The memory of a life like hers is most precious. In the absence of her pastor the services at her funeral were conducted by the Rev. J. A. Gordon, of the Main Street Baptist church, who was assisted by the Rev. J. W. Manning.

O'DONNELL.—On the 10th of March the First church at Halifax was called to mourn the loss of one of its members, Mrs. W. D. O'Donnell, who was widely known in Nova Scotia, and who had warm friends wherever she was known. In this bereavement Mr. O'Donnell lost a most affectionate wife, and six children a most devoted mother. Mrs. O'Donnell had about eight years of physical agony such as but few mortals are called upon to bear. Her sterling qualities inherited from her sainted parents, the late Thomas Wesley and his wife, tempered and toned by divine grace enabled her to so conquer herself and her pains as to continue her interest in her household, in the church and in all the current events of the day, all through her sickness. Her confidence in God's government was firm from the beginning to the end. The great strength of her character and her grace were well tried, and they bore the test well. All her friends wondered at her Christian heroism. Her numerous friends will be glad to know that Mrs. O'Donnell was never crushed by her prolonged and terrible suffering. Many on looking upon her cheerfulness in the ordeal had their faith strengthened. The funeral was conducted by the Rev. A. C. Chute. Revs. E. M. Saunders and S. B. Kempton took part in the exercises.

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Ash Bedroom Suit of Antique Finish. Bureau 47 inches wide, 21 inches deep. British Bevel Edge Plate Mirror, 30 by 36 inches. Bed, 4 feet 2 inches wide

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This is of handsome design and particularly good value.



Kitchen Cabinet or China Closet, of Ash Antique Finish, 7 ft 5 in high, 3 ft 8 in wide. Base 3 ft 2 in high, mounted on casters.

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Two sizes, 25c. and 50c.

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

Sold Everywhere.

National Baptist Convention, Winnipeg, Sept. 7th-13, 1899.

PRELIMINARY ANNOUNCEMENT.

In August of last year the Maritime Provinces Convention declared in favor of a National Convention of Baptists to be held in Winnipeg during the autumn of 1899. Western Baptists are unanimously in favor of such a meeting, and there has been a growing conviction in Ontario and Quebec for some time that such a gathering ought soon to be held. Accordingly a committee has been appointed and arrangements begun. The committee is composed of Hon. H. R. Emmerson, Prof. E. M. Keirstead and Rev. J. A. Gordon representing the Maritime Provinces; W. A. McIntyre, Esq., Principal of the Nor-

The Dyspeptic's Heart and Stomach CAN'T BE CURED BY BITTERS

The dark red inflamed patches on the stomach, being small veins engorged with stagnant disease-breeding blood, often ulcerating, can best be reached by remedies strongly carried in the blood itself, not by bitters in the stomach, outside the veins and more or less mixed with poorly digested food.

Howard's Heart Relief contains this remedy and applies it in its own way, safely invigorates the heart, opens the sluggish veins, carries away the inflammation and soreness.

Then return appetite, digestion, strength, who would work well must eat well. Howard's Heart Relief may be had at drug stores, or by mail at 50c. per box, 5 boxes for \$2. S. W. HOWARD, 71 Victoria St., Toronto.

mal school, Winnipeg, and President of the Manitoba Convention, Rev. A. J. Vining and H. E. Sharpe, Esq., representing the North West; Prof. J. H. Farmer, Dr. E. W. Dudson, and Rev. Charles A. Eaton representing Ontario and Quebec. The British Columbia committee has not yet been appointed. Hon. H. R. Emmerson has been asked to act as chairman of the Committee, and Mr. Eaton as Secretary. Mr. H. E. Sharpe, Winnipeg, has charge of Transportation. The date agreed upon is Sept. 7th-13th, inclusive.

The Convention will be a memorable gathering. It will review the entire work of our denomination from the national stand-point and while of course it can have no legislative powers, its influence upon our future work, Missionary and Educational, must be very great. Further announcements will be made from time to time. C. A. EATON.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa, featuring an illustration of a woman and text describing the product as a 'perfect food'.

Advertisement for Brown's Bronchial Troches, featuring a testimonial from Prof. L. Ricci and the product name in large letters.

News Summary.

Carter H. Harrison was re-elected mayor of Chicago on Tuesday.

King George of Greece has accepted the resignation of the cabinet.

Pamphlets calling for the overthrow of the Sultan are in circulation in Constantinople.

The Emperor of Germany and his family will pass a lengthy holiday in England and Scotland.

At Millstream, Kings county, Mrs. Allen Parlee fell on the ice and broke her arm in two places.

The Cuban military assembly on Tuesday voted to disband the army and to dissolve. The voting was 21 in favor, against one opposed.

Mrs. Annie George is on trial at Canton, Ohio, charged with the murder of George D. Lexton, a brother-in-law of President McKinley.

It is reported that the Standard Oil Company has bought the copper interests in Montana of F. A. Heinze, formerly of Roseland.

In the parliamentary by-election Wednesday in the Harrow division of Middlesex Irwin B. Cox, Unionist, defeated Corrie Grant, Liberal and Radical, by 1,105 votes.

The bodies of the twenty-five unidentified dead taken from the ruins of the Windsor Hotel fire, New York, have been placed in the receiving vault of a cemetery at Yonkers.

J. D. Noble, of Escuminac, N. B., a student at Pinehill College, who was taken suddenly ill with appendicitis, died at the hospital April 3rd.

A bill for the examination before sale of all cattle entering New York State from Canada or elsewhere has passed the preliminary stages in the New York Senate and stands for final passage.

The Parry Sound Copper Mining Company, Ltd., has been incorporated, with a capital of \$5,000,000, headquarters at Parry Sound. The provisional directors are St. Paul and Duluth, Minn., men.

The mayor of Moncton has been served with a writ in a suit against the city at the instance of W. Watson Allen, of St. John's who has had a long standing claim for damages to land owned by him on West Market street.

William Waldorf Astor appeared before the tax commissioners in New York on Monday and filed an application for the taking off of his personal taxes, estimated at \$2,000,000 on the ground that he is a non-resident.

Among the encouraging signs of the times are the announcements that there is likely to be a glut in the market for seal-skins and that diamonds can be manufactured by a new process at about \$3.00 apiece by the dozen.

At Moncton Ald. Wall has charged that Police Court Clerk McFougall is guilty of making false entries in the records for 1898, in saying that certain fines had been laid out, whereas they had been paid and not accounted for. The investigation will be held by Sitting Magistrate Atkinson.

A French lobster factory at St. John's Island, the largest French fishing centre along the treaty shore of Newfoundland, has been burned, together with eleven large boats and a lot of valuable fishing appliances. It is believed the fire was the work of an incendiary.

Professor Matzen, of the University of Copenhagen, has been chosen by the governments of Great Britain and Russia as sole arbitrator to determine the amount of damages, if any, to be paid by the latter country for the seizure of eight Canadian vessels in Behring sea in 1892.

Serious labor troubles are spreading in the manufacturing districts of Russia. Towns, mills and factories are literally inundated with secret, socialist and revolutionary proclamations by agitators. This, together with the agitation fostered by the students, creates a serious political outlook.

At the annual meeting of the Canadian Pacific Railway Co. in Montreal on Wednesday the retiring board of directors were re-elected. The shareholders also approved of resolutions empowering the Soo line to issue second mortgage bonds to the extent of \$5,000,000, the interest to be guaranteed by the C. P. R.

The electric cabs are whizzing all over New York. The skill with which the cabs are driven in and out of the crowded traffic of Broadway, squirming here and there like an expert skater, playing his game with his pursuers, is now the amazement of spectators, rather than the application of the automatic principles through electricity or other motive power to these vehicles.

Lord Harlech attained the age of eighty on March 10. He has had a seat in Parliament ever since 1841, first as a member for several Irish constituencies, and since 1876 as a peer. It is probable that there have never been so many octogenarians in the British House of Lords as there are at present. No less than thirty-three peers are in or have passed their eightieth year. The House of Commons, with but three octogenarians, is young in comparison.

Fountain of Health and New Life.

Paine's Celery Compound is the Mightiest and Most Effective of All Known Spring Medicines.

'Tis an Eminent Physician's Prescription.

Edward E. Phelps, M. D., LL. D., a leading professor in the celebrated Dartmouth Medical College, first prescribed what is now known in every home of the civilized world as Paine's Celery Compound, a positive cure for the common ailments and diseases of spring, such as bilious troubles, kidney and liver complaints, dyspepsia, nervous diseases, neuralgia and rheumatism.

As a spring medicine, Paine's Celery Compound now occupies first place in the estimation of medical men. It has been tested by members of the profession in cases where ordinary prescriptions have failed, and in every instance the wonderful compound has maintained its claims and banished disease.

The action of Paine's Celery Compound on the nervous system in spring time is marvellous in health producing results. It quickly purifies the vitiated and impure blood, braces the nerves, rebuilds the tissues, adds to flesh and weight, increases the appetite, augments the powers of assimilation, and keeps the whole digestive organism in proper repair.

Paine's Celery Compound has done a grand work for millions in the past. Surely this is the best guarantee for those who are now ailing and physically broken down. Every city, town and village in this vast Dominion can furnish its proofs of the virtues of Paine's Celery Compound—well attested cures.

A few bottles of the great spring medicine used at this time will give to every man and woman the blessing they are so earnestly seeking—true health.

ST. NICHOLAS MAGAZINE.

CONDUCTED BY MARY MAPES DODGE

This magazine for boys and girls is without a rival in its field. The features for the coming year will gain for it a host of new friends. A few leading attractions are:

A NEW HENRY STORY, THE SOLE SURVIVORS, BY G. A. HENRY.

This is a tale of early American history, by the favorite story-teller of American and English boys.

TRINITY BELLS, BY AMELIA E. BARR.

A delightful historical romance for girls, dealing with life in Old New York, and written by one of the most spirited and conscientious American authors.

A STORY FOR GIRLS, BY LAVRA E. RICHARDS.

No writer is more welcome to the young folk of today than the author of "Captain January," and this is one of her best efforts. BRIGHT SIDES OF HISTORY, BY R. H. HOUSE.

A series of amusing episodes of history, ancient and modern, told in an entertaining way. It will awaken a new interest in this important branch of study.

Mrs. C. D. Sigbee, the wife of the captain of the battle-ship Maine, will write about "Pets Afloat."

Also contributions from Mrs. Burton Harrison, Clara Morris, Gelett Burgess, Lloyd Osbourne, Lt. Eudicott, Poulfney Bigelow, Lt. Peary, etc., etc.

Every household with children should have St. Nicholas. \$3.00 a year. 25 cents a number. THE CENTURY CO., NEW YORK.

We'll Help You. In all the painting you have to do, or direct, you are invited to consult us freely about the best ways of using THE SHERWIN-WILLIAMS PAINTS. Our experience of thirty years is at your service. For anyone sending us a photograph of architect's drawing of his building, our artists will prepare a plan for painting, giving several artistic color combinations from which to choose. This is free. We'll help you by sending you, free, "PAINT POINTS," a little illustrated guide to practical painting about the home, telling how to save money and get the best returns from using paint. If you will tell us your needs when you are about to paint, we'll send you color cards of the paints that will suit you, and illustrations of buildings showing color combinations. THE SHERWIN-WILLIAMS COMPANY, PAINT AND COLOR MAKERS, Canadian Dept., 31 St. Antoine Street, Montreal.

Warren F. Leland, proprietor of the Windsor Hotel, New York, died on Tuesday, following an operation for appendicitis performed a few days ago. Mr. Leland's wife and daughter were among the victims of the late fire, when the Windsor was destroyed.

News has been received of the terrible death of Lieut. Bell, a British officer with the Belgian troops in the Congo Free State. He was captured by the natives in a fierce fight and was afterwards killed and eaten.

Was Simply Amazed

To Hear of Mrs. Albright's Unexpected Recovery.

She was a Perpetual Sufferer from Diabetes and Rheumatism—Couldn't Bear to be Touched—Doctors Couldn't Help—Dodd's Kidney Pills Cured Her.

Little River, N. B., Apr. 10th.—Isn't it wonderful how Mrs. Albright keeps her good health now?" said a lady resident of Little River, to a neighbor a few days ago. "It was indeed, a most wonderful case, all through," was the answer.

"Mrs. Albright is a different woman today, from what she was two years ago. Why, this time two years ago, she used to swell and bloat all over her body. Her flesh was puffy, and tender—so tender that she couldn't bear to have it touched.

"She had Diabetes in a very severe form, and to make her sufferings more unbearable, Rheumatism set in. I will remember going to see her, and finding her unable to move hand or foot without the most awful agony."

"That is true, indeed," said the first speaker. "But her sufferings didn't last long after she began to take Dodd's Kidney Pills. I would not have believed it, if I hadn't seen the case myself. It seemed impossible to restore her to sound health, but Dodd's Kidney Pills did it so completely, and so rapidly that I was simply amazed."

"So was every one who knew, or read of the case. I have kept three boxes of Dodd's Kidney Pills in the house ever since. I am determined to be prepared for any disease of that kind, and Mrs. Albright's case has convinced me that with Dodd's Kidney Pills any Kidney Disease can be cured quickly and easily."

This is the way the people of Little River, N. B., are talking of Dodd's Kidney Pills, the great Kidney Medicine of the century, that has cured every time it has been used.

MONT. McDONALD BARRISTER, Etc. Princess St. St. John

MARRIAGE CERTIFICATES Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

GRIPPE'S LEGACY.

Shattered Nerves and Weakened Heart—A St. John Lady Tells About It.

Mrs. John Quigley, who resides at 30 Sheriff St., St. John, N. B., states: "Some time ago I was attacked by a severe cold, which ended up in a bad attack of La Grippe. Since that time I have never regained my health, being weak, nervous and run down."

"I suffered very much from Indigestion, accumulation of gas in the stomach, and was in almost constant distress. I doctored with some of the best physicians in this city; but got no relief until I began using Milburn's Heart and Nerve Pills, and am pleased to say that they have completely cured me."

"My appetite is restored; my nervous system has been toned up to its old-time condition, and I have no more trouble from the Indigestion and can eat anything I choose."

"I am only too glad too testify to the merits of such a marvellous remedy as Milburn's Heart and Nerve Pills for the cure of nervousness, heart trouble, indigestion, etc. Price 50c. a box, all druggists."

A Perfect Remedy FOR all the ailments which attack the Bronchial Tubes and Lungs, Bronchitis, Hoarseness and affections of the Throat, is found in the modern and wonderful preparation known as Pyny Pectoral

Coughs and Colds THIS remedy is warranted to cure the most distressing Cough or Cold in a few hours time, and the great favor with which it has been received by the public is sufficient guarantee of its virtues. 25 cents.

Big Bottles. FOR SALE BY ALL Medicine Dealers. Davis & Lawrence Co., Ltd. MONTREAL AND NEW YORK.

for SCIATICA PLEURISY STITCHES GRICKS NEURALGIA RHEUMATISM LAME BACK THE BEST ANTI-RHEUMATIC PLASTER MADE EACH PLASTER IN ENVELOPE 10X14 PRICE 25 ALSO 11X17 PRICE \$1.00 DAVIS & LAWRENCE CO. LTD. MONTREAL

April My litt Was Outsidi On d But d Kept And as I see My litt Had And the I need There are charm of analyze this consist in p attractive th beauty whic outward gra placid, bea which dwell small worrie peace. Som out from be care. Some dull, ploddin youth. The to us is the benediction i though also look for them that life is wri able that we our follies as we accept vexations and spirit, as less overcome by toward conqu our troubles, that overcom and irritable. us to a high a strong powe the petty gr write wrinkle the temper ar into a querul to speak of ar less person of ernable temp the marks of temper is one thoughtless p respect. Not only prove it. If fretting w face, the indu the brow, swe throat and di are known as known that culation distu of brooding o complexion y lustreless. B of the blood other evils ir effect upon the beauty of line its place an up toads and snal the malicious story. Let all you want of faith, those around t minister, are n old age. Listl write upg line bad temper or and a kindly, around her will are the best an can employ.—

The Farm.

The Little Preacher.

My little budding hyacinth
Was standing on the sill;
Outside the snow was falling fast
On dale, and copse, and hill.
But my sweet little hyacinth
Kept blooming all the day,
And as I lay and watched it grow
I seemed to hear it say:

"What if the sun's
Hidden from sight!
Somewhere it's shining,
Somewhere it's bright.

"So be of good cheer,
Storms will soon cease,
Then a bright future
Will bring thee peace.

"We must be brave,
Never repine;
God hath appointed
Thy lot and mine.

"Strengthen thine heart,
Do not give way—
This is the lesson
I teach today."

My little preacher hyacinth
Had preached its sermon through
And though I found it was a dream,
I needed it—do you?

—(Nellie A. Willis.

A Fair Face.

There are few people who do not feel the charm of a fair face. It is difficult to analyze this charm. It does not often consist in perfection of form or feature, attractive though these may be. That beauty which attracts us more than any outward grace is that which reflects a placid, beautiful spirit within—a spirit which dwells above all petty vexations and small worries in an atmosphere of spiritual peace. Sometimes these fair faces look out from beneath brows burrowed with care. Sometimes such faces belong to dull, plodding, middle age; sometimes to youth. The message such beauty brings to us is the same. These faces are a benediction in a weary world full of trouble, though also equally full of blessings if we look for them. Wise people soon learn that life is what we make it. It is inevitable that we shall be made responsible for our follies as well as our wrong-doings. If we accept the various disappointments, vexations and mortifications in a cheerful spirit, as lessons in life, we will not be overcome by them, and this is the first step toward conquering them and rising above our troubles. It is not the great griefs that overcome us and make us querulous and irritable. A great sorrow often lifts us to a higher plane of living and becomes a strong power to help us skyward. It is the petty griefs and vexing trifles that write wrinkles on the face, break down the temper and may make a young woman into a querulous scold. It is quite common to speak of an amiable person as a spiritless person of weak intellect. An ungovernable temper is, on the contrary, one of the marks of a weak intellect. A show of temper is one of the surest indications of a thoughtless person, without proper self-respect. Notable exceptions to this rule only prove it.

If fretting writes ugly lines on the fair face, the indulgence in fits of anger flushes the brow, swells the blood vessels of the throat and disfigures the skin with what are known as anger patches. It should be known that any disturbance of the circulation disturbs the complexion. A state of brooding over imaginary ills makes the complexion yellow and sallow, and the eye lustreless. Bad temper breeds bad humors of the blood. It is easy to enumerate other evils in plenty which exert their effect upon the face and destroy the natural beauty of line and color, and produce in its place an ugliness as loathsome as the toads and snakes that fell from the lips of the malicious tempered girl of the fairy story.

Let all young women be warned that want of faith, want of love and interest in those around them, to whom they should minister, are more baneful to beauty than old age. Listlessness and selfishness will write ugly lines on the face as certainly as bad temper or fretfulness. A sweet temper and a kindly, helpful interest in those around her will make a plain girl fair and are the best and safest cosmetics any one can employ.—N. F. Tribune.

Homemade Liniments.

The damp weather of March is a season of racking joints and various forms of rheumatic and neuralgic afflictions. A cheap and stimulating liniment that will often be found very efficacious in relieving rheumatic pains is composed of a quart of turpentine, a quart of pure coal oil or petroleum just as it runs from the well, half an ounce of powdered alkanet root and two ounces of powdered capsicum. Put the capsicum and alkanet root in a funnel, and allow the oil and turpentine to percolate through the powder and extract the substance from the capsicum and take on a beautiful red from the alkanet root. Add to the liniment one ounce of oil of peppermint and four ounces of gum camphor. This liniment should be well rubbed into the skin; it is so clean and pleasant in odor that the most fastidious person would not object to using it. Rub the skin until it is red and warm after applying it. The value of petroleum in rheumatism need not be dwelt on. The other ingredients of the liniment either serve to increase its efficacy or make it more agreeable to use.

Another simple liniment valuable in case of a lame or strained back is made as follows: Put two ounces of alcohol, two ounces of strong hartshorn and two table-spoonfuls of salt in a quart bottle, and fill it up with rain water. When the ingredients of this liniment are thoroughly mixed by shaking it frequently, use it, rubbing it on thoroughly with the hand until the skin is red and warm.

How To Make Shoes Wear.

Considerable difference will be found in the wearing qualities of two pairs of shoes of the same quality and make worn by different persons. No shoes worn continuously in the house and outdoors will give as much wear as a pair of shoes worn one day and then left to rest a day. It saves money to wear cheap house shoes within doors and let the shoes worn outdoors rest and get back into shape while the owner is within doors. Keep an old pair of shoes to wear under india-rubbers. The perspiration of the feet which india-rubber excites ruins good leather. Select strong calfskin, and keep it well oiled in winter for outdoor shoes. Low shoes are better for house wear, because they give the foot a chance to be ventilated as the hand is. In spite of its continual exposure, the hand is not afflicted as the foot so often is with corns, callous places and chilblains. This is because it is continually exposed to the air. Even when kid gloves are worn they do not compress the hand so much as the average boot does the foot and they are not worn continually as a boot is.

A DEPRESSING SEASON.

It is just now People Feel Most the Effect of Long Months of Indoor Confinement.

Winter is the most trying season of the year so far as health is concerned. Confinement indoors and overheated and impure air, makes even usually strong people feel dull, languid and generally run down. A tonic is needed to assist nature in regaining lost energy. April is the month of all months when a tonic is of the most service. Dr. Williams' Pink Pills for Pale People is the only true tonic medicine. They do not purge and thus further weaken the already enfeebled constitution. These pills make rich, red, energy-giving blood, and transform listless, tired and wornout men and women into smiling, healthy, happy work-loving people.

E. Sims, of the Salvation Army. Kingston, writes: "At the time I ordered some of your Dr. Williams' Pink Pills I was physically run down. I felt a lack of energy, and always had a tired feeling. After using your pills for a time I felt as well as ever I did."

Thousands—some of them your neighbors—have been made well by Dr. Williams' Pink Pills, but you must get the genuine, which are sold only in boxes the wrapper around which bears the full name, "Dr. Williams' Pink Pills for Pale People." Sold by all dealers or direct from the Dr. Williams Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

Old fashioned molasses candy is made as follows: Pour a quart of molasses in a large kettle. Boil it slowly for half an hour, stirring it frequently to prevent it boiling over. At the end of this time test it by dipping a little in cold water. If the candy tested is brittle when it is cold it is ready. Add a half a teaspoonful of soda to the hot candy. Put it in dry and stir the candy quickly, then pour it all out to cool. When the mass is cool enough to work butter your hands and pull it until it turns to a golden hue.

All the powerful and really useful disinfectants corrode metal and stain crockery. Copperas, one of the best for household uses, is no exception. It is better to use it hot than cold. Dissolve a pound of copperas in twelve quarts of boiling water. Pour it in all sinks and down closets when the valve is up so that it will not remain in the pan. This amount of copperas used once a month will be sufficient if poured in an ordinary house drain to keep it purified, always providing there is plenty of ventilation, which is the best means of protection against sewer gas.

Catarrh Cured After Fifteen Years' Suffering.

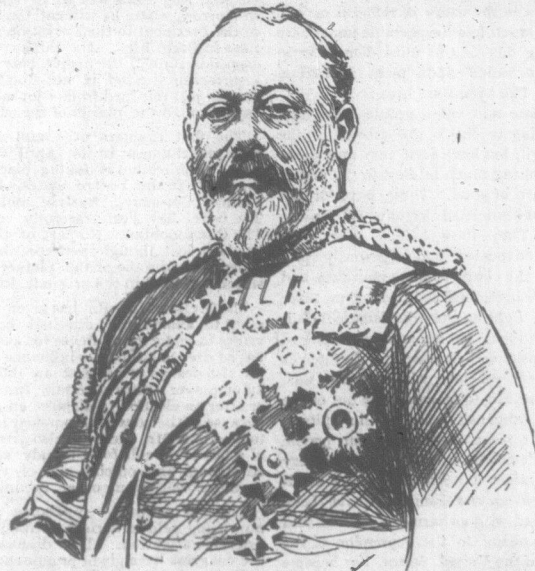
Japanese Catarrh Cure Cures.

Mr. John Crow, 421 Keefer Street, Vancouver, B. C., writes: "After receiving invaluable benefit from Japanese Catarrh Cure, I consider it my duty to add my testimony for the benefit of fellow sufferers. I had been a great sufferer from catarrh for fifteen years; and during that time I tried almost every remedy I ever heard of for this trouble, and a score of doctors; but the result was only temporary relief, and in each case the catarrh returned. I used six boxes of Japanese Catarrh Cure over one year ago, and since that time have been completely free from catarrh."

Japanese Catarrh Cure is the only permanent cure for catarrh yet discovered; the first application relieves, and six boxes are guaranteed to cure the worst case of catarrh, or money will be refunded. We will also be pleased to send a sample to any person troubled with this disease. Address, The Griffiths & Macpherson Co., 121 Church St., Toronto. Sold by all druggists. Price, 50 cents; six for \$2.50, with guarantee.

THE PRINCE OF WALES' OWN PHYSICIAN,

SIR WILLIAM BROADBENT, SAYS CONSUMPTION IS CONTAGIOUS AND CURABLE.



At a meeting of the National Society for the Prevention of Consumption, held on January 26, 1899, at Marlborough House (the official residence of the Prince of Wales), and presided over by His Royal Highness, addresses were given by Lord Salisbury and Sir William Broadbent, the family physician of the Prince of Wales.

Dr. Sir Wm. Broadbent asserted that consumption is not necessarily a hereditary, but a contagious, disease, and could be cured by destroying the germs and building up the system. This is an endorsement of the system of treatment adopted and followed out successfully by Dr. Slocum for many years.

The first thing necessary in consumption and kindred diseases is the killing of the germs, then the strengthening and building up of the body.

The Dr. Slocum medicine disinfects the system thoroughly and scientifically, thus

killing the germs, and also furnishes food with which to build up the tissues and fortify the system.

Three free bottles of this wonderful treatment of Dr. Slocum's will be sent to every reader of this paper who has Consumption, Weak Lungs, La Grippe or any form of lung or throat troubles, or any wasting chronic complaint, who sends name, express and post-office address to The T. A. Slocum Chemical Co., Limited, 179 King St. West, Toronto, Canada, stating that he read this article in the MESSENGER AND VISITOR.

N. B.—The box containing these three free trial bottles cannot be sent by mail, and must therefore be sent by express, and applicants are asked to pay these express charges, usually from 25 to 30 cents, on receipt of box. The sample bottles of medicine are entirely free.

Cross-Cross CEREALS

Seven food products—prevent K. C. WHOLE WHEAT FLOUR. and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Prevents constipation and liver troubles. Unlike all others. Look for cross-cross. Boxes, pamphlets and sample offer mailed free. GLUTEN CRISPS. New health breakfast food. PANSY Pastry Flour, Finest made FARWELL & RHINES, Watertown, N. Y., U. S. A.

Printers PATERSON & CO. Germain Street SAINT JOHN

ENAMELINE



ENAMELINE

THE MODERN
Stove Polish

**PASTE, CAKE
OR LIQUID.**

The only up to date Stove
Polish in the market.

J.L. Prescott & Co New York.

Liquor vs. Lotteries.

Under the above heading the Montreal 'Witness' prints an editorial article which we subjoin. Of course the 'Witness' very well understands that the publicans of Montreal are concerned much less for the morals of the people than for their own pockets. What principally troubles them is that people who spend their money for lottery tickets do not have it to spend for drinks. But the lottery is none the less a tremendous evil because it comes in competition with another as great or greater than itself and those who promote the gambling spirit among the people, whether they do it in the name of religion or art, or some much less respectable name, are promoting one of the most demoralizing influences which finds place in human society. The 'Witness' says:

"The law and order people have long been trying to check the growth of the lottery evil, but have been very unsuccessful in arousing much interest in the matter on the part of good. These have for the most part associated lotteries with pious works. They have indeed seen them actively advocated and vigorously promoted by the clergy of some churches, and they have been inclined to look on those who were fighting them as fanatical faddists. Eminent public men have indeed not been ashamed to associate themselves with lottery schemes whose object was, without dispute, to make money out of the gambling propensity, and public opinion throughout large sections of our people has been decidedly in favor of the lottery and not against it. Subterfuges for evading the law against gambling have been sympathized with as harmless devices, and Montreal, owing to the repression of the business in the United States, has become the lottery emporium of the continent. What must the tolerators of this blighting vice think of their indifference when they see the liquor sellers declaring from month to month as they meet how they view with alarm the ever increasing immunity allowed to lotteries in the city of Montreal and the rapid increase of the evil till it has become 'a menace to the community.' It is a curious condition of society when the Church is the advocate, promoter and cloak of an evil, and the publicans are its expositors and opponents, but it is by no means the first time that the Church has had a reform snatched from its hands by those that were most unlikely. Mr. Gladstone has indeed said that the history of reforms has shown that the exalted, the learned and the pious are as a rule found on the wrong side of them, and the movement for the overthrow of standing evils has to originate elsewhere. In this particular matter, doubtless, no one knows better how insinuating and how blighting the evil is. The Licensed Victuallers speak of it as 'an outrage on the community,' and as 'a trap for the youth of both sexes, not only to learn to gamble, but generally to ruin their masters, thus causing

News Summary.

Fire Thursday night gutted half of the Dominion metal works, on Craig street, Montreal. Loss \$60,000.

The revenue for the Dominion for the nine months ending March 31 last was \$33,058,841, as against \$28,120,917 for the same period last year. The expenditure for the same time was \$25,120,917, as compared with 22,987,258 for 1898.

Rear Admiral Sir Frederick George Denham Bedford has been appointed to succeed Vice Admiral Sir John Arbuthnot Fisher as commander-in-chief of the North American and West Indies station. Sir John Fisher, it is said, will be promoted to the Mediterranean station.

A syndicate with \$300,000,000 backing, composed of New York, Philadelphia and Chicago men, has been formed and is now negotiating for the purchase and consolidation of all the Chicago traction companies, surface and elevated with good prospects of a successful conclusion.

Nonconformist ministers are accusing the Hawarden church of "Romanism." A leaflet circulated in the parish said it was a sin to enter a Nonconformist place of worship, and both the Rev. Stephen Gladstone and Herbert Gladstone are now trying to explain away the matter.

The pure beer bill passed the New York assembly Thursday by a vote of 80 ayes to 54 noes. The bill provides beer shall be manufactured from pure barley malt, pure hops, pure yeast and pure water by a mechanical process.

The chairman and board of investigation of the governors of the Royal Canadian Humane Association have unanimously awarded to L. T. Harrison, Summerside, P. E. I., a medal for conspicuous courage and daring in saving Miss Annie A. Aitkin from drowning in Miramichi River in September last. Mr. Harrison is now in the Merchants' Bank of Halifax in Halifax.

The New York Herald says: Brigadier General Roy Stone will go to Washington to-morrow, where he will call the attention of the President to the starvation and distress in Porto Rico. He thinks that the desperate state of the people may lead to insurrection if relief is not forthcoming. He has just returned from a journey of ten days through the interior of the island.

The first chapters of Count Tolstoy's great novel appear in the April Cosmopolitan. Publication is taking place simultaneously in the United States, England, France, Germany, Austria and Russia. The novel has been carefully edited for The Cosmopolitan. No part of the story has been lost, though, perhaps, the reader is deprived of some of the picturesqueness which appeared in the original Russian.

Mr. McInnes, M. P., has given notice of a bill to amend the criminal code. He wants to make it an offense for any spiritual adviser to attempt to influence electors. He also desires to make it an offense for an employer within a certain time before or after an election to dismiss an employe because of the course he pursued in regard to election. Mr. McInnes also gives notice of a bill to provide for a speedy appeal to court from any official act of the gold commissioner or any other mining officer.

The international temperance congress now being held in Paris is attracting considerable attention. The discussions of the congress have given prominence to the radical and despotic measure of the St. Petersburg municipality to suppress or check drunkenness. The city government has arbitrarily closed 25,000 dram shops, substituting 5,000 under state control, wherein the variety of liquors and the amount sold is to be strictly limited.

Toronto Monetary Times: The pulp industry is much in evidence at present, but it may be overdone. According to the opinion of one thoroughly versed in the business, but few, if any, mills in the Dominion are earning a profit, above expenses, and there are a lot more building. It is a business which is proving most destructive to our forests, for everything in the shape of a tree falls before the remorseless axeman. A law prohibiting the cutting of spruce trees under a certain size should be rigidly enforced. In the end it will prove a beneficent policy for the pulp makes.

Almost a fatal tragedy is reported from Gaspé. A man named Pontin disguised himself with a mask and went out masquerading in female clothing. One house entertained by him contained only a half-witted individual, who appeared terribly frightened at the strange apparition and took up an axe to fight it, with the result that Pontin was grievously wounded and left lying bleeding and insensible on the floor. Later he was conveyed to his residence and a physician summoned in all haste. He still remains in a critical condition. His assailant is in custody.

Clothes Pride.

You'll be proud of your clothes if they are washed with SURPRISE Soap.


They'll be perfectly clean, sweet, dainty—free from streak, spot or odor.

No scalding, boiling, or hard rubbing either.

Only 5 cents for a large cake that will do better work and more of it than any other soap.

Remember the name—

"SURPRISE."



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

GOSSAMER BARGAIN

We procured from a manufacturer a large quantity of navy and black serge gossamers at a very special price and while this lot lasts the price will be \$3.50, the regular price is \$4.75.

Send us your measurement from back of collar to end of skirt with \$3.50 and we will send you one of these excellent gossamers prepaid. If you do not think it good value when you receive it, you can return it, and we will refund the money.

FRED A. DYKEMAN & CO.
St. John, N. B.

IF YOU WANT

A NEW PAIR OF PANTS now is the time to buy. We have a big assortment and are clearing them out at very low prices.

FRASER, FRASER & CO.,

40 and 42 KING STREET,

CHEAPSIDE,

ST. JOHN, N. B.

We are agents for the Sterns' Bicycle for '99. All the parts in stock.

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Established 1871.

There are no conditions in the Unconditional Accumulation Policies issued by this Association, they guarantee Extended Insurance or a Paid-up Policy after two years, or a Cash Value after five years. The Company is noted for prompt payment of claims.

S. A. MCLEOD,
Agent at St. John.

GEO. W. PARKER,
Gen. Agent.

Office, 45 Canterbury St., St. John, N. B.

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Kern Pianos and Organs.
BE SURE and get the aforesaid before buying elsewhere.
WE MUST SELL our large and increasing stock of slightly used Kern Pianos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street

HALIFAX, N. S.