

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, APRIL 13, 1892.

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The Canadian Baptist learns that Rev. John Craig, of Akid, is on his way home for a short period of needed rest and recuperation.

As will be seen from a communication from the secretary of the F. M. Board, Rev. R. Sanford and family are now on their way to this country. In the course of a few weeks, if all go well, we shall have the pleasure of welcoming them home again.

We desire heartily to congratulate the Charlottetown church and its wise and energetic pastor, not only upon the diminishment of their debt but upon the manner of doing it, as shown by a communication in another column. Either Pastor Gordon must have a marvellous faculty of inducing his people to give or else the Charlottetown brethren must be a wonderfully benevolent people, or perhaps it is both. At all events we commend the example to pastors and people elsewhere.

A CIGARETTE doesn't look like a very dangerous thing. A boy can buy it for a cent or less. A boy can smoke it without much risk of losing his dinner as a consequence—and then a boy can throw it into a heap of cotton or other combustible material and cause a loss of two or three million dollars, as happened in New Orleans the other day. At the same time, if the cigarette destroyed nothing more valuable than cotton, it might be tolerated. It is its power to destroy boys that makes it so great a menace to the welfare of society.

The executive committee of the B. Y. P. U. of America gives notice that, at the general convention of the union to be held in the city of Detroit, July 14-17, 1892, an amendment will be proposed to Art. VI. of the constitution, so changing it as to make the board of managers consist of the officers of the union and at least one representative from every state, province or country represented by accredited delegates in the annual meeting. Said members of the board, aside from the officers of the union, shall be elected by ballot at the annual meeting, and in three classes, to serve for the terms of one, two and three years respectively. The number of members in each class shall be as nearly equal as possible, and their successors shall in each case be chosen for the uniform term of three years.

REV. H. G. MELLICK and wife left St. John for Winnipeg by the C. P. R. train on Tuesday evening last. The evening was spent at the residence of Mr. S. F. Hatfield on Princess street, where they met a large number of their friends who called to say a kindly farewell. Mr. and Mrs. Mellick have made many warm friends in St. John, whose prayers and good wishes follow them to their new sphere of labor. The Minister's Conference, of which Mr. Mellick was an active and valued member, at its last meeting placed on record resolutions expressing deep regret at his departure and the very great love and esteem in which he was held by his brethren in the ministry, both as a Christian man of blameless character and a devoted minister of Christ. The MESSENGER AND VISITOR desires to say that these testimonies are true, to add its good wishes and express the hope that a great blessing may rest upon Bro. Mellick in new work which he has felt himself called of God to undertake in the North-west.

The National Conference of Charities and Correction for the United States is explained as being "an annual gathering of people interested in all kinds of charitable and reformatory work, that which is carried on by private benevolence as well as that which is supported by public funds." These people come together "to learn from and teach each other about new and improved methods, to exchange opinions, to measure the results they have attained by those attained by others, to give to each other and the world the ripest fruits of their experience. The nineteenth annual conference of this kind is announced to take place in Denver, Colorado, June 22nd to 29th, 1892. The aims of the general conference are entirely philanthropic, the subjects with which it deals are of importance, and it cannot fail, from the experience of many workers and thinkers, to elicit much that is of interest and value. Year by year, we are told, the conference grows in usefulness and in popular appreciation. The meeting held in Indianapolis in 1891 was more largely attended than any previous one; the Denver conference is expected to be fully as important. The membership of the conference is the most inclusive possible. Any person having official connection with any charitable or correctional institution, public or private, is ex officio

member of the conference, and, without such official connection, any good citizen who takes an intelligent interest in the subject under consideration is entitled to a seat and a voice at the meetings.

It seems appropriate to remark, in reference to the selected article which occupies the W. B. M. U. column of this issue, that, in order to draw the desired lesson from David's generous provision for building the house of the Lord, it is not necessary to suppose that he accumulated gold and silver to the inconvertible and impossible amount of \$25,000,000,000 worth of our money. The Bible commentary on 1 Chron. 22: 14 remarks, "Accumulations to anything like this amount are, of course, quite inconceivable under the circumstances, and we must, therefore, suppose the talents of David's time to have been little more than the hundredth part of the later talents, or regard the numbers of this verse as augmented at least a hundred fold by corruption. Of the two the latter is certainly the more probable supposition."

"A VISIT to the grounds of the World's Fair," says the Chicago Standard, "and even a casual examination of the great buildings which are being erected cannot but be a revelation. The scene is one of the busiest imaginable, and the results already accomplished are marvellous when the short time since the first sod was turned is taken into consideration. It is well-nigh impossible to comprehend the vast extent of some of the immense structures. As the visitor walks around the partly enclosed Liberal Arts building, for instance, he can hardly believe that he sees thirty-one acres of flooring spread out before him. Nor can he realize, unless it be by his tired legs, that as he strolled about the grounds for a glimpse of some of the more important buildings, he has walked three to five miles. The buildings are more beautiful, too, than he had deemed it possible to make them; the use of 'staff' the white plaster cement, of which they are so largely constructed, permitting a profusion of ornamentation and architectural detail which is surprising, while the effect from a little distance is as if the exterior was of white marble. The whole enterprise grows daily, and with the coming of good weather progress will be even more rapid."

Book Review.

The revised edition of the "Practical Home Physician and Encyclopedia of Medicine," already briefly noticed in these columns, is a thick volume of over 1,300 pages, published by the World Publishing Company of Guelph, Ont. The authors of the work are physicians of note in England and the United States. Their aim, as stated in the preface, has been, "First, to furnish such practicable information as may be serviceable to those who, from force of circumstances, cannot procure the personal attendance of a medical adviser; Second and chiefly, to convey a general idea of the nature of disease and the principles of treatment, to present an outline of rational and scientific medicine." The authors believe that, in the care of the body, the saying that an ounce of prevention is worth a pound of cure is especially applicable, and while in connection with the description of diseases, they have in every case presented the most approved treatment, they have especially endeavored to furnish such information as may protect against the attacks of disease. So far as possible the language employed in the description of diseases and in indicating the modes of treatment has been freed from professional technicalities, as the book, though it claims to embody the best results of medical science, is not written for physicians and medical students, but for the ordinary intelligent reader. The illustrations which form a striking and valuable feature of the work are entirely unobjectionable in character. A number of the leading physicians in the country have expressed their cordial approval of the book. It certainly contains a vast store of information in reference to the ills which flesh is heir to and their treatment, and cannot fail, when judiciously used, to be an important adjunct to the family library. A chapter on hygiene will be found probably one of the most valuable in the book. A very full index at the end facilitates reference to any subject. Medical works are often put forth, no doubt, which are worse than valueless, but from our own examination and from the endorsement of reputable and able physicians, we are led to believe that the book before us is of a very different character. The information and advice which it contains are such as every intelligent head of a family should possess. Mothers, with families to care for, will find in it what we believe an excellent counsellor, and every home would be the better fortified against the ills of life by having such a book in its library. The work is sold by subscription only, and Mr. J. S. Mack is general agent for it in the Maritime Provinces.

PASSING EVENTS.

THE request of the opposition party in the New Brunswick Legislature for a Royal Commission to enquire into certain corrupt acts, alleged to have been committed or permitted by the government, his honor the Lieutenant-Governor has seen fit to refuse. Premier Blair, in announcing the governor's decision to the House, denied any malfeasance on the part of the government and offered to afford opportunity for a thorough investigation in the regular way before a committee of the House. This proposition the leader of the opposition refused to accept, on the ground that an impartial and satisfactory investigation could not be had under such conditions. Whether Mr. Stockton was anxious for an investigation, under any practicable conditions, is a matter on which there are differences of opinion, and we have no better means than other observers of determining the question. As to the proposal for a commission of judges, we may remark that it does not appear from the results of the Quebec commission, that the decision of such a tribunal, on a matter in which partisan interests are involved, is more likely to be free from the bias of party than is a commission of the House of Assembly. Nor is anything else to be expected as long as the practice obtains of appointing the judges from the ranks of violent partisans and as a reward of political service. In saying this we do not mean, of course, to charge any of the judges who served upon the Quebec commission with any corrupt intention, nor to impugn in any respect the character of our judiciary in general for ability and impartiality, as far as the conscientiousness of the judges is concerned. It seems, however, in many instances at least, impossible for a man who has been long and closely identified with a political party to divest himself of a certain unconscious bias when he comes to occupy a judicial relation to that party's acts and interests. We are, therefore, of opinion that, in the interest of preserving the very honorable reputation now enjoyed by the judiciary of Canada, it is not well that our judges should be called upon, outside the regular courts, to give judgment on questions in which partisan interest and the reputation of party political leaders are involved. What is of importance principally in any such investigation, is not the verdict rendered, but that the investigation shall be full and fair, and impartially reported to the public from whom in the issue the real verdict must come.

WE have wished to note in these columns the fight which Dr. Parkhurst, a prominent clergyman of New York, has of late been waging against the municipal iniquities of that city. Dr. Parkhurst, it is asserted, is no lover of sensationalism. He has not gone into this fight for the sake of making himself a conspicuous figure or of attracting attention to his pulpit, but because he has felt impelled by a sense of duty to do what one man can to lay bare and to reform the tremendous abuses which exist in connection with the municipal government of that great and wicked city. Some weeks ago Dr. Parkhurst preached a sermon, in which he charged that the prosecuting officers and the police of the city were in collusion with certain classes of criminals. These charges were brought to the notice of the grand jury, but were dismissed as being too vague, and Dr. Parkhurst was somewhat severely rebuked for having made them. The preacher, though repulsed, was not conquered. He returned to the attack, and with the purpose to make his charges sufficiently definite, he visited in disguise some of the haunts of iniquity in which the city abounds, and, in a second sermon, his charges were repeated with a definiteness which did not admit of their being lightly put aside. These charges came before the grand jury; and after an investigation which occupied several days, a general presentment was made in which it is declared that gambling houses, disorderly houses and violations of the excise laws are very prevalent, and are not seriously interfered with by the police, and that department is charged with criminal negligence in the matter. The result of Dr. Parkhurst's charges and the presentment by the grand jury were seen in the condition of things in New York on Sunday, April 3. The New York Herald reported that four thousand saloons were closed absolutely, most of them for the first time in five years, some of them for the first time in their history. Of the other three thousand the doors were carefully guarded, and no one was admitted who

was not known. The loss to the Liquor Association from this single Sunday closing is put down at from two hundred to two hundred and fifty thousand dollars. Of course Dr. Parkhurst has been honored with the severe censure of a certain section of the press for what he has done, or his methods of doing it. In this connection the Christian Union says:

"The truth is there are some people whom the clergyman can never suit. If he goes to the house of vice, they condemn him for going where he ought not to be seen. If he does not go, they condemn him for preaching against vices that he knows nothing of. If he condemns municipal corruption, they find fault with him because he preaches politics, and tell him to 'preach the Gospel.' If he preaches the Gospel and leaves municipal corruption alone, they ask why he does not preach on live topics which men are interested in. If he specifies, they accuse him of being personal. If he does not specify, they scoff at him for dealing in generalities. It is hard work for a preacher to please the organs of the world—the flesh and the devil. It really is not worth while to try."

ONE cannot blame the congregation of colored people who, the other evening in Chicago, refused to sing the national hymn "America." The meeting had been called to protest against the outrage recently perpetrated upon negroes in Tennessee, and in view of these and many similar outrages it is not wonderful if the colored people of Chicago did not feel just in the mood for singing the praises of the "Sweet land of liberty." When the minister announced "America" as the hymn to be sung, there were protests from all parts of the audience of a thousand people, and one man rose to his feet and said: "I don't want to sing that song until this country is what it claims to be—'Sweet land of liberty.'" Then they sang, as a better expression of their feelings, "John Brown's body lies moulder- ing in the grave." The negroes are likely to advocate treason when they gather to consider their wrongs and propose methods for righting them. The average negro of the South has not yet come, we fear, to be a very intelligent, valuable citizen, a very honest neighbor, or a very exemplary church member, but he is not an anarchist or a bomb thrower. His development into a virtuous, honest, intelligent citizen cannot be accomplished in a day, but he is not incapable of development, and some of his characteristics afford much hope for his future. The educated men among them, a class somewhat rapidly increasing from year to year, evince in some of their public utterances a comprehension of the race problem, an apprehension of the needs of their people, and an ability to express their convictions with a moderation of spirit, a calmness of judgment and a clearness and dignity of language which does them much credit and augurs well for the future of the race.

British Columbia Correspondence.

This northern and western section of Canada has had a very pleasant winter. The rain has been light and at intervals such as the country needed. The snow has been very light for this latitude. Hence the work of spring planting and sowing has begun. In the gardens of Nanaimo the peas, onions, radishes, etc., are quite forward, and everything looks as if the crops would be soon in full growth. The country is but recently settled, but the productiveness is excellent. The island of Vancouver is very hilly. Small valleys skirt the streams and bays; but the mountain sides have but little upon them. There are towns springing up all along the coast line and along the rivers. Many of them will be large towns in the near future; others will always be small villages. Unless there are mines or lumber to keep the towns up they can be of only short life. Save along the Fraser River there is little farm land to keep up a town of any great size. Victoria has a grand position for trade, both with the main land and the ocean. It is growing rapidly and has a good amount of money in itself. It is said to be one of our wealthiest towns. New Westminster comes next, and is a flourishing city. It commands the trade of the Fraser River. Vancouver is a busy place, having a large lumber trade and being the terminus of the C. P. R.; yet business there is not as brisk as it once was. The unsettled state of things in South America affect the lumber trade of this part very much. Nanaimo is just opposite Vancouver town, on the island of the same name. It is a mining town of about 5,000. The coal mines are the principal industry. These afford work for about 1,500 men. This town is the Newcastle of these parts.

In Nanaimo there is a little Baptist church—only a little one—two years old. It is struggling hard to keep its place in the town. During the winter there have been several additions by baptism and letter. They have a nice little church, nicely located, but heavily encumbered with debt. If any one reading this would send a dollar to their treasurer—Thos. D. Jones, Esq.—they would be doing a good work for the Master. If brethren in the East do not help these struggling interests of the West, the little beginning will be lost. A little money expended now would plant the standard of the cross permanently in many a fine town. If the present opportunity be lost it will be years before it can be regained.

The Baptist churches of British Columbia are not very strong as a rule. There are two in Victoria, one in New Westminster, two in Vancouver, and one in Nanaimo. There are a host of small towns all about this coast that need special evangelistic work. Small churches could be started, which would soon become efficient workers in the cause of Christ. But the one great need is funds to carry out such a work. The Methodists have been doing this with marked results. No one knows the spiritual condition of those towns that has not seen them for himself. There are thousands of men and women that never attend church and seldom hear a prayer, except at a funeral.

We hope many of the friends of the West. The little Baptist church of Nanaimo would be materially helped if each reader of the MESSENGER AND VISITOR would forward a dollar. A small church with a three thousand dollar debt needs helping surely.

The price of living out on the Pacific is about double to what it is in the Maritime Provinces; everything is high as compared with the East. Wild land sells from \$100 to \$200 per acre. The prices just startle a N. B. son who has looked upon the rich soil of the St. John.

G. E. GOON.
Nanaimo, B. C., March 26.

W. B. M. U.

PHOTO FOR THE YEAR.

"Be not weary in well-doing."

"The Lord's Treasury."

(From the London Eng. Christian.)

DEAR SIR,—You and your readers may be interested by what I desire to add as a postscript to Mr. John Brown's letter in *The Christian*, of August 8, entitled, "The Lord's Treasury."

It so happens that I spent yesterday afternoon in examining the 1890-91 accounts of a foreign mission, carefully criticising with its hon. secretary each item of expenditure, and considering whether any economies could be effected. My conclusions were that scarcely any items could in future be reduced—in fact, under most headings we ought to expect increased expenditure, if any normal growth in the Lord's work was to be maintained.

On reaching home I found a member of the mission who had served the Lord for many years, and he inquired about the state of the funds. Of these I could not give a flourishing report. Cheques had been signed, but the income had been small, consequently they were not sent out—for we never overdraw our banking account. After a time Bibles were brought out, and a suggestion was made that we needed something to cheer us. First, an interesting talk was held over 2 Kings 12: 1-16, and 22: 1-7. The Lord's house (the church of God) is in sad need of repair, and of workmen who will deal faithfully (12: 15, and 22: 7). But our time and attention were chiefly occupied with 1 Chron. chaps. 22, 28 and 29.

Your space will not permit me to refer to the gems of beauty in those chapters. I must leave those precious stones, which I hope your readers will search out for themselves, and notice briefly the astounding and hardly conceivable collections of gold and silver which David "in his low estate" (R. V.) prepared, beside that which he gave personally, viz., "a treasure of mine own" (R. V.)—probably all his private fortune.

Taking a talent of gold to be worth \$5,765 (some authorities place it as low as \$5,475), then, according to 1 Chron. 22: 14, David prepared in gold \$576,300,000; in silver (a talent being equal to £342 £342,000,000; or in all nearly a thousand (£918,300,000) millions stg. No mention can be made here of the other costly preparations. These vast figures did not astonish the large-hearted king. He significantly remarks, "and thou mayest add thereto." And so Solomon did, for "he made silver and gold at Jerusalem as plenteous as stones."

David's personal gift was in gold of Ophir and refined silver (1 Chron. 29: 4) more costly than ordinary gold and silver, therefore it must have amounted to more than twenty millions of sovereigns. In addition to the above, say £940,000,000 the chiefs, princes, captains and rulers offered willingly more than £30,000,000. Thus we arrive at a sum in gold and silver about a thousand millions sterling. What was the value of the rest of the materials, the all manner of precious stones, the brass, the iron, the cedar, and other woods, the marble, etc., no computation is given or can be made. But, setting these things aside, it is well to consider what the value of this ten hundred thousand thousand pounds was worth in these days; as I am informed, on good authority, five times as much—£5,000,000,000. One computer places its value at twice that amount.

Now, what cheered my missionary brother and myself most was not so specially the fabulous wealth of these Israelitish kings; it was rather the humility of the chief subscriber in his poetic benediction (1 Chron. 29: 10-19), and the thought that this God of Israel is our Father. His is still "the greatness and the power, and the glory, and the victory, and the majesty." All is His in heaven and earth; but can we, can the church of God, add: "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" (ver. 14). Do the state of mission funds, the constant appeals in your columns and elsewhere, signify the willing offering of the wealthiest people of God of this dispensation? Surely not. There must be a terrible withholding of more than is meet; hence the poverty, nay, more the almost starvation at times of some of the Lord's noble men and women who have renounced all and gone abroad to hew out the living stones, and fit them for their places in the glorious habitation of God, the holy temple in the Lord. What is the remedy? Is it not more honest dealing—with ourselves, first; then with one another—so that we may come out and be separate from all that is of the world, the flesh, and the devil, and be able to enjoy our privileges and position as the Father's real sons and daughters? Then there will be no lack of systematic giving; no failure of faith on the part of the sorely-tried workers at home and abroad.

I have been acquainted with various missions for many years, and I never remember a time so sad, great, and acute. They say the times are such; they are, indeed, with some. Others have all and abound, but the distributing to the necessity of saints is forgotten (Rom. 12: 13). They are given to hospitality, but not of the right kind. It would be well, indeed, if some of the Lord's sowers and harvesters could partake of the crumbs (i. e., the waste) that fall from their tables.

I would that time and space permitted me to remark on the vast riches which one reads of Christians leaving in their wills to not generally necessary relatives, but more often to those well provided for. The records of some of these would disclose not a few remarkable instances. These things ought not so to be; neither ought the proportion of gifts to the Lord's work abroad to be so sadly different to what it is at home. Your weekly list of donations generally shows the proportion of one to three or four.

Yours, sorrowfully and yet hopefully,
A FRIEND OF MISSIONS.

Literary Notes.

The April *Arena* is rich in able, thoughtful papers. Its table of contents is as varied as it is inviting, as will be noted from the following: "Vital Statistics of the Negro," by Frederick L. Hoffman. "The Money Question," by Hon. John Davis, M. C. "Volapuk, the World Language," by Alfred Post. "The Speaker in England and America," by Henry George, Jr. "Rational Views of Heaven and Hell," by Rev. George St. Clair. "The Farmers' Alliance and its Leaders," by Annie L. Diggs (illustrated by two full-page portraits and four smaller photographs). "Pontifex Maximus," by W. D. McCrackan. "A Remarkable Psychological Experience," by Louise C. Moulton. "How Uncle Natoway Squashed the Indiantment," a Southern character sketch, by Will Allen Dromgoole. Part IV. of "A Spoil of Office," by Hamlin Garland. "Two Hours in the Social Cellar," by R. O. Flower. "Books of the Day": Reviews, by Rabbi Solomon Schneider, Henry Austin, and the editor.

The Baptist announces the death of Mrs. McGregor, widow of the late Prof. McGregor, of Toronto Baptist College.

MANITOBA AND THE GREAT NORTH-WEST.

BY J. HARRY KING.

Notwithstanding all the knowledge Eastern Baptists may have of Manitoba and the great North-west, as a vast and all-important field for missionary operations, by what they have done to extend Christ's kingdom in the country, it is evident that as yet they know but comparatively little of the country and its needs.

Evident, first, from the fact that the land is being rapidly possessed by other denominations rather than by Baptists.

Evident, second, from the fact that in a population of about 275,000, Baptists only number 1,500 instead of at least 25,000.

Evident, third, from the fact that Baptists have contributed only about one-quarter as many missionaries and one-quarter as much money to the cause of Christ as other denominations.

Baptists' all eyes front and back at these important facts till you are led to double, yea, to quadruple your interest in the country to men and means.

1. The Field. It extends from Ontario on the east to the Rocky Mountains on the west, a distance of 1,000 miles, and from the U. S. boundary line on the south to the waters on the extreme north, a distance of about 1,200 miles.

This vast extent of country unimproved, and the richest in mineral, agricultural and all natural resources is one day to be the home of *living millions*.

There are all the inducements in all countries to draw the migratory of all nations into it. Hence the field is vast, and will present, one of the grandest opportunities for successful and varied missionary effort in the world.

II. Its Needs. It needs the pure gospel of Jesus Christ, and none can supply this need so well as the Baptists. First, because they preach a pure gospel; and second, because they are able to do it. Already a foreign element is asserting itself and being felt in the line of the rail traffic.

From the time of the opening up of the country till this year the territories have been under prohibition, and that with excellent results. But now license obtains throughout the land. First Manitoba went under the curse, then the Territories followed, and the fear is that in twenty-five years there will be as many breweries and wholesale liquor houses as there are towns dotting the prairie.

Now is the time to determine who shall rule the land—the foreign, ungodly, and worldly element, or the native Christian and cultured element. Now is the time to determine what denomination shall occupy the land in the years to come—the unscriptural or the scriptural?

And remember, Baptists to a large extent define these things, as they at present do. Every village, town, and city should have a Baptist church; yea, *must have*, if men are to be won by the whole truth of God. But this is impossible unless men and means from the East come to the rescue.

The Maritime Provinces and even Ontario have been evangelized and re-evangelized, while there are vast parts of this country without the light of a Baptist church—in fact, without the light of any church. This itself is the strongest argument in favor of aggressive effort.

Perhaps our greatest need is a denominational seminary, in which rising and gifted young men may be trained to supply the imperative need of missions throughout the whole land. We shall never be strong in the land till we have such a seminary.

Another difficulty—and it grows out of the first mentioned—is, when late in organizing in a community, we find Catholics, Episcopalians, Presbyterians and Methodist all against us. I speak of late, when I say they fight hard as a rule, but keep us out. These churches so-called are bound to have more or less of the influence of the community in their membership, and most always a few Baptists who cannot be induced to support a Baptist church independent from others.

Still another difficulty, and by no means a small one, is peculiar individuals, i. e., "cranks" and loose Baptists. They are quite numerous in the North-west, and in some instances it would seem that they left their cranks as they as those across the sea, chiefly because they could not get along there. These individuals, if in a young and small church, unless handled with the greatest care, will destroy its usefulness. But these difficulties amount to but very little in the face of man-of-God, means to carry on the work and God's blessing. "There is that scattered and yet innermost." It is often a blessing to be in the minority, for it is then we labor

the hardest and trust God the most. And even if crashing are a means of blessing by their enabling us to deal better with men.

IV. The Prospect. The prospect of the country and in our work at large was never brighter than at present. With phenomenal harvest last year and in comfortable circumstances and all of hope. This itself is turning the tide of emigration to our shores and will result in an increase of work on our hands. With four or five ministers to reinforce our ranks of five ministers, we feel inspired and encouraged and must move forward. With an increase of contributions from the East we are bound to be sustained.

With a superintendent of missions to inspire, we are in May, we shall of necessity strengthen the things that are, and extend our work to parts now calling for help. The whole province of Alberta has only one Baptist pastor, and that of Assiniboia but only one Baptist pastor, while the province of Saskatchewan has none, hence lots of room. The question then is, shall we possess the land?

A. The Mission. Our mission is not the mere establishment of churches as separate entities in a community. But it is that of preaching a pure gospel to the people, in the doing of which we are under obligation to establish New Testament principles, which we claim are practically in part ignored by idolatry.

When we are late beginning work in a community our mission, in the estimation of others, is that of proselytizing. But if this be a result of pure gospel preaching, we have but to praise God for it. When the command is forward, we dare not take a step in any other direction. When the commission is, "Go ye into all the world and preach the gospel," and is laudable shall. He that believes that he will be damned, we are under lasting obligation to present those upbraiding terms to men everywhere.

Regina, N. W. T., March 8.

Souls Lost in Sight of Harbor!

BY REV. THEODORE L. CUYLER.

Many a splendid ship has gone to wreck on the Jersey coast within a few miles of Sandy Hook lighthouse. An hour or two more might have brought them into the protecting harbor, but in their case, to be almost saved, was to be totally lost. There are in all our congregations some persons who are spiritually in the same danger; they are not far from the kingdom of God, and yet they are within the grasp of Satan. They attend church regularly, listen to the gospel attentively, and probably intend at some future day to become followers of Christ. Yet they are in terrible danger from the very fact that they consider themselves so near the harbor that they can come entirely in at any moment which they choose to do so. Ah, my friends, there may have been many of North's neighbors who were within a short distance of the ark when its door was shut, but that door shut them out into the devouring deluge!

You tell me that your lives are moral and reputable, that you pay your honest debts and discharge all the duties of good citizenship, that you are kind to your neighbors, and that you are true to your own soul? Are you not more generous to your neighbors than you are to that Saviour who says to you, "Give Me thy heart?" The young man claimed that he had kept all the commandments towards his fellow-men, yet when Jesus pressed him with the command, "Follow Me!" he drew back and went away with a cloud on his brow. That poor rich man's ship seems to have gone to wreck when in full sight of the harbor. A single prompt word and deed of obedience to Christ might have saved him, but alas, he "went away sorrowful."

Your moral conduct is worthy of commendation. It is better to be honest than knavish, better to be chaste than impure, better to be generous than stingy, better to attend God's house than to squander your Sabbath in utter neglect of all religious duties. It is better to be near to the kingdom of Christ than to be in the "far country" of open and reckless sin. The fewer stains on your soul to be washed out, and the fewer bad habits to be given up, the better for you. Your religion good as far as it goes, but it does not go far enough to save your soul. Fifteen fathoms of cable will not answer in twenty fathoms of water; that anchor does not touch bottom, and therefore cannot save the vessel. That sturdy ship, "Wanderer," that never ashore the other day in a storm, on the Deal Beach, had sailed prosperously for hundreds of miles; all that went for nothing as long as she did not reach her port, which was but a few miles away. In no matter what in this world, may be an utterly lost sinner in the next world! "Except a man be born again, he cannot see the kingdom of God," Christ tells you that. Christ offers you full salvation on the simple condition that you trust in, obey Him, and follow Him. You will doubtless acknowledge that you have never taken these decisive steps. Then, my friend, if your Bible is true, what hope have you that you will be saved? If you are set in the wrong, you are out in the deluge when it comes.

When I ascended Mount Washington many years ago, I saw that rude cairn of stones which marked the end spot where a weary and chilled explorer might rest, and where his fatherly undertaker would ascend the mountain without a guide, and were overtaken by the darkness when they were almost up to the "Tip-top Cabin." A few minutes more and they might have reached the warm place of shelter in safety. And so you may be found dead just outside of the gateway of your Father's house! If it is a terrible thing to be wrecked in full sight of a harbor, it will be infinitely more terrible to be lost when in full view of the Cross and not to be saved! My friend, you may be saved, and saved at once if you will. Salvation is perfectly sure if you seek it in the right way, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ, and obey Him. There is only one harbor, and your soul is not in it yet.

TO MY SOUL.

Were it not for scattered cloud-flocks, Thick strewn along the west, With evening's uttering splendor, Thine eyes would ne'er be blest.

Were it not for mist of rain, dropped In the storm-clouds sweeping march, No'd the rainbow's sun-built arch.

If never from thy heaven, A ray might cast its shade, To where the crimsoned glory God's glowing love had made?

For e'er in blinding tear-mist, While purest light shines through, God haves the irised beauty Of love He has for you.

Ood, for sun or shadow, Thy not, but look to Him; Weak too, walk on in darkness And trust, though eyes grow dim.

Till standing on life's hill-top, Hang heaven and earth lit between, Thou drop the staff of trusting, And see as thou art seen.

H. T. DEW. Newton Centre, March 31.

Victory Through Surrender.

BY REV. D. FAY MILLER.

The question is frequently asked, as to whether a life of consecration to God is an experience; whether the development of the Christian life is a growth or is instantaneous in its manifestation. The answer to these questions is that it is both; that it is an experience that is caused by an act, which is a life which must be definitely commenced and definitely lived in order that God may develop in us His full purpose regarding our character and our joy. There are those who are always learning and never coming to the knowledge of the truth, who seem to be always hungering and never filled; always acknowledging their weakness and never receiving strength; always being defeated and never conquering. There must, however, be something that is better than this worldly life of the name of Christianity. I believe that every permanent advance in knowledge and character is caused by some definite act of surrender to God. This is true in the life of the Christian, and it is also true concerning the life of faith and of the conscious presence and wisdom and joy and strength of God Himself, which is the desire of many but the experience of few of the followers of Christ.

The place into which God leads us may be a very large one, with which it will take not only time but eternity to become acquainted; but the door by which we enter is a very plain one, and consists of the definite consecration of our reasonable service to Him. I believe that with the experience of every Christian who knows what it is to abide in Christ and to have Christ abide in him, there has come a time when he definitely took his hands off of himself, and he said to himself, "I will not be my own lord but bought with a price, and to glorify God with his body and his spirit, which are God's." Do not be getting ready to do this. Do it. Many a time we may have moved in the wrong direction, and God has said, "Sometimes I will lead a consecrated life," but the aged has been that which fell by the wayside, and the birds of the air have come and gathered it up. Sometimes in meditation and reading of the Word and prayer, we have been impressed that the time had come to let the whole being be utterly given up to God; but we have let the attention be diverted and the mind turned away while we have waited for a further opportunity to surrender. We have been like the man who never came until the act of complete consecration has been definitely accomplished. Let it be now. Without the slightest reference to any emotion or emotional impulse, but because it is our reasonable service to Him, let us offer literally slaughtered and offered in death upon an altar.

And when you have done this, no matter whether or not there is an immediate response in the fire from heaven that shall come to consume the sacrifice, count it done never to be undone, and that never need be done again. If God gives you an impulse, act on it. If the vision tarry, wait for it, but let it be distinctly settled in your mind once and forever that you will surrender to Him, no matter what experience may come to you, you will never count yourself your own again. Let it be done now.

There are conditions that we cannot control, and which we have definitely surrendered the will to God. It seems as though by this very act, God gave us the clearness of eyesight regarding the conditions of peace and power, and also supplied us with the necessary strength and resolution in order that we might enter into the fullness of blessing. The very first thing to do is to surrender unconditionally to God not only what we know, but what we do not know; ignorance as well as knowledge, and poverty as well as wealth, and to let it once for all, just as it was with Abraham when he heard the call of God that called him out from his father's land that he might be a wanderer on the face of the earth, giving himself utterly to the guidance and sustenance of his God. The place into which he was led was a place of even complete consecration, until the last thing had been surrendered, and God poured upon him unlimited blessing. So will it be with every soul who, without question, or hesitation, or condition, or limitation, definitely surrenders the will to be forever subject to the will of God. The very essence of faith is to let God take care of everything, and to let God for all consequences; and that very act in itself will be such a determining one as to set in motion forces that will

lead us into the place of the deeper knowledge of God, into a wider fellowship with Him and into the stronghold of security, where the peace of God that passeth all understanding shall keep us bravely over the heart and mind, in Christ Jesus. Let the matter of entire self-surrender be settled once for all, and now.—*Advance.*

Our Every-Day Lives.

BY SUSAN FEAL FERRY.

It is very natural for us all to wish to be thought well of in the outside world. It is proper that we should be courteous and kindly in our treatment of our guests, that we should give them a bright and smiling face, and that we should use our best endeavors to make ourselves agreeable to them. But what a change there often is in the household after the door has closed behind the outgoing guest, and we resume our every-day life at home! Children are kept observers of these changes; they know the difference between company manners and the every-day manners in the family circle. Notice in their plays of "going-calling," or "giving tea parties," how the artificial manners they assume. They are learning to think that it is the proper way to be unnatural when outsiders come into the home.

While it is commendable in us to wish to make a good impression on our associates, yet it is of vital importance that we should be as attractive as possible to those with whom we spend our daily lives. We too often feel that we are privileged to show the worst side of our character to those with whom we live, and that we are not to be judged for our faults, but that we are to be praised for our virtues. We are learning to think that it is the proper way to be unnatural when outsiders come into the home.

Why should we live half-way up the hill and swallow in misty clouds what we might have an unclouded sky and a visible sun over our heads if we would only climb higher, and walk in the light of His face?—*Dr. MacLaren.*

To all hearts who sorrow to-day, because their treasures have passed beyond their sight and touch, and would bring the consolation springing from that first Easter morning. The bonds of death are broken, death is swallowed up in victory. "Why seek ye the living among the dead?" They are not there; death cannot hold those whose life is hid with Christ in God. Because He lives they must live also, and in that life there is fullness of joy. Though it doth not so appear, yet they shall be made to know that they, being transformed into the image of their Lord, shall be like Him, for now they see Him as He is.—*Union Signal.*

We who are "getting along in years" can look back to our young days, and remember the difference there was in our older ways. There was Aunt Deborah, always so smiling and so kindly-spoken, and although she did not aid and abet us in our wrong-doing, yet she had a faculty, that was not shown in words, of winning us over to the right. How we love to think of her in these twilight reveries; and although she has been in heaven for many, many years, yet her influence for good is still with us. And Aunt Jane Maria—how stately and graceful she was, how grave, her face always seemed, at the least, middle-aged of the young folks; and her words, when they used to sting sometimes! In our maturer years we throw the mantle of charity over our faults, and persuade ourselves that we are not to be judged for our faults, but that we are to be praised for our virtues. We are learning to think that it is the proper way to be unnatural when outsiders come into the home.

Every-day lives are hard ones to live. The routine of the same duties repeated day after day will naturally be commonplace if we do not put the nobler, better part of our nature into them. When the breaking of each new day wakes us from our sleep, let the great thought be, "I will do my duty, and my duty to Him who will give us grace and strength to fulfill our home duties in the sweetest and best possible way. Oh, the stinging words, the unkind acts, the petty jealousies, that will sometimes cause heart-aches among the dear ones! Oh, how they burden the soul after one of the circle has been carried over the threshold never to recross it again! Let us endeavor to be patient with, and tender towards, these dear ones, and wear our character faces when we are with them, and speak our kindest words in gentle tones in their hearing."

Precept may have some power in the way of influencing others, but it has but little weight in comparison to example. A man who will make a little life in the home is an inestimable power for good, and its influence is handed down from one generation to another. Let the work of the household always be measured in the sunshine instead of in the shadow. Let the home be the home of love and the home trials be the centre of our deepest and sweetest emotions. Build the home, dear friends, so it will always be the Father's house.

Each-speak weaves the web it wears. And cometh back and daily comes. Make up the threads of doom.

Zion's Herald.

A writer tells us of going with a party down into a coal mine. On the side of the gangway grew a plant which was perfectly white. The miners were astonished that there, where the coal dust was continually flying, this little plant should be so pure and white. A miner who was with them took a handful of the black dust and threw it upon the plant, but not a particle adhered. Every stem of the dust rolled off. The visitors themselves repeated the experiment, but the coal-dust would not cling. There was a wonderful enamel on the folds of the white plant to which no finest specks could adhere. Lying there amid clouds of black dust, nothing could stain the snowy whiteness. That is a picture of what every young Christian life should be. This is an evil world. You go among the ungodly continually in your daily walk, and yet you are able to influence breathe about you and upon you incessantly. But it is your mission to be pure amid all this violence, undefiled, unspotted from the world. Do you ask how that is possible? Christ can keep you pure. He can make a little plant so that no dust can stain its whiteness, can He not by His grace so transform your heart and life that no stain can cling to you? If He can keep a flower as white, pure as snow, amid clouds of black dust, can He not keep your heart in like purity in this world of sin?—*J. R. Miller, D. D.*

Jews in Palestine.

There is a tendency, on the part of some, to exaggerate the number of Jews now in Palestine. There can be no better authority on that subject than our present American Consul at Jerusalem, Dr. Selah Merrill. In his recent official report on Jews and Jewish Colonies in Palestine, he reduces the estimates found in many of our American and British newspapers, by more than one-half. By applying directly to the secretaries of the several colonies and communities, Dr. Merrill has probably got much nearer the truth than the less painstaking investigators who have preceded him. According to his data, in nine cities and towns the total number of Jews is 40,353. Eleven agricultural colonies report a total of 435 families, which adds, counting five to a family, 2,175 more, so that the number of Jews in Palestine is really 42,000 or 43,000, instead of 150,000 as frequently reported. Of the families belonging to the colonies, 255 are paid so much a month by the Rothschilds, house rent, school expenses, medicine, amusements, services, and water supply, being paid for also by the Rothschild Fund. Jerusalem is also made attractive to the poor classes by the fact that money is collected in other parts of the world, and sent for their support. It is hard to appear that the Jewish population of Palestine is yet considerably under fifty thousand.—*Evangelist.*

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"Artists," I say, not artists, is he who strives to perfect his work—the artisan strives to get through it. The artist would fain finish, too; but with him it is "finish the work God has given me to do." It is not how great a thing we do, but how well we do the thing we have to do, that puts us in the noble brotherhood of artists. My Real is not my ideal—that is my complaint. One thing at least is in my power: if I cannot realize my ideal, I can at least make my life as good as I can. By trying to be perfect in it, if I am but a rain-drop in a shower, I will be at least a perfect drop; if but a leaf in a whole June, I will be at least a perfect leaf. This poor "one thing I do"—instead of repining at its lowliness, I will magnify it. I will make it glorious by my supreme loyalty to its demand.—*W. C. Gannett.*

Is there nothing that Christ as your Friend, your Lord, your Saviour, wants you to do, that you are leaving undone to-day? Do you doubt one instant that with His high and deep love for your soul, He wants you to pray?—And do you pray? Do you doubt one instant that He will give you grace and strength to fulfill our home duties in the sweetest and best possible way. Oh, the stinging words, the unkind acts, the petty jealousies, that will sometimes cause heart-aches among the dear ones! Oh, how they burden the soul after one of the circle has been carried over the threshold never to recross it again! Let us endeavor to be patient with, and tender towards, these dear ones, and wear our character faces when we are with them, and speak our kindest words in gentle tones in their hearing."

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PARSON'S PILLS. Make New, Rich Blood!

BAIRDS BALSAM OF HOREHOUND. Purely Vegetable. Coughs, Colds, Croup, WHOOPING COUGH, CONGESTION, ASTHMA, BRONCHITIS, IRRITATION OF THE THROAT, AND ALL THROAT AND LUNG TROUBLES.

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April 18. Sabbath School. BIBLE LESSON. SECOND QUARTER.

THE LORD MY SHEPHERD. GOLDEN TEXT. "The Lord is my Shepherd, and I shall not want."

THE GOOD SHEPHERD. (Jehovah) is my shepherd, and I shall not want.

II. RESTING IN GREEN PASTURES. Pasture grounds, tender, soft grass where one lies and rest and enjoyment are common.

III. THE WATERS OF LIFE. Healeth me, because I shall drink of the waters of resting-places. No waters, which would be stagnant, gently flowing among green pastures.

IV. RESTORING THE SOUL. My soul, this means the soul back again to itself, to that soul that has become unclean, more into a condition of equilibrium, and therefore to inspire with new vigor.

V. GUIDANCE. He guideth the paths of righteousness in His word, as opposed to the delusive tracks of sinners.

VI. COMFORT IN SORROW. "Alas," showing that new griefs are added to the griefs guided by the Good Shepherd in the valley of the shadow of death.

VII. A FULL THOUSAND OF WHICH ARE CAUSED BY DISORDERED STOMACH. "Dyspeptic" acts like a charm. Weariness, headache and fretfulness from heat of the day, or too much play; sour stomach, pains, sleeplessness and many more troubles, are quickly and pleasantly cured by "Dyspepticure."

Sabbath School. BIBLE LESSONS. SECOND QUARTER.

(Condensed from Publisher's Select Notes.) Lesson IV. April 24. Ps. 23: 1-6.

THE LORD MY SHEPHERD.

GOLDEN TEXT. "The Lord is my Shepherd; I shall not want."—Ps. 23: 1.

EXPLANATORY. THE GOOD SHEPHERD.—1. The Lord (Jehovah) is my shepherd. Made visible to us in this relation by Jesus Christ, who is "the good shepherd." John 10: 1-16.

"Try to feel how Christ is like a shepherd by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measurable to him, not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent, that eternal leadership which bends over us—infinitely lower though we be in nature,—and knows the name of each; and the trials of each, and thinks for each with a separate solicitude, and gave Himself for each with a sacrifice as special and as a love as personal as if in the whole world's wilderness were none other but that one."

MY SHEPHERD. The most telling word of the whole passage is the little word "my." For what would it benefit me to say, "the Lord is a shepherd?" It would mock me. Should not I rather feel my own destitution and desolation the more if I felt that He was a shepherd to others, and not to me?

I. SATISFYING EVERY WANT. I shall not want. See Deut. 2: 7; 8: 9. Or, perhaps, "I cannot want," describing not only the present experience, but as expressing confidence for all time to come. (1) He has all things temporal and spiritual with which to supply every possible want of body and soul. (2) He has all wisdom and skill by which to make them available to His children. (3) He has perfect love and desire to make all things work together for good.

II. RESTING IN GREEN PASTURES. 2. He maketh me to lie down in green pastures. Pasture grounds in fresh, tender, soft grass where one lies at ease, and rest and enjoyment are combined, . . . more especially an oasis, i. e. the meadow land of the desert. There are times when a man needs to lie still, like the earth under a spring rain, letting the lessons of experience and the memories of the Word of God sink down to the very roots of his life, and fill the deep reservoirs of his soul. They are not always lost days when his hands are not busy; they are growing days. And for this side of a man's life the Great Shepherd provides in His green pastures. . . . Now and then God makes such an one lie down.

III. BY THE WATERS OF LIFE. He leadeth me beside the still waters. Waters of rest, rest-giving waters, or perhaps waters of resting-places. Not quiet waters which would be stagnant, but gently flowing among green fields, in distinction from the mountain torrents, rushing through ravines, carrying away vegetation, dangerous in winter and dry in summer.

IV. RESTORING THE SOUL. 3. He restoreth my soul. This means to bring the soul back again to itself, to bring the soul that has become unlike itself once more into a condition of equilibrium, and therefore to inspire with new life, i. e. recreate. He does this to the soul, by causing it amidst the dryness and heat of temptation and trouble to taste the powers of life which refresh and strengthen it. He does not give us comfort; that would weaken character. He gives us power; for the true comforter is the strengthener in pain, not the remover of pain.

V. GUIDANCE. He guideth me in the paths of righteousness. In right tracks, as opposed to delusive tracks which lead nowhere. Those which lead to the right goal. His restoration is only the beginning of the divine manhood in him. Nor does God set Himself to develop some single virtue merely. He leads him not in one path, but in paths of righteousness. For His name's sake. Not because of our deserts or claims. We could not have the face to ask it for our own sakes. But because He loves to guide us, because it is His nature to help us, because He would not be true to Himself and His promises, unless He guided us thus. It is this thought that gives us courage to trust Him.

VI. COMFORT IN SORROW AND DANGER. 4. Yea, "also," showing that something new is to be added. Though I walk through the valley of the shadow of death. "Death-shade," a strong, poetical expression for the profoundest darkness. Through a narrow defile, dark and gloomy as the grave, where surprise and disasters of every kind threaten him. In a ravine of Hades' gloom, gloom like that of Hades, or the very gloom of Hades. The valley is a ravine horrid with frowning rocks and long deathly shadows growing deeper and more chilling as the sun sank.

"I will fear no evil. He does not say that no evil will ever come to him. For he knows well enough that there are many grievous things in life and hard to bear. But do we not know that infinitely more suffering is caused by needless fear than by actual disaster? We may be hurt, but never harmed. For Thou art with me. Thou who art stronger than all the powers of evil, Thou who controllest all forces, all influences, all powers, art over near."

"I feel Thy presence, I recognize Thy protecting love. Thy rod and Thy staff. The second of the words 'rod and staff' seems merely explanatory of the first. In Zec. 11: 7 the shepherd has two staves; one to lead the flock, and the other to defend it. The shepherd invariably carries a staff or rod with him when he goes forth to feed his flock. It is often bent or hooked at one end, which gave rise to the shepherd's crook in the hand of the Christian bishop. With this staff he rules and guides the flock to their green pastures, and defends them from their enemies. The two are mentioned separately to express the ideas of guiding, helping care, and of defence. They comfort me. We must

not miss the force of the good old word "comfort" (con, together; fortis, strong). It means far more than simply to console. It signifies to tone up the whole nature, to strengthen a man so that all his energies can be brought to bear.

VII. VICTORY OVER ENEMIES. 5. Thou prepared (or spreadest) a table before me in presence of mine enemies. He can sit down and eat in perfect security, though surrounded by enemies. This verse is "illustrated" (as Perowne remarks) by the circumstances mentioned 2 Sam. 17: 27-29, when David and his companions, in their faintness and weakness, were refreshed and entertained through Barisai's kindness.

VIII. JOY AND PLENTY. Thou anointed my head with oil. It is an act of great respect to pour perfumed oil on the head of a distinguished guest. In the East no entertainments could be without this, and it served, as elsewhere a bath does, for refreshment. Ointment to the Jews was a symbol of joy; so, too, it was in Egypt. Even so God's child feast on angel's food, while cars eddies around him, and temptations beset, and slander wags its tongue, and sickness, pain, and misfortune thrust sore at him. My cup runneth over. The cup that holds God's blessings and mercies is overflowing with them. There are more than he knows how to use. God's love and mercy are free and abundant.

IX. GOODNESS AND MERCY. 6. Surely goodness and mercy shall follow me. The Hebrew word translated "surely" more often means only, i. e. goodness and mercy only—nothing else—will follow me. The goodness and mercy will follow him; he need not seek anxiously for them as an illusive blessing, as the child seeks in vain for the rainbow; but they will pursue him, and overtake him, if only he is a true sheep of the Good Shepherd.

X. FOREVER IN GOD'S THRONE. And I will dwell in the house of the Lord forever. The dwelling in God's house here, the abiding in His worship, in the heavenly atmosphere of His love, under all the divine influences of God's house, prepares us to dwell in His heavenly home, where we can "serve Him day and night in His temple."

A Flower of Music for Easter.

BY ELIZABETH GLOVER.

"Do you know what I would like to do, mamma," said Ethel Stanley, "if I had a little more money? I would like to put some flowers in our Sunday-school room for Easter."

"Well, dear, we cannot make offerings of what we have not got."

"No," said Ethel, smiling at the matter-of-fact reply. "But she presently added, "Do you know, there doesn't seem to be anything I have got for an appropriate offering?"

"Are you sure?" Then after a moment of quiet, Mrs. Stanley asked, "Who is going to play the melodeon Easter Sunday, Ethel? Does not Miss Snider go home for vacation?"

"Oh, mamma, you know I can't do that!" And Ethel met her mother's quiet gaze with a face actually pale and eyes dilated with fright at the bare suggestion.

"Are you sure?" Mrs. Stanley asked. "I can't for want of skill to play the simple music in the hymnal?"

R. R. R. RADWAY'S READY RELIEF

The Cheapest and Best Medicine for Family Use in the World. NEVER FAILS TO RELIEVE PAIN.

It surpasses all other remedies in the wonderful power which it possesses of curing RHEUMATISM and NEURALGIA.

SORE THROATS, COLDS, COUGHS, BRONCHITIS, INFLAMMATION, CONGESTIONS, INFLUENZA, DIFFICULT BREATHING cured and prevented by RADWAY'S READY RELIEF.

The application of the Ready Relief to the part or parts where the difficulty or pain exists will afford almost instant relief. INTERNALLY—A half to a teaspoonful in half a tumbler of water, in a few minutes, cure Croup, Hoarseness, Whooping Cough, Sore Throat, Headache, Stomachache, Rheumatism, Neuralgia, Diarrhoea, Colic, Flatulency, and all internal pains.

25c. a Bottle. Sold by all Druggists. BE SURE TO GET "RADWAY'S."

A SICK LIVER

is the cause of most of the depressing, painful and unpleasant sensations and sufferings with which we are afflicted; and these sufferings will continue so long as the Liver is allowed to remain in this sick or sluggish condition.

To stimulate the Liver and other digestive organs to a normal condition and healthy activity, there is no better medicine than

RADWAY'S PILLS,

The most perfect, safe and reliable Cathartic that has ever been compounded—PURELY VEGETABLE. Positively containing no Mercury or other deleterious substances; having all the beneficial properties that Mercury is possessed of as a cathartic, without the danger of any of its evil consequences, they have superseded Mercury, and have become the Pill of Modern Science. Elegantly coated and without taste, there is no difficulty in swallowing RADWAY'S PILLS; mild and gentle in their operation, according to the dose, they are the favorites of the present time.

They cure all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Indigestion, Dyspepsia, Biliousness, Fever, Inflammation of the Bowels, Piles, and all the derangements of the Internal Viscera.

Sold by all druggists. Price 25 cents per box, or on receipt of the name of the party to whom sent by mail. Five boxes for One Dollar.

Send a letter stamped to DR. RADWAY & CO., No. 419 St. James Street, Montreal, Canada, for "Pills and Treatise."

NOW READY. THE AUTHORIZED LIFE OF SPURGEON

FROM THE USHER'S DESK TO THE TABERNACLE PULPIT.

By Rev. B. SHINDLER, with 5 Portraits of Mr. Spurgeon, Family Notices, and 400 other Illustrations—some full page—including Mr. Spurgeon's Birthplace, the Stockwell Orphanage, His Home and Study at Westwood. Mr. Spurgeon at Mentone; and other illustrations of equal interest. 12mo, cloth, \$1.50 (sent. postpaid, on receipt of price).

"This is the best biography of the great London preacher. It was prepared during his life-time under his personal supervision, from material that nobody could have furnished but himself, and it would have appeared within a few weeks of his death. Prepared in this way, AN AUTOBIOGRAPHY IS ALWAYS THE BEST. It is a most interesting and valuable volume."—New York Examiner.

Mr. Spurgeon's review of this Book (from advanced sheets) written during his illness, says: "Great pains have been taken to secure accuracy, and to make a history which would be a genuine and reliable one. All who wish to know what a friend can say of the writer and his surroundings should at once get a copy."

The issue of this volume has been withheld a few days in order to include an account of Mr. Spurgeon's last days and death.

ON SALE AT THE BAPTIST BOOK ROOM.

Send \$1.00. All orders will be filled last of April. ORDER AT ONCE. Best offer yet! Best book! Get the best!

GEO. A. McDONALD, Secy-Treas.

HACKMORE is the highest result of medical science and skill, and in ingredients and method has never been excelled.

HACKMORE never fails to perform its remedial work quickly and effectually. This fact is attested by hundreds of voluntary and unpeachable testimonials from grateful patients.

When you buy HACKMORE you obtain the best COUGH MEDICINE made. Ask for HACKMORE, and let no solicitation or explanation induce you to accept a substitute.

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come here and practice, so as to be ready to take her place."

The superintendent was pleased. It was not always easy to find somebody to play.

Yet it was still a very scared-looking girl who satiated herself at the melodeon next Sunday. The sharpest ears in the room observed that the first note that she struck was blurred and hard, and the few notes that followed were tremulous; but the majority heeded not at all. The school sang solemnly, the accompaniment presently became serene. And then—why, then it began to rise with such joy and triumph as seemed to lift the volume of song and swell it tenfold.

Ethel had broken her chain. It was true, when she sat down to play her heart died within her, her hands trembled, and a mist came before her eyes. But through it all she managed to play right on. Her mind was stayed on one thought: "It is for Jesus' sake." And by degrees her tremor died away, and such freedom and gladness came in its place! Happy? Ethel thought she had never known happiness before.

"I may be afraid again," she said to her mother that night; "but it will not be the same. It cannot conquer me. My hands"—and she looked down upon them with a glad smile—"my withered hands are healed."

Sir Walter Scott's Testimony.

The following reminiscence of Sir Walter Scott is taken from the Sunday at Home. "The late Dr. John Kennedy, of Dingwall, was a delegate to the English Presbyterian Synod held in Liverpool, in April, 1876. During his stay he was a guest in my house. His conversation was rich in Scottish story. One point of great interest I will give as nearly as I can in his own words:

"I called on Dr. Macintosh Mackay at his house in Dunoon, a few months before his death. I was ushered into his library, and noticed a bookcase filled with Sir Walter Scott's works in all the pomp of library edition and morocco binding. I said: 'You seem to be a great admirer of Sir Walter.' 'I am,' said Dr. Mackay. 'He was my dear friend on earth, and I hope to spend a happy eternity with him. You know he invited me to spend a few days with him before he went to Italy. I arrived on Saturday, and Sir Walter told me there would be service in the drawing-room the next morning. He asked me if I would preach on our Lord's Divinity, as there were some in house who doubted it. Next day I preached as he requested. After service, Sir Walter asked me to go to the woods with him, and he bid his Sunday pony instead of poor Tom Purdie.' He was soon wearied, and sat down on the trunk of a tree. 'Ah, doctor,' he said, 'that is what I need—an atoning Saviour.' He struck the trunk of the tree with his hand as he said, 'I could cut this right hand off if it wrote against true Christians.' And so I bade farewell to my dear friend Sir Walter, and, as I said, I hope to pass a blessed eternity with him."

"Such was Dr. Kennedy's story. Perhaps there may be still living friends of Dr. M. Mackay's who have heard it from his own lips."

—K. D. C. has cured Dyspepsia who thought they were dying. See testimonials. Free sample to any address. K. D. C. Company, New Glasgow, Nova Scotia.

Keep Minard's Liniment in the house. —Baird's Balsam of Horehound cures whooping cough and croup.

—B. B. B. cured Mrs. B. Maddis, of Mt. Pleasant, Ont., of painful sores which broke out on her left side.

—K. D. C. is guaranteed to cure any form of Indigestion or Dyspepsia. A free sample package mailed to any address. K. D. C. Company, New Glasgow, N. S.

Minard's Liniment is used by physicians

C. C. RICHARDS & CO. Gents.—My daughter was apparently at the point of death with that terrible disease, Diptheria. All remedies had failed, but MINARD'S LINIMENT cured her, and I would earnestly recommend it to all who may be in need of a good family medicine.

French Village. J. D. BOUTLEUX.

GATES' INVIGORATING SYRUP!

THIS preparation is well known throughout the country as a safe and reliable Cathartic and FAMILY MEDICINE, superseding all pills, and should be in every house. For Coughs, Colds and Laxative. A little every morning will soon break them up.

For Dyspepsia, it will give immediate relief. For Irregularities of the Bowels, Nothing can be found to exceed, as it causes no griping nor pain. For Asthma and Palpitation of the Heart, One swallow gives instant relief. Sick Headache, Stomach & Pin Worms Yield to none.

It is an invigorator of the whole system, whereby a regular and healthy circulation is maintained; has been used already, and will do all we say of it. Only 50 cents a bottle—\$5.00 per dozen.

For severe cases of La Grippe, use the Bitters in connection with the Syrup, and for Sore Throat, Pain and Soreness use Gates' Liniment and Ointment also. Always take a few bottles of Bitters and Syrup after an attack of Grippe.

C. GATES, SON & CO., Middleton, N. S. THE OHIO WOODEN-WARE FACTORY Is fitted with the most perfect machinery for the manufacture of Clothes-Pins, Hay Rakes, Washboards Children's Waggon and Sleds. Box Shooks, Barrel Heads, Match Sheathing, Floor Blocks, Mouldings, &c., furnished for the trade on most reasonable terms. ORDERS ARE SOLICITED. GEO. CROSSBY, Proprietor. OPPOSITE RAILWAY STATION, OHIO, Yarmouth Co., N. S.

VERY MANY SUGH. RHEUMATISM. Col. DAVID WYLLIE, Brockville, Ont., says: "I suffered intensely with rheumatism in my ankles. Could not stand; rubbed them with St. Jacobs Oil. In the morning I walked without pain." NEURALGIA. Mr. JAMES BONNER, 178 Yonge St., Toronto, Ont., writes: "St. Jacobs Oil is the only remedy that relieved me of neuralgia, and it effectually cured me." BACKACHE. "I can highly recommend St. Jacobs Oil as being the best medicine in existence. It promptly cured me of severe G. N. HOVER, Carleton Place, Ontario." SPRAINS. "My mother received a very severe strain and bruise by falling down stairs. St. Jacobs Oil cured her in a couple of days." R. BURNAN, 121 Teumesset St., Toronto, Ont. BRUISES. Mr. ATTHERSON, Hamilton, Ont. "Fire Department, says he met with a serious accident and his back and shoulders were terribly bruised, but by the use of St. Jacobs Oil he was completely restored." IT IS THE BEST.

USE IDEAL SOAP. FULL POUND BAR.

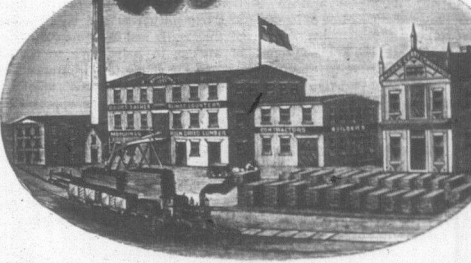
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BEFORE making further importations of Brussels Carpets I have decided to sell out my present stock at cost prices. Intending purchasers are requested to inspect same before purchasing. My stock of FURNITURE is complete. Other Departments will be found fully assorted with Latest Novelties.

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Messenger and Visitor.

\$2.00 per annum; When paid within thirty days, \$1.50. S. McV. Black, Editor, J. H. Saunders, Business Manager. OFFICE: 20 HERMAIN ST., ST. JOHN, N. B.

Messenger and Visitor.

WEDNESDAY, APRIL 18, 1892.

KNOWN BY THEIR FRUITS.

By his fruit the true teacher is to be distinguished from the false. To a certain degree, at least, and especially in the case of any new doctrine the character of the teaching is judged by the character of the teacher. Paul was not afraid or ashamed, in writing to his brethren in Corinth, to appeal to the testimony of his own life, and the manner of his ministry, to prove the truth and sincerity of his teaching.

FROM THE BUSINESS MANAGER.

The value and the necessity of the religious and denominational press is well understood by very many of our church members. By all who are really devoted workers in our various denominational enterprises there is but one opinion held as to the worth of our own Messenger and Visitor as a religious paper in our land.

Foreign Missions.

At the Board meeting held yesterday it was announced by the committee that they had secured the services of Rev. J. W. Manning for secretary-treasurer of the Board. This intelligence was received with great joy, and the action of the committee unanimously confirmed.

From Halifax.

H. H. Chute, M. P. P., after a few days' sickness, died at the Albion Hotel on Thursday evening, 31st March. On Sunday previous Mr. Chute had attended worship and mingled freely with his friends.

Prof. Tufts and the Canadian North-West.

Friday evening, March 25, Mr. C. A. Eaton, of Newton Centre, read before the Canadian Club at Harvard a paper on the North-west, written by Prof. Tufts of Acadia.

GRAVEYARD MENTION.

I wish to acknowledge a donation of \$80 since I entered the pastorate in November. May God bless such thoughtful people. C. E. PINE.

RECORDS OF THE CHURCH.

On the evening of March 29th, the members of the church and congregation filled the pastor's residence at Maitland, bringing smiling faces, words of cheer, good things to eat, and more things with which to buy more of these good things are gone. For these substantial tokens of good will, I desire to be very grateful.

claiming a superiority over Protestantism as a religious system. But if the facts as to the results of the two systems in the countries named are exactly the reverse, then no assumptions as to ancient descent and divine authority, however confidently put forth, will establish the right of Roman Catholicism to control the thoughts, the consciences and the lives of men.

The principle above considered has its application in connection with the conduct of the individual Christian. The question is frequently discussed whether certain lines of conduct are legitimate for Christians; whether certain forms of amusement may be engaged in by the individual or sanctioned by the church.

QUESTIONS.

- 1. What kind of wine is generally used in the Baptist church of the Maritime Provinces for sacramental purposes?
2. What wine, if any, is recommended by our associations and conventions for above purposes?
3. Do you consider water put upon Valencia raisins and strained off and sweetened with sugar a wine and suitable for above use (being almost colourless)?

QUESTIONS.

- 1. We are unable to answer this question. No doubt there is a good deal of diversity in the custom of the churches in this matter, but we believe a large number, if not the majority of them, use the unfermented juice of the grape.
2. The Year Book for 1882 shows that, in the report on Temperance, resolutions were adopted recommending to the churches the use of the unfermented juice of the grape in the celebration of the Lord's Supper.

QUESTIONS.

- 3. No, we do not regard such a decoction as suitable, especially as there is no necessity for a choice between it and fermented wine. It is much better to use the unfermented pure juice of the grapes, which can be obtained without difficulty.
4. There are differences of opinion among scholars as to this matter, some holding that much of the wine mentioned in the Scriptures was not intoxicating. In regard to some of it there is, of course, no question that it was of an intoxicating character.

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- 5. It is generally understood that the wine mentioned in the Old and New Testaments would intoxicate.
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delivered to the saints. As time goes by the power of the press is rapidly increasing. The religious press depends upon religious people for its support.

The grave and great question which now confronts the management of the Messenger and Visitor is, how shall we bring all our people into hearty cooperation with us as we attempt to hold forth the Word of life by the circulation of the Messenger and Visitor? We can only properly fulfil our mission by increasing our circulation.

QUESTIONS.

- 1. We propose to enlarge our paper the better to accommodate these enterprises as the increase of our circulation from time to time shall warrant the additional expense. If these propositions shall meet the approval of the churches, and secure to us the hearty cooperation of all engaged in these several denominational enterprises, the Messenger and Visitor will at once enter upon a career of usefulness not hitherto attained.

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His death made a profound impression upon the members of the Legislature, of which he was a highly respected member, and upon his friends generally. His daughter and son-in-law were with him when he died.

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property of the rich. The wealth of the rich being concealed it is difficult to assess and tax it. Therefore the City Council decided to ask the Legislature to pass a bill removing the exemption from taxation from the churches, charitable institutions, etc., of the city.

There was a field day over the matter, before a committee of the House, in which clergymen and citizens generally figured. The business men seemed in favor of removing the exemption. The clergymen generally were against it. This is another burning question to be solved.

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inches who come to the crowded centres of New England, where most of them remain wage-earners for life, the appeal of Prof. Tufts is well worth hearing. He has read his paper at several places in Nova Scotia, and in attempting to turn the attention of our people towards the resources and prospects of our own country, he deserves the hearty thanks of all sincere Canadians.

Any clubs or organizations in a position to put such information before the public ought to take advantage of this opportunity. We may rest assured that unless we encourage the efforts of leading citizens to develop our Canadian life, we shall go stumbling in the future as in the past, with no certain aims and with no living sense of that national consciousness which renders every commonwealth truly great.

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- 6. We are unable to answer this question. No doubt there is a good deal of diversity in the custom of the churches in this matter, but we believe a large number, if not the majority of them, use the unfermented juice of the grape.
7. The Year Book for 1882 shows that, in the report on Temperance, resolutions were adopted recommending to the churches the use of the unfermented juice of the grape in the celebration of the Lord's Supper.

QUESTIONS.

- 8. No, we do not regard such a decoction as suitable, especially as there is no necessity for a choice between it and fermented wine. It is much better to use the unfermented pure juice of the grapes, which can be obtained without difficulty.
9. There are differences of opinion among scholars as to this matter, some holding that much of the wine mentioned in the Scriptures was not intoxicating. In regard to some of it there is, of course, no question that it was of an intoxicating character.

QUESTIONS.

- 10. It is generally understood that the wine mentioned in the Old and New Testaments would intoxicate.
11. Do you consider water put upon Valencia raisins and strained off and sweetened with sugar a wine and suitable for above use (being almost colourless)?

QUESTIONS.

- 12. We are unable to answer this question. No doubt there is a good deal of diversity in the custom of the churches in this matter, but we believe a large number, if not the majority of them, use the unfermented juice of the grape.
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- 14. No, we do not regard such a decoction as suitable, especially as there is no necessity for a choice between it and fermented wine. It is much better to use the unfermented pure juice of the grapes, which can be obtained without difficulty.
15. There are differences of opinion among scholars as to this matter, some holding that much of the wine mentioned in the Scriptures was not intoxicating. In regard to some of it there is, of course, no question that it was of an intoxicating character.

QUESTIONS.

- 16. It is generally understood that the wine mentioned in the Old and New Testaments would intoxicate.
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- 20. No, we do not regard such a decoction as suitable, especially as there is no necessity for a choice between it and fermented wine. It is much better to use the unfermented pure juice of the grapes, which can be obtained without difficulty.
21. There are differences of opinion among scholars as to this matter, some holding that much of the wine mentioned in the Scriptures was not intoxicating. In regard to some of it there is, of course, no question that it was of an intoxicating character.

How the Charlottetown Church Done

A letter from Rev. J. A. Gordon, I, contains some very interesting important facts in relation to his mode of procuring funds for church purposes. His people are about completing a new house of worship in Charlottetown and a few weeks ago Bro. G. professed that they raise the sum of \$1,000, thank-offering to God for His goodness and mercies to them during the three years. The people were surprised and doubtful. Bro. Gordon was honest and said it could be done, and at set about infusing the young and the older ones too, with some of the well-known energy in these matters.

As a first result, the president of the Young People's Society, a few Sunday evenings ago, stepped to the front, placed in his hand an envelope containing \$188 as an expression of good confidence in the undertaking, as well as a declaration of loyal attachment to the church in all her given interests. Bro. G. says: white-winged messengers came every quarter of the house until the asked for was exceeded by some \$1,400 was the thank-offering of grateful hearts. Charlottetown had a more genuine surprise than in all its history, and it has set the people thinking.

QUESTIONS.

- 1. We propose to enlarge our paper the better to accommodate these enterprises as the increase of our circulation from time to time shall warrant the additional expense. If these propositions shall meet the approval of the churches, and secure to us the hearty cooperation of all engaged in these several denominational enterprises, the Messenger and Visitor will at once enter upon a career of usefulness not hitherto attained.

QUESTIONS.

- 1. What kind of wine is generally used in the Baptist church of the Maritime Provinces for sacramental purposes?
2. What wine, if any, is recommended by our associations and conventions for above purposes?
3. Do you consider water put upon Valencia raisins and strained off and sweetened with sugar a wine and suitable for above use (being almost colourless)?

QUESTIONS.

- 4. Is it generally understood that the wine mentioned in the Old and New Testaments would intoxicate.
5. Do you consider water put upon Valencia raisins and strained off and sweetened with sugar a wine and suitable for above use (being almost colourless)?

QUESTIONS.

- 6. We are unable to answer this question. No doubt there is a good deal of diversity in the custom of the churches in this matter, but we believe a large number, if not the majority of them, use the unfermented juice of the grape.
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How the Charlotetown Church Does It

A letter from Rev. J. A. Gordon, P. E. L., contains some very interesting and important facts in relation to his method of procuring funds for church purposes.

As a first result, the president of the Young People's Society, a few Sunday evenings ago, stepped to the front and placed in his hand an envelope containing \$188 as an expression of good will and confidence in the undertaking, as well as a declaration of loyalty and attachment to the church in all her God-given interests.

One good Methodist was heard to say on the following morning, "I'll tell you why Mr. Gordon succeeds as he does. He keeps the devil out of his church."

I hand you clipping from the Guardian, a Charlotetown paper. If you will kindly publish it, it will speak for itself and perhaps cause other churches to do likewise.

RAISING CHURCH FUNDS.

Sir,—Will you kindly allow me space in your wide-awake journal for a few thoughts consequent on reading the notice of how the Baptist church, Charlotetown, has grappled with and disposed of a question that is eating the life out of the rest of the churches here and elsewhere, viz: the mode of meeting the church's liabilities.

It is not the plan of scriptural and easy accomplishment, and if so, it is wise or safe to follow methods that are questionable, to say the least of them, rather than accept the principle of giving without the proviso of receiving something in return?

I wish to acknowledge a donation of \$60 since I entered the pastorate in November. May God bless such a thoughtful people.

On the evening of March 20, the members of the church and congregation filled the pastor's residence at Port Maitland, bringing smiling faces, words of cheer, good things to eat, and something with which to buy more when these good things are gone.

On the evening of March 29th my many friends of Mouth of Kewick met at the residence of Bro. J. Esty, where a pleasant evening was spent in feasting, music, etc.

On the evening of the 29th March the members and friends of the 2nd Spring-field church paid a visit. Tea was served by the ladies as usual. After spending a most enjoyable evening the party broke up, but not before presenting their pastor with a purse of \$16.

A surprise of the best kind is the latest expression of sympathy from the large-hearted people on this "Isle of the Sea." It was late in the evening of 21st March, when, returning to my boarding place, I found it taken possession of by "outsiders." It being a birthday, I was fearful that their motives were hostile. But fear soon took wings. A large table generously laden with the prettiest and best, the pleasant countenances of the old, middle-aged and young, a sumptuous repast, the presentation of a purse and other gifts, amounting in all to about \$20, together with a warm-hearted address by Bro. Wm. Thomas, in behalf of the community, assured me that I was in the hands of friends.

SKODA'S OINTMENT, the Great German Skin Cure, and finest Cosmetic made. Removes Blackheads, Pimples, etc., as if by magic. 3 oz. tubes in elegant cartons 50 cts.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

TEMPLE, YARMOUTH.—We have baptized fourteen since our last report, making nineteen in all, and one received by letter. Others are manifesting an interest.

NICTAUX, N. S.—Darius Bradshaw writes: The special services of the Nictaux church have continued full of interest and power. Twenty-four have already been baptized and many more will follow.

WINDSOR.—Yesterday evening we had the joy of baptizing three persons. Our church is making the effort to contribute the salary of a foreign missionary, by-and-by we may be able to report with what success. P. A. MacEwen, April 3.

ECONOMY AND FIVE ISLANDS.—It was my privilege to baptize eleven into the Baptist church in this place Sunday, March 27. Bro. J. B. Champion, the under-shepherd of this church, is abundant in labor. During his ministry since last June thirty-one have been added to the church. May God bless our dear brother, and may he lead many more out of a state of death into a state of life. C. E. Pisko.

PORT LORNE, Ann. Co., N. S.—We are happy to be able to say that, while God is pouring out His Spirit upon the neighboring churches He has not forgotten to be gracious to the old Wilnot Mountain group, which has been the scene of so many mighty revivals in the past. A few weeks ago we commenced special services at Port Lorne. At first the prospect was not very encouraging, but we kept on praying and trusting in God's own good time the clouds lifted, the interest widened, and now backsliders are returning and "poor sinners are coming home." To God be all the glory. March 21. HARRY S. EICK.

LOBURN HEAD AND 2ND SABLE RIVER, Shelburne Co., N. S.—God has greatly blessed His cause in these churches, over which I settled in January last. Rev. J. W. S. Young, general missionary, came to our aid in the fulness of the gospel of Christ. We spent a few days in earnest, faithful labor, and the awakening power was soon felt. Twenty-one very happy and interesting persons have put on Christ in New Testament baptism. Others are receiving, and many anxious souls are enquiring after the way of life. Bro. Young is a most faithful and earnest worker, loved and respected by all lovers of truth. He has left us for work in other parts of Shelburne Co. Brethren, pray for us. I. W. CARPENTER.

STANLEY.—I wish to say that, by his own request and by a unanimous vote of the church at a conference meeting last evening, Rev. A. F. Brown was restored to full fellowship in the church. I may say further, that for some months Bro. Brown has given himself, so far as opportunity offered, to lecturing on the penance, and has been well received wherever he has gone. I have been doing what I could to arrange for these lectures. I would be obliged if the pastors who would like to have one or two lectures by Bro. Brown, would drop me a card stating when it would be convenient for them. It is Bro. Brown's intention to devote himself for some time to this work, if encouraged to do so. E. J. GRANT.

LESLIE, N. S.—Yesterday was a joyous day for the Baptist church in this town. The elements conspired to make it agreeable for the 1,500 that gathered on the rim of the peaceful tide to witness the true baptism of seven believers. The Holy Spirit bore witness in our hearts to the truth of His own Word. The funeral of one of our dear S. S. girls, of nine years, gave us a full hour to hear the solemn sermon from Ex. 12: 1. We trust lasting impressions were made on many young and tender hearts. In the evening we gave the hand of fellowship to fifteen; then they sat with us at Christ's blessed supper, and we all had joy and love together. We turned the occasion into a service of sweet conference. The joy of the old members was great as they contrasted the 30 of their first Supper with the 60 of the present. Ascriptions of praise to God came from every heart. We desire to express our thanks to Bro. Rutledge, the pastor at Mahone Bay, for valuable and brotherly help in several of our meetings, and to our young Bro. Dimock Spide, whose labors are highly appreciated by his own mother church. We bespeak for him a warm welcome from the brethren who have chosen him as their pastor. E. N. ARTHUR.

UPPER WILNOT.—Since Bro. Tingley's last report from this church evangelistic work has been continued at Evergreen and Margaretsville, we rejoice to say, with most gratifying results. On Friday, the 18th, ten were baptized, and on Friday, the 25th inst., saw seven more follow in our Lord's ordinance, making 48 in all up to this time. And still the good work goes on. The converts embrace both fathers and mothers, as well as young people of both sexes, adding much to the strength and efficiency of the church. Bro. Tingley, though a young man, is proving himself "thoroughly furnished unto every good work," and these revival services in addition to regular pastoral duties make his labors "exceedingly abundant" at this time, and we are so glad that God works and blesses these labors to the pulling down of the stronghold of Satan, and the upbuilding of His own kingdom. During the period under review Bro. Langille, the pastor of the Springfield church, labored with Bro. Tingley for some nine days at Margaretsville, and was highly appreciated by the people, and we trust blessed of God to the opening of blind eyes; he also opened the campaign at Melvern Square, on Wednesday evening last, with a highly valued presentation of the Gospel message. We regret that his own large field prevented his longer tarry. The prayers of all God's children here who know him second on his behalf the Melvern Square claims, and will be the field of battle by Bro. Tingley during the present week, and the signs are that the "Captain of the host of the Lord" is already here. There is one striking feature of the work here which ought to be known—that is, the entire absence of any strong excitement such as is usual in revival times; nevertheless sleeping church members are now awake, and the new converts take an active part by prayer and exhortation at every meeting.

INDIGESTION CURED! FELLOWS' DYSPEPSIA BITTERS



Fellows' Dyspepsia Bitters are highly recommended for Bilioousness, Headache, Constipation, Indigestion, Dizziness, Heartburn, Bad Breath, Loss of Appetite, Jaundice, Sour Stomach, Liver Complaint, or any disease arising from bad digestion.

PRICE 25 CENTS.

Because of these things we thank God and take courage. W. E. STRONACH, Melvern Square, March 28.

CLINTON STATION.—On Sunday, April 9, Adolphus F. Brown preached in the above place to a large congregation; his subject being, "The gathering of His jewels." The sermon was a masterpiece of effort. B. C. MORRELL.

WEST JEDBORO.—A correspondent writing from the above-mentioned place says: "Bro. Crandall is still working diligently and successfully here. Fourteen have been added to the church by baptism and one restored. There is a general revival of interest in the work of the church. It is principally due to the fact that the church has been reduced to less than one hundred dollars."

FREDERICTON.—Eight members received the hand of fellowship before the communion of the Lord's Supper on Sunday, April 3rd. We have just closed our week of special services of a deeply interesting character. There are a number of true seekers and many who are impressed with a sense of their duty. There will be baptism again on Easter Sunday.

ST. JOHN.—The Union Baptist Ministerial Conference met Monday morning, April 11. Rev. James Spencer in the chair. Prayer was offered by Rev. C. H. Martell. Rev. W. J. Stewart reported two added by baptism to the church at Brussels St. Rev. A. E. Ingram reported eight baptisms at the Tabernacle. One has recently been added by letter. They celebrate their first anniversary on the 21st inst. The following officers were re-elected: President, Rev. J. Spencer; secretary, A. E. Ingram. Adjuncts for two weeks.

LOOKOUT.—The pastor's success is not to be measured wholly by some one apt to think, by the numbers that may be permitted to baptize; but rather by his faithfulness to the Master, who has called him to his work, and by the general good that has been done in the lives in the cause of the Redeemer. Still it is with joyful hearts that we are allowed to lead willing converts forward in Christ's ordinance. On Sabbath, the 3rd inst., I had the privilege of baptizing at more young persons, and receiving them into the church, and others are coming into the light and liberty of the gospel. E. O. READ.

SYDNEY, CAPE BRETON.—About the last of February the Home Mission Board sent to our help the Rev. Isa Wallace. Since that time he has been laboring here, assisted by the Rev. Mr. Rhinard. The congregations have increased steadily. Meetings have been held nearly every night, both at Sydney and South Bar, and the interest well sustained. Up to the present time 26 have been baptized, among them seven heads of families. On the 4th inst. we organized a Y. P. S. C. E., with an active membership of twenty-three. We have not yet succeeded in getting a pastor, but hope to have one shortly, for the help in several of our meetings, and to our young Bro. Dimock Spide, whose labors are highly appreciated by his own mother church. We bespeak for him a warm welcome from the brethren who have chosen him as their pastor.

BRIDGETOWN.—The following in reference to the work in connection with the Bridgetown church is taken from the Monitor: "One of the most widespread revivals of religion that has been known in Bridgetown for many years is now being experienced in the Baptist church in this place. The cause of religion in connection with this church has prospered to an amazing degree since the beginning of the labors of the present pastor. During the two years there has been a net increase of about seventy-six in membership, and a new house of worship built, valued at about \$3,000, and practically paid for; and now, as though it were a token of approval of the effort, this extensive revival is in progress. Each night the large vestry and class-room are crowded, and a great deal of interest is manifested; about fifty so far have started on a new life; fourteen have been baptized into the fellowship of the church; six of them, three men and three women, received the ordinance of baptism on the 10th inst. The presence of between six and seven hundred people. It is expected that not less than fifteen or twenty will be baptized next Sabbath evening, when the ordinance is again to be administered. Services will be held nightly during this week, with the exception of Saturday; afternoon services Saturday and Thursday."

NOTICES.—The Baptist ministers of the County of Shelburne will meet (D. V.) with the Jordan River Baptist church, on the third Tuesday in April, at 2.30 p. m., for the purpose of organizing a county ministerial conference. Preaching in the evening at 7.30. The following day may be devoted to Christian service. The churches are requested to send some of their members. A full house is desired. Collections will be taken for Convention Funds. T. M. MUNRO, Chairman County Organization. P. S.—Should it be a day unit, we will meet the fourth Tuesday at about hour.

W. B. M. U. RECEIPTS.

Table listing donations to W. B. M. U. including Little River, Digby Co., per Mrs. J. E. Denton, bal. share in Building Fund, \$3.00; Sandy Cove, per F. L. Morse, (Mission Fund), bal. shares in Building Fund, 8.00; Windsor, per Mrs. Naider, coll. at public meeting by "volunteer students," F. M. \$0.83; hall proceeds mite box, F. M. \$7.00; fees, H. M. \$2; hall proceeds mite boxes, H. M. \$7.49; McDonald's Point, per Ida J. Wright, H. M. \$1.00; Brookville, Hants Co., per Glenn, F. M. \$10.00; Tryon, per Tibbie Howatt, F. M. 10.00; Chester (Mission Band), per H. A. Cloutier, per A. R. Emmons, F. M. \$5.00; S. S. Miss Band, Regina, 2.50; Vianagram, 2.50 10.00; Berwick (Mission Band), per F. L. Clute, to be used toward the education of "Applema," a child in Miss Gray's school, 25.00; Wolfville, per M. C. Bars, F. M. \$3; H. M. \$37.27; 70.27; Jeddore East, per Mrs. Harpell, F. M. 5.00; Moncton, per W. B. Hinson (Young People's Society), Mrs. Churchill's school, B. B. 25.00; Amherst Shore, per Mrs. R. Em-bree, H. M. \$2.75; Mrs. Hannah V. Brownell, F. M. \$2.00; 4.75; Yarmouth (1st church), per L. I. Healy, F. M. \$7; H. M. \$1.50; Palencia building, \$10.00; 19.37; East Mountain, per R. Slack, H. M. \$1.00; F. M. \$2.00; 3.00; Halifax, per secretary, F. M. 3.00; New Germany, per Ella B. Verge (Mission Band), bal. share in Building Fund, \$10.00; support of "Addendum" in the church's school, \$15.00; H. M. \$3; W. M. A. S. \$5.00; 38.00; Wm. Smith, Treas.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. EVERY MAN who finds his mental faculties failing, or who is afflicted with nervous debility, should take these pills. They will restore his lost energies, both physical and mental, and give him a new lease of life.

EVERY WOMAN who finds her mental faculties failing, or who is afflicted with nervous debility, should take these pills. They will restore her lost energies, both physical and mental, and give her a new lease of life.

THE DR. WILLIAMS' MED. CO. BROOKVILLE, ONT. RHEUMATISM OF THE JOINTS AND INHERITED HUMOR OF THE BLOOD. Banished by Skoda's. AFTER PHYSICIANS HAD PRONOUNCED THEM INCURABLE!

SKODA'S OINTMENT, the Great German Skin Cure, and finest Cosmetic made. Removes Blackheads, Pimples, etc., as if by magic. 3 oz. tubes in elegant cartons 50 cts.

THE UNION MUTUAL LIFE INSURANCE CO. Portland, Maine. Assets, Jan. 1, 1892, \$6,301,010.18. Surplus, estimated by the American Experience Table of Mortality with interest at 4 1/2 per cent. \$713,000.00. Payments to Policy-holders since organization of the Company, \$25,813,432.94. LIBERAL TERMS TO GOOD AGENTS. C. B. WELTON, Manager, 103 PRINCE WILLIAM STREET, ST. JOHN, N. B.

MILLER BROS.' EXHIBIT. At the recent exhibition MILLER BROS. (Grandville St., Halifax) occupied a large space (nearly the whole of the south end gallery), and their show presented a fine appearance. It was all enclosed by a nice carpet, the walls and ceiling being nicely papered, and suspended from the ceiling were electric lights, and their whole place tastefully and richly draped and some nice pictures hung. They were very fine in both appearance and taste, ranging in price from \$75 to \$400. Also some fine Kara Pianos in mahogany, cretan, walnut and rosewood finish. The Kara Bros. Pianos in mahogany, walnut and rosewood finish, both of these makes of pianos are becoming very popular. Prices of Pianos shown range from \$250 to \$600. Occasionally some very sweet music could be heard from their department. They also showed in a separate booth ten of the celebrated Sewing Machines in different styles of oak and mahogany. Among them was a very fine cabinet machine, which attracted much attention, it being so simple to open and close and operate; and when closed having the appearance of a writing desk. This machine has become of late years a general favorite with the public. The free despatch credit for going to the trouble and expense they did in making so fine an exhibit. They received three diplomas on their organs and pianos—the highest award given; no prizes were offered. They have now been in business over twenty years, and during that term have worked up a very large business in the lower provinces, which territory they control.

CHRISTIE BROS. & CO., MANUFACTURERS OF Coffins and Caskets, AMHERST, N. S. Coffins and Caskets in Solid Oak and Walnut, in imitation of Rosewood, French Bur and Walnut. Also, Coffins and Caskets covered in Black Roadcloth and Velvet and White Embossed Velvet. We are just offering a New Style of Cloth Caskets called "THE SHIRAZE PLATS," with a folding face plate, making a convenient Flower Stand. Our Children's Caskets and Coffins in Glass White and Gold Strappings are very beautiful. PLANING & MOULDING.

WITHOUT DOUBT THE BEST REMEDY IN THE MARKET TO-DAY FOR Indigestion, Dyspepsia and all Stomach Troubles is SHORT'S DYSPEPTICURE. IT IS NO CROP-UP-IN-A-HURRY. And disappears as suddenly as medicine. But has come to stay and do invaluable good. Its growth has been healthy, gradual and steady, and it is now considered (particularly in St. John, which is, of course, its home) one of the standard remedies of the day. IT IS USED BY OLD CHRONIC DYSPEPTICS. With complete success. It is used for HEADACHE, NERVOUSNESS, SLEEPLESSNESS, HEARTBURN, Etc., Etc. And mothers give it to their children (in reduced doses) for BRUISES, WAKENING, FEARFULNESS, Etc., Etc. FOR SALE BY ALL DRUGGISTS AT 35c. and \$1 a bottle.

New Spring Goods NOW OPENING, IN SCOTCH, ENGLISH AND CANADIAN TWEEDS, Worsted Suitings, Overcoatings, Trouserings, (in all patterns & prices, which will be cut & made in good style. Perfect satisfaction given or money refunded. ALSO, A FULL LINE OF MEN'S FURNISHINGS. ALWAYS ON HAND AT—CRANDALL'S - CLOTHING - EMPORIUM, 34 GERRISH STREET, WINDSOR, N. S. ALL THE NUTRITIOUS CONSTITUENTS OF PRIME BEEF are preserved in JOHNSTON'S FLUID BEEF. AN INVALUABLE FOOD for all who need STRONG NOURISHMENT in an EASILY-DIGESTED FORM. SURPRISE. SPRINGFIELD, Nov. 14th, 1892. DEAR SIR: I have only been from England about six months. I like your soup better than any I have used either in the old country or this. I am sure it is superior to any other. S. MURRAY. I remain yours truly, S. MURRAY. OTTAWA, March 3, 1893. DEAR SIR: I have only been from England about six months. I like your soup better than any I have used either in the old country or this. I am sure it is superior to any other. S. MURRAY. I remain yours truly, S. MURRAY. UPPER GARDINER, Oct. 18, 1888. DEAR SIR: Please send me the Picture for twenty-five wrappers. I am only a little boy. My papa keeps shop and sells lots of your Surprise Soap. DALE McMURRAY. ST. JOHN, N. B. HARRY STATION, Aug. 18, 1889. DEAR SIR: Please send me the Picture for the twenty-five wrappers. My mamma says she would not be without your Soap for our family washing for anything. Yours truly, BERTIE L. LITTLE.

MARCH'S EASTER TRIUMPH.

March, who has been selected to sing the Easter solo... "Yes, I say March!" "Well!" "Give me a ride!" "Yes, I say!"

EASTER LILIES.

Oh, where are the sweet white lilies, Stately and fair and tall? And why don't they grow for Easter, Down by our garden wall?

A Brave Little Girl.

Little Mary Meadow was a dear little girl who used to live in Cincinnati. She had big brown eyes and long golden curls, and looked like a pretty little doll.

The Story of a Cup.

Susie had been sick with scarlet fever and nothing her mother could bring (except good) had done her any good.

Rev. William Hollishead.

Of Sparta, N. J., voluntarily says: "To Whom It May Concern: Unasked I deem it my duty to a suffering humanity whose bodies and souls I would have healed, to tell the value of Hood's Sarsaparilla.

Afflicted With Boils.

having 20 on her limbs, and being unable to walk, I had bottles of Hood's Sarsaparilla, and bought a bottle of which cured me.

Scores and Scores.

Of persons helped or cured by Hood's Sarsaparilla. Mild cases of rheumatism have yielded to it.

MUCH BETTER, Thank You! THIS IS THE UNIVERSAL TESTIMONY of those who have suffered from CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WASTING DISEASES, after they have tried SCOTT'S EMULSION Of Pure Cod Liver Oil and HYPOPHOSPHITES Of Lime and Soda.

Kennedy's Medical Discovery Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin, Driving everything before it that ought to be out.

Intercolonial Railway. 1891. WINTER ARRANGEMENT. 1892. ON AND AFTER MONDAY, the 13th day of OCTOBER, 1891, the Trains will run Daily (Sunday excepted) as follows:

WESTERN COUNTIES RAILWAY. WINTER ARRANGEMENT. ON AND AFTER MONDAY, 16th Jan., 1892, the Trains will run Daily (Sunday excepted) as follows:

INTERNATIONAL S. S. CO. WINTER ARRANGEMENT. 2 TRIPS A WEEK FOR BOSTON. COMMENCING NOVEMBER 2nd, the Steamer of this Company will leave SAINT JOHN for Eastport, Portland and Boston EVERY MONDAY AND THURSDAY.

Brain Caught. A party of hunters on the Florida coast came suddenly upon a bear prowling about a beach and gravely inspecting such articles as were brought up by the waves, which were richer than usual in plunder from the fact that there had recently been a severe storm side.

MESSENGER AND VISITOR SUPPLEMENT.

SAINT JOHN, N. B., WEDNESDAY, APRIL 13, 1892.

WILLIAM CAREY.

A Brief Sketch of his Life.

BY ERNEST FORSTER.

"I can plod, I can persevere in any given pursuit. To this I owe everything."

Said William Carey, as in later life he looked back upon what he had accomplished during his eventful career; and though perhaps they err on the side of modesty, the words accurately describe his character. It was by plodding that he laid the foundation of English missionary enterprise in India, and became the chief means by which within thirty years the Bible was scattered throughout that empire.

The early surroundings of Carey were of a humble kind. He was born in the village of Pauderspur, 17th August, 1761, and though from his father being the master of a free school there, he enjoyed advantages over many; yet his parents were poor, and his prospects in life far from promising. Fortunately he gave signs of being blessed with an inquiring mind and persevering spirit, and early showed that obstacles which many would have looked on as insurmountable, were not likely to discourage him. When only six years old his mother sometimes heard him in the night reckoning up accounts so as to gain an insight into arithmetic, and though books were scarce—nor easily borrowed or begged—he contrived to master every one that came in his way, especially those on travel or history. He took deep interest too in collecting birds, flowers and insects. Indeed it may be said that while his branches of knowledge were accessible he sought to study.

Nor did he show less fondness for boyish amusements and recreations, for we learn that he was a favorite among his companions because of his willingness to take the lead in all their sports, while he gained the reputation for never giving in after once setting his mind on accomplishing any thing. If in the course of a ramble the boys came to a tree hard to climb, young Carey was the first to make the ascent, and often the only one that succeeded. It is related that once in search of birds' nests, he fell to the ground, "bruised and half stunned." He resolved that as soon as he was able he would climb that tree again, and he did so.

When Carey was about fourteen years of age he was apprenticed to a shoemaker in the village of Hackleton, some ten miles from his home. This trade was selected because suffering from a skin disease which suggested the sun's rays to be unpleasant to him, and therefore made outdoor occupation unsuitable. By this time his love of study had become more marked than ever, and it must have been with no little rejoicing that on entering his master's shop he found his master possessed several books, which he was permitted to borrow. Of these one was a commentary of the New Testament, containing a number of Greek words. Ignorant of the meaning of these, yet anxious to learn, he copied them; and then when he went home he induced a friend who had a classical education to translate them for him. In other ways, as best he could, while learning his trade he continued to gather knowledge. His apprenticeship ended after two years, owing to his master's death, and he then became a journeyman in the same village. If he was not skilful at his calling it is not to be wondered at, seeing his thoughts were any where but on his bench. It has been said that he could never make a pair of shoes to match each other, or to please a customer. On one occasion when asked by a high official in India whether he had not once been a shoemaker, he replied, "No, sir, only a cobbler."

It was when working as a journeyman that Carey began to take a serious interest in religious matters. In the same employ was another young man, son of a Dissenter, and as they sat at work they had frequent discussions on these subjects. Carey had been brought up as a strict Churchman, and he tells us that he had always looked upon Dissenters with contempt. At first he paid but little heed to the arguments of his companion, and in his verbal disputes invariably insisted on having the last word. But after a while he began to feel that his companion was right and that he was wrong, and this caused him to have a growing uneasiness of mind. "I wanted something," he tells us, "but had no idea that nothing but an entire change of heart could do me good." His fellow workman noticed the change in him, and seized the opportunity to emphasize his arguments. He also furnished him with religious books, and Carey's opinions having thus undergone an almost insensible change, he determined to attend church, as well as religious meetings, very frequently, "not doubting but that this would produce ease of mind and make me acceptable to my fellow men." He resolved to leave off bad habits and lead a changed life. Without following him through the perplexities and doubts that now beset him, it will suffice to say that by the year 1781, when a small Dissenting body, consisting of nine members, had been formed at Hackleton, his name was third on the list. He soon after began to preach in the surrounding villages. "A sort of conference was also begun, and I was," says he, "sometimes invited to speak my thoughts on a passage of Scripture, which, the people being ignorant, they sometimes applauded, to my injury,"—such applause tending to make him vain. In this same year he was married and settled down in the village of Hackleton. Five years now passed, during which several events happened in Carey's life. At first he preached in places around Hackleton, then after-

wards he became the pastor of a little chapel at Earl's Barton, six miles from there; he had been publicly baptized by Dr. Ryland in the river Nen, and he had in the meanwhile, through misfortune in business, changed his abode to the neighboring village of Fiddington. In 1788 he was invited to become pastor of the Baptist chapel at Moulton, in Northamptonshire, and in accepting his hope was that while fulfilling his ministerial duties, he would be able to exchange shoemaking for teaching. In this he was disappointed as the former school-master returned, and beside Carey seems to have less facility for imparting than acquiring knowledge. He was at this time very poor. The school yielded but seven shillings and sixpence per week, and for his duties as pastor he was paid only £15 a year. Thus with an income that was under £35, and a family that was increasing, it was a hard matter to make both ends meet.

After a while he resumed his old trade and obtained orders from Northampton, then, as now, the centre of the shoemaking trade. "Once a fortnight," we are told, "the little man, with a far-away look on his face, might be seen trudging thither with wallet full of shoes for a government contractor, and then returning home with a burden of leather for the next fortnight." All this time in poverty that would have crushed the spirit out of an ordinary man in three months—borrowing and occasionally buying a book—he went on with his studies. In particular he devoted himself to Greek, Latin and Hebrew. It was while at Moulton that the great project which Carey was to devote his life first engaged his thoughts. Among the books he read while there was Cook's, from which he had gathered some idea of the general condition of the different countries abroad; and one day, while teaching his pupils geography, the thought was borne in upon him of how large a portion of the world had never yet heard the message of the Gospel. Drawing his hand over the globe before him, he pointed to different countries, exclaiming, "These are Pagans"; "and these are Pagans," and these are Pagans." From that moment he never again had a heart's desire to spread the knowledge of the Scriptures in heathen lands. He resolved to investigate the subject so as to ascertain as far as possible the spiritual condition of every country in the known world, as well as to consider the practical prospects of mission work. To accomplish this he made him a large map, consisting of several sheets of paper pasted together; then against each country he jotted down all that he had met with in his reading respecting its condition, and by this means he found that no fewer than 400,000,000 people "lay in the blackest night of Paganism." All this information he embodied in a treatise called "An enquiry into the Obligation which Christians are under for the Conversion of the Heathen."

William Carey's thoughts now centred on the necessity of establishing Foreign Missions, but strongly as he felt—and it is said that he could scarcely talk or preach, and he never prayed without referring to it—he received little encouragement from fellow workers in the ministry. It was not that they were indifferent; for two years before the Northamptonshire Association of Baptist ministers had discussed the subject, and had then expressed the hope that the Gospel might soon be spread in heathen countries. But it was felt that the time had not yet arrived for such an undertaking to be entered upon, and so it was that about six years passed after he had written his "enquiry,"—during which it lay beside him in manuscript—before he succeeded in persuading others to co-operate with him.

The following incident is suggestive. On one occasion a meeting of Baptist ministers was held at Northampton. Dr. Ryland called on some of the young men to suggest a subject for their next gathering. Carey rose and proposed "The Duty of Christians to Attempt the Spread of the Gospel among Heathen Nations." No sooner had he suggested the subject than Dr. Ryland, "springing from his seat, astonished and shocked," ordered him to sit down, saying, "When God pleases to convert the heathen He will do it without your aid or mine." In 1788 Carey removed to Leicester to become pastor of the Baptist chapel in that town, where his income was rather larger than in Moulton. He continued to work at his trade at first, then by and by he opened a school, still devoting his spare hours to the study of the various branches of study. The time now came when Carey's persistent advocacy of the cause he had at heart was to bear fruit. The year 1791 had arrived, and though, so far, nothing had been done, signs were not wanting that some who had opposed him were now in sympathy with his aims. At an important meeting of Baptist ministers, held in October, the subject of Foreign Missions was earnestly discussed. Though not committing themselves to any line of action, they at last listened to Carey's proposals as to recommend him to print his "Enquiry"; and as the sum of £10 towards the expense of its production had been subscribed by a friend, the little book appeared in the following year. This publication was a great stride forward, and the widespread interest it aroused was the means of hastening the realizations of Carey's dreams. When the association met the next May, it was William Carey that preached the sermon; and on this occasion his text was Isa. 54:2, 3, "Enlarge the place of thy tent," &c. This discourse, which is described by one present as having been most animated and impressive, produced a wonderful effect on his hearers, and resulted in a resolution being carried that day, "that a meeting be prepared against the next planting, at Kettering, for the establishment of a society for propagating the Gospel among the heathen." Six months later, on the 2nd of October, 1792, the association again met, and after the public services of the day were over, there was a memorable gathering in the "little back parlor" of a member of the Baptist chapel at Kettering. Here, on that evening, twelve Midland preachers assembled; here, after careful deliberation, and after all pledged themselves in a solemn vow "to make at least an attempt to carry the Gospel somewhere in the heathen world"; and here with a modest subscription list of £137 8s. the Baptist Missionary Society was founded. Nor was this all; Carey, who does not appear to have offered a subscription, "contributed himself," by signifying his readiness to go to any part of the world as its first missionary. It was this field chosen by this society for the commencement of its operations. About the time the meeting at Kettering was held, a ship surgeon named Thomas, who had lived in India, and who had begun to preach to the natives, had returned to England in the hope of getting help to enable him to go back and spend the rest of his life as a missionary. He was of course in ignorance of the scheme which had been so long in Carey's mind; and on his being made aware of the formation of the Baptist Missionary Society, he put himself in communication with the committee offering to abandon his idea of establishing a mission on his own account, and to join hands with them. This proposition was after discussion favorably received, and in the end it was resolved that William Carey should proceed to Bengal, in company with Thomas, as little delay as possible.

Obstacles not a few had to be surmounted, not least of which was lack of funds. This met, another difficulty arose. This was the belief that the East India Company would refuse permission to the missionaries to proceed to the East. But nothing daunted, at length both men with their families are on board a Danish Indiaman, and are speeding on their way to India.

After a voyage of five months—most of which Carey spent studying the native languages—the ship sighted Bengal, and, contrary to expectations, the missionaries were allowed to land at Calcutta without opposition. They now had to face the serious question of means of subsistence, for they were poor, they were in a foreign land, and their labors were to be among a people of strange tongue. It was evident that the small sum they possessed would not enable them to live in Calcutta, and for a time their prospects were very dark. At length leaving Thomas behind, who was to endeavor to secure practice as a surgeon, Carey started for Dehata, a place 40 miles from Calcutta, where he hoped

to find employment. It was a terrible journey for him and his family—in an open boat, and, as it happened, the vessel was by the time they reached their destination all they possessed consisted of provisions for one day. Help was, however, at hand. On arriving at Dehata, they saw a house which they found belonged to a Englishman who on board a Danish Indiaman, he received them with the kindest hospitality, and offered them a home until they were provided for. It was not long after this that Carey received the appointment of superintendent of an indigo factory at Madinabaty. This appointment was very acceptable to him, as it would enable him to provide for the needs of his family and by having natives under him, his mission labors would be greatly forwarded.

Through his association with the college, and the increase in his income, which was put into the common fund of the various languages of India. Dis- couragements attended care forward step, in the form of hostility on the part of many of the Company's officials, of ridicule by certain people in England, and of trouble in their own domestic circles. But the missionaries never faltered in their purpose, and the outward results at the end of about ten years were thus summed up:—"They had established mission stations in several parts of Bengal, at Patna, in Burma, and on the borders of Bhutan and Orissa—and each a net on a hill, a fortress held for God in the empire of darkness. The number of church members exceeded 200. They had a place of worship in Calcutta erected at a cost of thousands of pounds. This press was regarded by the natives with great curiosity, and they looked upon it as a European idol." Carey's district was of considerable extent. It comprehended, says Dr. Cuirose, "about 200 villages, scattered among jungle patches and over the plain." Among these he was continually going about, that he might publish the Gospel; occasionally extending his journey nearly 100 miles up the country, where probably no European, and certainly no herald of salvation, had ever been before. In travelling—which was by river—he used two small boats, the one to sleep in, and the other for cooking his food; while he himself mostly travelled on foot from village to village. A day's journey might vary from ten to twenty miles, according to the opportunities he had for speaking with the people. On Lord's day the gathering often numbered nearly 500 persons. His hopes of winning souls were often excited and often disappointed.

These five years went by—years during which, as one writer observes, "the mission to the heathen world—and at the end of this period a change had become necessary. The indigo factory had not been successful; and Carey, obliged to leave Madinabaty, established a business of the same kind on his own account at a place ten miles distant, but this too failed to prosper; and his prospects were again dismal. Just at this time there arrived from England a small band of missionaries—of whom William Ward and Joshua Marshman were destined to be Carey's co-workers for many years—who had intended to join the mission at Madinabaty. But no sooner had their ship arrived off Calcutta than they were forced to land; they therefore sought refuge in the Dutch settlement of Serampore, where the Governor gave them a warm welcome. Carey now resolved to give up the idea of founding a mission in the Company's territories, and to join Marshman and Ward at Serampore. He was accordingly invited to become the mission. Having secured a suitable dwelling, the little band lost no time in proceeding with their work; and, in order to provide for the support of their families, one of the first steps taken, was to establish two boarding schools, which, under the charge of Mr. and Mrs. Marshman, produced before long an income of between £200 and £300 a year. Preaching among the natives was then commenced; the study of the language was continued; and at the same time the great work of printing Carey's Bengali version of the Bible, begun at Madinabaty, was resumed. Ward, who had formerly been a printer, had charge of this branch of the work; and so rapid was the progress made, that within three months the first sheet of the New Testament was placed in Carey's hands. Some years later the missionaries introduced a steam-engine in their printing works, the first ever seen in India. Month by month they thus labored on, surmounting the many difficulties of their task; and before the end of the first year in Serampore they succeeded in printing the whole of the New Testament, and Carey was able to write in his diary, "Yesterday was a day of great joy. I had the happiness to dedicate the Ganges by baptizing the first Hindu"; and other conversions followed. Carey's success in the study of native languages soon brought him into prominence in an unlooked for quarter. Lord Walleley had recently founded Fort William Col-

lege, Calcutta, in which junior civilians were to be trained for the Company's service; and a competent professor of Bengali was needed. Carey's abilities as an Oriental scholar having become known, the choice fell on him, though not without opposition from some of the Company's officials. His appointment was accordingly made, and a first salary of £600 a year which was later increased to £1,500.

Through his association with the college, and the increase in his income, which was put into the common fund of the various languages of India. Dis- couragements attended care forward step, in the form of hostility on the part of many of the Company's officials, of ridicule by certain people in England, and of trouble in their own domestic circles. But the missionaries never faltered in their purpose, and the outward results at the end of about ten years were thus summed up:—"They had established mission stations in several parts of Bengal, at Patna, in Burma, and on the borders of Bhutan and Orissa—and each a net on a hill, a fortress held for God in the empire of darkness. The number of church members exceeded 200. They had a place of worship in Calcutta erected at a cost of thousands of pounds. This press was regarded by the natives with great curiosity, and they looked upon it as a European idol." Carey's district was of considerable extent. It comprehended, says Dr. Cuirose, "about 200 villages, scattered among jungle patches and over the plain." Among these he was continually going about, that he might publish the Gospel; occasionally extending his journey nearly 100 miles up the country, where probably no European, and certainly no herald of salvation, had ever been before. In travelling—which was by river—he used two small boats, the one to sleep in, and the other for cooking his food; while he himself mostly travelled on foot from village to village. A day's journey might vary from ten to twenty miles, according to the opportunities he had for speaking with the people. On Lord's day the gathering often numbered nearly 500 persons. His hopes of winning souls were often excited and often disappointed.

With double vigor and energy. The other was a most important one. In 1812 two missionaries, who had arrived from England, who joined Carey at Serampore, were suddenly summoned to Calcutta by the government of India, and on their appearance they were ordered to quit the country without delay. This summons, which on the part of the authorities—who thus showed that they were determined that no more missionaries should be allowed to enter India—caused a storm of protest to be raised against the power which the East India Company possessed of preventing even their own countrymen from coming there; and it was resolved that such intolerance should no longer remain unchallenged. It so happened that the following year the charter of the Company was to come before the British Parliament for renewal; so fitting opportunity was afforded for dealing with this very question. And the end of it all was that, after very heated debates, the Company was compelled to alter the whole clause in the charter; and so "the door of India was set open to the multitudes of laborers in which, during the rest of his life, William Carey was engaged, it will suffice to mention the founding of the Serampore College, established at a cost of £15,000, for the instruction of native Christians, who were to be thus qualified to act as missionaries; the numerous native churches and schools that were formed; his efforts to improve the social condition of the peasantry; his valuable philological works, such as Mahatta, Sanskrit, and Punjabi grammars, Bengali and Mahatta dictionaries. And when in 1834, at the age of seventy-one, he passed from earth, this "no more" had been the principal instrument by which the first great triumphs of the Cross were won in India; and by that time over 200,000 Bibles, or portions thereof, in forty different languages or dialects, had been issued from the Serampore Mission House. The British authorities had realized the worth of the man and his work, for when he died Government dropped all its flags to half-mast in honor of one who had done more for India than all her generals.

BAPTIST MISSIONS.

BY F. M. SHAW.

The world's missions had languished since the time when, in England's early history, Columbus had planted on lonely Iona the banner of Christ and had summoned to rally around it all whose hearts were enkindled to preach Jesus to the northern nations. Strangely the very nations that, as Gentiles and heathen, had received the Gospel at the hands of foreign missionaries, felt themselves under no obligation to become, in turn, themselves missionary. The torpor which deafened Christians to all cries, silent and expressed, of wretched perishing heathendom, continued to render everywhere inactive for centuries the church of Christ. In 1733 the Moravian church awoke in adversity to realize the true meaning of their religion, and they have given a world-wide example of devotion to Christ's greatest command; otherwise, the spell remained unbroken. Christians still refused to see, in the wonderful expansion of the little world of the middle ages into our modern world, embracing the whole circle of the earth, a clear intimation from their Master to enlarge their borders so as to embrace within the circle of their influence the same wide domains.

At length God unmistakably made known His purpose to save the whole world. That purpose was planted in the heart of an humble Englishman—a Baptist preacher and cobbler, William Carey. An overpowering sense of the mightiness of Christ to save, accompanied by an equally deep conviction that nearly all the world was not saved, inspired the true Christian. The spirit of this man qualified not even before the chilling rebuff of his own brethren. And ere long a like zeal was kindled in their hearts, resulting, in 1792, in the "Baptist Missionary Society of England," and in inaugurating the "great modern missionary campaign." Nor was the flame kindled by Carey in the hearts of the Baptists quenched by the bitter opposition at once aroused, which found biting expression in the mistaken wrath and sarcasm of Sydney Smith; but, ere long, this opposition, too, melted away. There sprang up society after society, increasing rapidly to a multitude of societies of all Christian denominations, sending abroad multitudes of men and women, glad for their own salvation, anxious for the salvation of all. The present zeal for missions, manifested in the thousands of soldiers of the cross arming for the fray, by the thousands of silver and of gold given by devoted people, at all sacrifices, who, while going up to God every day, can be traced back to the time when Jesus touched the heart of William Carey.

Have the Baptists kept up this early splendid record? First, The history of Baptist missions, revealing unparalleled successes and recording the lives of men unexcelled for ability, piety, and devotion in the face of all dangers, answers, "Yes." I need only mention names which have become endeared to us through memorable lives: William Carey and his associates in India, translating the Bible into the languages of 350,000,000 heathen peoples; the great Adoniram Judson, originator of the foreign mission enterprise in America and founder of Christian missions to Burmah, who resolutely followed the one purpose of his life through almost unexampled trials, so that we might truly put into his mouth the words: "Are others ministers of

Christ? I am more, in labors more abundant; in stripes above measure; in prison more frequent; in death oft"; Dr. Marshman, maker of the first Chinese dictionary and grammar, translator of Confucius into English, and translator of the first adequate Chinese Bible; Dr. Kinnaird, the Burmese evangelist who, above all other missionaries, was loved and trusted by the Karens; Sir Henry Havlock, who, in the great Sepoy rebellion, gained by his generalship and bravery such world-wide fame, who, wrought by the influence of his Christian character, so marvellous a revolution in the morality of his soldiers, and who, by his warm love for missions and active co-operation in them, has been called the soldier missionary; Dr. Gough, the wonderful missionary to the Telugus, through whose labors at Ongole many thousands of converts to Christ have been won.

Second. The actual extent of Baptist missions proportionately to those of other denominations, answer "yes" to the question raised above.

According to statistics given in the recent encyclopaedia of missions, Baptists of the home lands contributing to foreign missions number one-sixth of all Christian denominations, contributing to the same cause. The Baptists of this class give one-seventh of missions so contributed, hold one-fourth of all missionary stations, and send out more than one-third of all ordained male missionaries. So we find that, relatively to the other Christian bodies, the percentage of Baptists interested in missions is large, and that while they give a somewhat smaller proportion of money than those contributing of other denominations, they hold a very much greater proportion of stations and send out a much larger percentage of missionaries.

It may occur to us Maritime Baptists to ask: Are we laboring for the Master's cause abroad with a zeal commensurate with that displayed by our brethren elsewhere? Certain with surprise we find that we give more liberally of money than the Baptists of United States. The 1,217,125 Baptists of United States engaged in missionary enterprise annually contribute \$70,136,800, averaging about 33 cents per member per annum; while the 42,777 Maritime Baptists last year paid the Foreign Mission Board \$14,491, so averaging 34 cents per member per annum. Perhaps, with surprise, we find that we send one ordained missionary for every 6,111 church members, while U. S. missionaries Baptists send only one to every 12,512 members. Yet we fall decidedly behind in the number of stations held, we having out for over 10,000 members, while our U. S. brethren support over 100,000 members. This last fact can be accounted for, to a great extent at least, on the ground that the older U. S. missions have become more largely self-supporting. So we find that they had more than 100,000 members, while the ranks of the foremost company of that great army of Christian soldiers marching in the authority of Christ's commission against the hosts of sin.

But let us come to compare ourselves with those who let us judge the missionary work of Baptists in relation to their duty to God and as compared with what they could have accomplished. The success of Baptists may be as great as that of others, but does it equal what Christ justly claims? Baptists hearts may equally with others be glowing with love for the lost; but when it comes to a question between the Baptists and God, it is evident that their work has been very far beneath the limits of a true Christian. For instance, there are, according to Rev. E. S. Todd, 4,000,000 Baptists in the United States, while we have mentioned but 2,000,000 as belonging to churches that contribute to missions. Hence the average yearly offering for all Baptists members of U. S. would be only one-half of 23 cents, less than seventeen cents per member. This needs no comment. The elation of our Maritime Baptists for their success is changed into grief for their deficiencies when it is seen that they had 100,000 male missionaries on the field in 1873, while now they have but seven, and four of these young men and inexperienced. Our Baptists are informed by the Missionary Board that there is imperative need for at least 100,000 new missionaries on the foreign field. The churches, we said, pay thirty-four cents per member for the seven already there. It is an easy problem in arithmetic to determine how much would suffice to send four times as many new missionaries. The most of our young people would not stop long to count that cost. If even a picnic or a pie social were involved. Our Baptists must, through-out their whole body, be made to see the tremendous necessity of new missionaries for missions of at least, their useless pleasures, if the future of their mission is to bear fruit. Never did any period of missions make greater demands than does the present. Doors have just been opened and Christians must immediately enter if the hosts of evil, which press threateningly for an entrance, are to be fought back. The world's welfare demands these new efforts, for the nations of the earth must go forward to gether; if at all, they must be saved. They demand these efforts. Can we refuse them aid in an age which universally professes to believe in the present fulfillment of the prophetic words of Burns:

"It's coming yet, for a' that,
The world's improving, and
Shall better be than that."
Listen to Krishnan Pal, Carey's first Hindu convert, as he eloquently sings:
"Oh, then, my soul, forget me not!
The Friend, who all thy sorrows bore,
Let every day be spent in prayer,
That, by His grace, I may Him love."

Consider the multitudes of heathens redeemed out of songless misery, who have made those beautiful words their heart's utterance. They doubt no more the power of the Gospel to save and make joyful the heart of every and any human being, and hesitate no longer to engage heart and soul in life's only grand object—the salvation of man to Christ.

THE SUCCESSORS AND PRESENT NEEDS OF OUR MISSION.

BY REV. J. C. ARCHIBALD.

The hinderances to the spread of the Gospel among the Telugus are unspeakably great. Among these may be named, extreme dullness in apprehending spiritual truth, begotten by centuries of idolatry, superstition and vice; the pride of caste, idolatry, fatalism, and the immoral practices of Europeans. Notwithstanding all these hinderances, during these sixteen years of our mission's history, the Gospel has abundantly demonstrated that it is the power of God unto salvation. When our missionaries came from Burmah to Teluguland in July, 1875, they were without any knowledge of the language of the people, without lands or buildings. Their first step was to take up work in that region of country was strongly opposed. We had no Christians, no native helpers, no quarterly meetings or associations and missionary conferences. What hath God wrought in these short years?

The language has been learned, and translation work done. Land has, often with extreme difficulty, been secured; mission-houses, chapels, and other necessary buildings have been purchased or erected at four well-chosen centers—Bhimpatnam, Chicacoale, Bobbili and Vizianagram—as head stations. More recently land has been purchased at Palconda and Kinedy, and, within a few months, necessary buildings will be erected and missionaries will be carrying on work there.

Thirteen out-stations have also been established, at most of which one or more native assistants are located. The solid phalanxes of the heathen have been broken again and again, so that now we have an army of Christians,—two hundred strong—marching against the foe.

Our annual Telugu Association and quarterly meetings speak volumes for the intelligence, earnestness, and the practical Christianity of our native people. At the association held three months ago, three-fourths of the Christians were reported as giving a tenth of their income to the Lord. Probably not less than fifty have given up the use of tobacco. It is now becoming common for the convert to give up its use from the day of his baptism.

Many of our Christians have borne persecutions for the Master's sake to which we are strangers. Their readiness to testify for Christ in public and in private is very commendable.

Our own missionaries have had, for the past three years, a conference meeting twice in the year for the discussion of all matters relating to the advancement of the work. It is proving a potent factor in the management of the affairs of the mission.

The results of these years of pioneer work are not to be measured alone by the present number of our Christians. Probably not less than 70,000 Christian books have been sold and are now in the homes of the people; tens of thousands of tracts and hand-bills have been freely distributed, and have been borne to hundreds of villages which the missionary has been unable to visit; mountains of prejudice have been broken down; the leaven of the Gospel is working in the hearts of thousands not yet gathered in. In the baptism of 42, during the past year, we have the earnest of the Pentecostal showers which are to fall. Among the same people our Upper Province brethren have gathered about 3,000, and our brethren of the A. R. M. Union, 60,000.

After these years of waiting, of conflict, trial and triumph, shall we now be disheartened? Let us rather thank God for what He has wrought and take courage—venture into the needs of the work and seek to supply them.

Let us consider (1) the need of missionaries. The population of the field God has given us is 1,700,000. For the evangelization of this mighty host we have seventeen missionaries, 22, seven male missionaries and their wives, and three lady missionaries; about two hundred Christians of whom about forty are preachers, colporteurs, teachers or Bible-women. For each male missionary now on the field there are 340,000 heathen. To each of these brethren, having the language, there is an average of 566,000. The present prospect is that by the beginning of '93 there will be six brethren equipped with the language and at work. Even then how scanty the supply—to each one 283,000.

The spiritual destitution on the Bhimpatnam field, who can compute? No male missionary there with the language (Brother Morse having but recently arrived in the country, and brother Sanford having left for home), and more people there than are in all P. E. Island.

How appalling the spiritual famine prevailing on the field of our brother Shaw, at Vizianagram, containing, as it does, more people than are in the cities of Quebec, Hamilton, Ottawa, St. John, Halifax, Winnipeg and Kingston combined. Think of it, one missionary and his wife among such a throng of human beings, largely ignorant of the existence of a Saviour, listening on to the judgment!

Nor do we find much relief as we go farther inland and take a look at the Bobbili field with its 260,000 of perishing ones. Among this vast host, Brother and Sister Churchill are toiling and praying on. To each Christian there are 65,000 heathen.

But the climax of destitution is reached on the Chicacoale field, where we find 1,100,000 idolaters and but one male missionary with the language. 200,000 more people here than in the Maritime Provinces. To each of the 100 Christians, 10,000 heathen. As we think of this distressing need, this utter want, the heart grows sick. Involuntarily we ask, is there no help for it? Can we, as Baptists of the Maritime Provinces, bear to have this state of things continued? We are able to meet the earnest entreaties of the missionaries for one man to each 50,000 natives. This would only mean 34 missionaries all told. I am informed that Halifax has 35 ministers of the Gospel. Will God bless us as a people in the years to come, if, having been brought face to face with this unutterable need, we fail to supply it? Surely within a very few years the 27 more men needed for this work will be supplied!

Should the missionaries returning to the work this autumn be allowed to go alone? Should not at least two mission families and a lady missionary also be sent? Let us at once beseege the throne of grace for the men and the money needed for this great enterprise.

2. Another great need of our work is more native helpers. We want 1,700, i. e., one to each thousand heathen. We have about 40—one to 42,500. It is generally acknowledged that the bulk of the evangelistic work in these lands must be done by converted natives. Let us send speedily more missionaries that the converts may be multiplied, the most suitable of them taken and trained for effective service. In 1889 God gave us in the Chicacoale field five young men from among the heathen. Four of them are now doing well as mission assistants.

3. We must also have a number of mission houses. Fourteen new stations have been fixed upon. Each must in due time have its abode for a mission family. But at present there is urgent need of buildings of this kind at Palconda and Kinedy. According to the order of the Board they are to be of durable material. The cost may not be much less than \$2,500 each. To build of cheaper material would mean great discomfort and annoyance to the occupants, and perhaps speedy destruction from white ants; and in the end increased expense.

Brethren Higgins and Bars are now in the Chicacoale mission house. Near the close of November Miss Wright, Mrs. Archibald and I expect to be there. It is very important that the house at Palconda should be ready at that time for Mr. and Mrs. Bars, and that the one at Kinedy be ready on to completion for Mr. and Mrs. Higgins.

4. The last need to which I will refer, and the greatest of all, is more of the power of the Holy Spirit. The Spirit must accompany the Word or all is vain—the idolater will continue to cling to his idolatry. The things of Christ spoken by the missionary or the native worker must be taken by the Spirit and shown unto them—by this power must the sinner, everywhere, be convinced of sin and led to accept Christ as his Saviour.

May the power of the Spirit be manifested this year as never before, both at home and abroad.

THE BAY OF BENGAL AND THE BAY OF FUNDY.

BY J. F. ADAMS, HALIFAX, N. S.

What is our Opportunity? In the providence of Almighty God, a magnificent opportunity has been presented to us in the Madras Presidency, on the Bay of Bengal. A section of the great Telugu field, stretching over an area of 2,466 square miles, containing 4,185 villages, with a population of nearly two millions of souls, has been laid at the feet of the forty-two thousand members of the Baptist churches of the Maritime Provinces. With a clearness that is unmistakable, the voice of our God has called from the Bay of Bengal to the Bay of Fundy, has called the thousands of Maritime Baptists to stretch forth their hands to lift up the mass of degraded humanity in Teluguland. Year after year the call has been carried into the harbors and basins, along the coast and up the rivers, and though it has been heard, it has not been heeded in proportion to our ability to respond to its demands. And that voice is still calling us to make such an active, and persistent, and self-denying endeavor as we would be glad to have made as our behalf were we in the desperate condition of the heathen in India.

Brethren and sisters, leader and longer does the Divine Voice call to make such an advance to fairly represent our ability, our prosperity, and our Christianity. This call is reinforced by the ever-increasing need of the perishing, which pleads for the light and life of Christ to come. The despised and degraded women of India call for the liberty and elevation which the Gospel brings to womanhood. And who can keep back the tears, as the poor little child-widows, cursed, despised and enslaved, send over the waters their wail of woe, saying to the Christians of the Maritime churches, "Oh, you white people come over and take away the shame and the shadow, the cruelty and the curse, the torture and the misery, that blight our childhood. Oh, Christians, come and take away the despotism that has shaven our heads, stripped us of our ornaments, crushed our youth, cast us out from society, made death preferred to life, and all because some old men died, to whom we were betrothed the day we were born. Do come and restore our children's rights, bring back to us the laughter and sunshine of our baby days, the blessings and joys that your own white children have. Come, for our sakes come; come, for Jesus' sake come, and come now, or soon it will be too late."

And, brethren and sisters, alongside the call of the Risen One; the cry of degraded womanhood; and the wail of sorrow-filled childhood, there is the "Macedonian cry" of disheartened and disappointed missionaries on the field. For years they have pleaded for an increase of laborers, and to-day they urge, with a never-before-known earnestness, for more workers, until the cry, "Come over and help us," has reached a point nigh unto despair. "As our five missionary brethren and seven sisters stand to-day, on their fields of labor, and work amid nearly two millions of heathen, the majority of whom are passing on like a funeral procession to the grave, what an oppressive feeling must rest on their brave spirits! As they think of the three hundred and ninety-five Baptist churches at home, among whom there are more than two hundred resident Baptist ministers, who have less than one hundred thousand souls to care for (including members and adherents) and then they see their eyes upon the vast multitude around them, without God and without hope in the world, can we reprove them, if they have hard thoughts of us? If they think us selfish, and lacking the sacrificing spirit of Christ!

Think of it, one preacher for every five hundred souls among the Baptists of these Provinces, and only one preacher for every three hundred and sixty thousand souls on the basis of thirty hundred thousand on the Telugu field! Before these five preachers would be able to devote one half-hour to personally instructing each Telugu about the great salvation, they will have to be there more than forty-one years; and must work every day of the three hundred and sixty-five, for twelve hours each day without stopping their tongues, either to eat or drink. And according to the present rate of increase of the population of India, when they have spoken to the last soul that is now on the field, at the end of the forty-one years there will be half a million more there, who will be born during the next generation, wholly untouched by the missionaries. Thus at the present rate of our missionary efforts we shall never overcome heathenism, but each year there are more unaved souls on our field in Teluguland than the year that preceded it.

II. **Our Responsibility, what is it?** I think history instructing that God does not pass a rule present a grand opportunity before a people who are not able to meet it. The conclusion to be drawn from that statement is, therefore, that the opportunity to evangelize that section of the Telugus God has thrust upon us, the Maritime Baptists are able to meet. Alongside numbers and resources, the God of missions has in His infinite wisdom placed our opportunity and responsibility. Let us glance at our growing ability, so as to intelligently perceive the fitness of the divine movements in opening this wide door to us as a people.

For a good many years God has been blessing that body of His people called Baptists, in these Provinces. How many! Well, the church at Litchfield organized in 1762; the Wolfville church in 1773; the church at Onslow West in 1791; the First Yarmouth church in 1797; and that at Newport in 1799; so that in Nova Scotia there were at least five Baptist churches before the close of the last century, whose united ages to-day aggregate five hundred and thirty-three years, giving an average of more than one hundred and six years to each one. In New Brunswick, the First Springfield church was organized in 1796; the church at Norton in 1800; the Salisbury church in 1800; Canning and Sheffield, too, in 1800; so that at the close of the last century New Brunswick had four churches over forty years old, whose united ages to-day aggregate, with an average for each church of ninety-two years. Putting the whole of the nine Baptist churches together that existed in Nova Scotia and New Brunswick in the last century, they aggregate nine hundred and one years, or an average of a little over one hundred years each to-day.

From the founding of the Baptist church at Litchfield in 1762, we have been growing and gaining, by the blessing of God on His Word, as proclaimed from Baptist pulpits. We have grown till the little one has become, if not a thousand, well on to half a thousand; for we need only about five churches to make up 400; and our membership of over forty thousand is to-day an able body of educated, intelligent, and comfortably circumstanced people. Thus it plain that we have accumulated great resources, both of educated brains and of temporal means, making us equal to the prosecution of a foreign missionary work of considerable proportions.

According to the present division of the foreign field among Christianized peoples, the two million of heathen Telugus are not more than rightly fall to our share of foreign missionary work. What must the great Master think of resources at home, and men on our five brethren and seven sisters, as sole representatives on the foreign field of the entire denomination? We should do more, we can do more, and we must do more to discharge the great duty our ability involves. Let us cease playing at missions, and begin in downright earnestness to solve the great problem, of how to transfer a due proportion of baptized brains and consecrated means from the Maritime Provinces to the Madras Presidency.

Now, in order that the present state of things be changed into one of progressive action that shall adequately represent our ability and prosperity at home, two things are absolutely necessary. First, we must have more men. Are these available? The answer is short and quick. Six thousand young men to-day stand pledged to go forth to the foreign field as soon as the means are forthcoming. Last year among the young men at Acadia College, twenty-one (these forming a part of the six thousand) signified their willingness to go to the foreign field as missionaries. And these young men are intelligent, consecrated, and eventually will be roundly educated for the sublime work of leadership. Christian men and women, never say again that the best of our young men, the flower of the church, turn their eyes and hearts to the more lucrative spheres of brain toil in preference to the Christ-like work on the foreign field. Keep your eyes on those twenty-one young men. For in those volunteers for foreign service God has taken from our 395 churches the power to say, "We cannot find men for the foreign field."

Our second need is more money. Have we given all we should, might or could? Last year, from August, 1890, to August, 1891, the living members of all our churches contributed for this great work among the heathen, \$10,590.72. This sum divided among our 42,000 members will give an average of about twenty-five cents each. Comparing this division with a similar one among the Moravian brethren, theirs would be this,—last year their income for foreign missions was \$44,330, which divided among thirty thousand members will give an average of nearly \$1.50 to each. Just think of it, a strong, intelligent, comfortable (and in many cases rich) body of Christians, numbering forty-two thousand, giving to the greatest work of the church, on an average, the small sum of only twenty-five cents each; and adjunction of thirty thousand, possessing not half our financial ability, scarcely setting apart nearly six times that amount per member, for the evangelization of the heathen.

Do you say, "There are many women and young people in our churches who cannot give twenty-five cents a year for foreign missions, and that therefore the percentage is not correct?" I will challenge any man to show me the woman or child-member who cannot give twenty-five cents a year to this work. Still, if the men in our churches insist on a larger credit being given to them, I am willing to change the figures, if they are prepared for the increased disengagement involved by comparing them with the men of the Moravians. I suppose that about one-third of our membership are males. For the sake of comforting (I) the brethren, suppose we say that the fourteen thousand men gave the whole of the ten thousand five hundred and ninety dollars and seventy-two cents; that would average seventy-five cents and six mills to each man. And the forty-four thousand three hundred and thirty dollars divided among a third of the Moravian membership, would give an average of four dollars and forty-three cents to each of their ten thousand men. Thus the Moravian men, who own very much less than the men in our churches, would at that rate give nearly six times as much for foreign missions.

"Stop, Mr. Adams," say the sisters; "we contributed of the \$10,590 given last year to foreign missions, \$1,950." Then up call the smaller voices of the Sabbath-schools and Mission Bands, "We raised the little sum of \$626.63." Thus there is left less than half of the whole for the men to claim as their portion. These rightly claimed deductions from the \$10,590.72 leave the fourteen thousand men in the Baptist denomination giving less than one cent a week (the true figure would be about seven mills a week) towards evangelizing the heathen. Can it be possible that out of all the accumulated wealth, and from the regular income of fourteen thousand men redeemed by the blood of Christ, and regenerated by the Spirit of God, we are giving for the greatest work of the church, an average of only seven mills a week? While a comparatively poor people make sacrifices that average eight cents and five mills a week for all the males among them? Surely, brethren, the blush ought to come to our cheek, and we ought to humble ourselves in the dust for very shame; especially when we reflect on the fact that thousands of these same professing Christians waste every year from ten times this sum and upwards in needless smoke.

The men have offered themselves for the work? Will the forty-two thousand members be equal to the occasion? Will they be honest with God's money? Will they, as stewards who must account to the great Master, place alongside the twenty-one young men, twenty-one thousand dollars, and thus accept the challenge which God has thrown down through these volunteers for missionary work? It should be done! It might be done! It can be done! And, oh, every Baptist would say, "By God's grace, the missionary's gift and my greenbacks, it shall be done!"

Brethren and sisters, for 128 years the Baptist denomination in these Provinces has been adding to her resources, commercially, educationally, and religiously, until her children are surfeited with good things. Settled down in fertile valleys; along the coast of the treasure-filled Bay; and on the uplands of our celebrated Bay of Fundy. She has built handsome churches, whose spires rise all over the land; and the towers of her educational buildings are viewed with surprise and admiration by the passers by. She has built homes that are marked in many cases by a luxuriousness that frequently amounts to sinful extravagance. It can be truly said of many of her children, that they are arrayed in purple and fine linen, and fare sumptuously every day. God has flung into her coffers large and increasing gifts of every kind. Though our God has lavished on her such exceptional gifts, surely sackcloth and ashes should be her choice when she compares her small work on the foreign field with her great abilities and resources at home.

Again, brethren and sisters, let us cease playing at missions. Let us look long and often at Calvary, and measure ourselves by that sacrifice. The voice of our Master calls for love's noblest endeavor; the voice of a sunken womanhood pleads for mercy's kindly help; the voice of crushed childhood calls to Christians, "Come and save."

[St. John Gazette, April 4.]

OUR TELUGU WOMEN AND OUR DUTY TO THEM.

According to the last census, the population of India is two hundred and eighty-six millions. It is further stated that the country contains five million more men than women.

This is significant, suggesting as it does the murder of female children, and a larger death-rate among women than men. But why should the death-rate be larger? Are the causes hidden among the dark secrets of early widowhood and widowhood?

On our own Telugu mission field there are about seventeen hundred thousand people, and a little figuring will show that of this number about eight hundred and thirty-five thousand are women—a number almost equalling the entire population of our Provinces. As far as we are capable of judging, these are all *unwedded*. What an appalling multitude, sunken, as it is, in the depths of a moral and spiritual putrefaction which, for an instant, the soul comprehends with a shuddering that is unspeakable; the next, the heart is bowed and thrilled with the thought that the Christ of God loved these even unto death, and that, though a little removed from us, He loves them now. And can we not hear His voice, clear and steadfast, ringing through all the chambers of the soul, "make straight in the desert a highway for our God?" Sisters in Christ, children of the King, is this blessed work really ours? Will His dear feet truly walk in a way that we and I by His grace can make, and will He move about in that death-stricken throb bringing healing and eternal life by His marvelous touch?

Eight hundred and thirty-five thousand women in the towns and villages on our mission field! Many of them living in little mud huts, without any of what we call the ordinary comforts of life; occupied with the daily struggle for food, which ends when the tired body lays down the burdens of life. True, our women here work too hard; but is it with the thought that if this is not done now, it means no food to-night or perhaps to-morrow!

It is her duty to prepare and spin the cotton, to help in the field at planting, harvesting and threshing; to do road work; to carry on her head heavy burdens of wood, water, stones, bricks, cow manure, and all else that needs to be carried; to assist in house-building, in brick and tile-making; to have the care of the house, and to bear and bring up children.

A HARDWARE EMPORIUM.

The fine Establishment of Messrs. Burpee, Thorne & Co. on Prince William Street.

Next the Domville Building, on Prince William street, stands a very neat appearing brick structure, five stories in height, to which the particular attention of passers by is always attracted by the handsome display of fine goods in the hardware and cutlery line which is arranged in the windows of the store. This stand has been the centre of a large business for about twenty years, and it is therefore well-known to a very large number of people throughout the Maritime Provinces. Twice the buildings on it have been destroyed by fire, only to be rebuilt each time and equipped better than before for carrying on the hardware business. The late Hon. Isaac Burpee established the trade there, and it has been continued, first by him and his brothers Fred. and John, and afterwards by Messrs. Clarke, Kerr & Thorne, up to the beginning of present year, when the new firm of Burpee, Thorne & Co. took the business in hand. Besides having the advantages of an old established stand and line large premises arranged to suit the requirements of the business, this firm has enjoyed experience which gives a practical knowledge of what the trade requires, and, moreover, its members are well-known and popular men.

Mr. Francis F. Burpee of the firm is a son of the late John P. C. Burpee, who was a member of the original firm of I. & F. Burpee, who first did business at this stand. Mr. Burpee has had experience in the hardware trade, and if he inherits any of the characteristics of his father or his uncle he is bound to succeed.

Mr. Henry J. Thorne, the other member of the firm, has been a leading man in the hardware trade, and for many years, as he has also been in many movements for advancing the public welfare. He was a few years ago mayor of St. John.

A Gazette reporter who walked into Messrs. Burpee, Thorne & Co.'s store to-day, enquired, "How is business with the new firm, Mr. Thorne?" "It is very good," replied that member of the firm. "Orders are coming in very early this spring. Look here are boxes of croquet balls already packed. We have just at present almost as much as we can attend to filling the orders sent in by our two travellers and those received by letter."

The reporter remarked the extent and value of the firm's stock and Mr. Thorne suggested that he would get a better idea of it by going through the premises. A sweeping glance of the store on a level with the street showed that it contained a more than ordinarily well selected stock of the finer lines of hardware and such fancy articles as could be handled with ease. There was hardware for housekeepers, carpenters, undertakers and everybody, and the finest articles and best made in cutlery and plating were abundant. In the cellar, below the first floor is kept a very large stock of paints, oils, varnishes, etc. Mr. Thorne led the way to the second floor, the whole of which is comprised in one great sample getting is well lighted by windows in the front and a large skylight in the rear, and displayed and arranged in it is a sample of each and every article of the "thousand and one" or more kinds embraced in the firm's stock for the wholesale trade. Chains, ropes, tools, paints, combs, cutlery, locks, an endless variety which would require columns of space to enumerate.

The third floor is the general stock and packing room, and there the clerks were busy putting up packages for shipment to fill orders.

On the fourth floor was a fine assortment of mixed paints in small cans, together with varnishes, brushes, paper, etc., and on the fifth floor were stored the lighter goods handled in the business, hayrakes, vitrols, copperine, whitening, etc., and surplus stock. Besides the large stock in the building, the firm occupy the third and fourth floors of the Ennis & Gardner building, adjoining these, and they have a variety of articles in the stock of the firm, and was more than ever convinced that this firm is well worthy of patronage and that they are bound to go ahead and prosper.

CAREY'S MISSIONARY QUOTIENTS.

BY REV. G. R. WHITE.

I purpose to relate a few of the incidents in the life of William Carey, examples of that *faith, courage, sea-tact*, qualities which well fitted him to become the founder of modern missions and the great Baptist Apostle of India.

Faith: Carey's faith in the God of nations was undying. In this, like us stood alone; like Job's, his friends were indeed "miserable comforters." After months and years of holy rations upon the needs of the heathen, his faith enabled him to launch a scheme at a ministerial conference he was met by the hot anger of presiding officer thus:—"You miserable enthusiast! Nothing can do before another Pentecost, an effusion of miraculous gifts, including the gift of tongues, will give us to the commission as at the Holy Ghost for the effusion of the Holy Spirit. Carey had already given his soul; one who could acquire a good knowledge of the French language, three weeks, without grammar or dictionary, could almost claim the gift of tongues.

At another conference he pronounced the following as a suitable question for discussion: "Have the churches of Christ done all they ought to have for heathen nations." It was lifted from a clear sky. Pastor J. Ryland was the first to recover from the shock, and cried out, "Young man sit down; when God wants to convert your head or mind, He will do so without your help or mine either." It unimpaired prophesy, however, for he needed them both, and used them in the conversion of the heathen.

"Truth crucified to earth shall be crucified to heaven. The eternal years of God are here."

To-day Carey's question echoes from India, Africa, and the most distant isles of the sea, on every breeze sweeps the ocean, it comes back in cecilian crisis, as if inspired of God. "Have the churches of Christ done all they ought to have done for the heathen nations?"

On arriving in India, for five months he was hindered by the East India Company from doing any aggressive missionary work. During these months Mr. Thomas, who had formerly been in India as a surgeon, and who now gone out with Mr. Carey as a missionary, had directed the finances till there were none left to disburse. His old creditors came down upon him and stripped them of all their effects. At this juncture Thomas put out a sign as a surgeon, and left Mr. Carey a stranger in a strange land, with a sick half-crazed wife and four children without money, friends, or employment. In all this the good man never lost faith in God nor hope in the resurrection. Uncheered by a friendly voice and taking with him a family, he thought it hard to leave Calcutta in the wilderness, he started a journey of forty miles up river, and received medicine free of charge; or for a small fee, the medical man may be called to the house.

Owing to fear or distrust of the foreigner and his drugs, and to the rules of the caste system, neither of these privileges is utilized to the fullest extent; and the position of being what it is, she must needs suffer much more than do we. There, as in other respects, she has never been told.

Though caste restrictions are they are fewer and less stringent than in North India, consequently the body of the women walk with a good degree of freedom of the need, nor recognize the when it is put before them. We are necessary to "repeat the story and o'er," to those who enjoy freedom; workers to go to those are more or less confined, and darkness is so dense that they desire to break the bonds that bind them.

The great voiceless cry is for the Gospel, pure and simple, to be given the most speedy and effective means. Are we able to meet this need? the Master for an audience, can answer other than *yes*? And will ever have a better time than this tennial year to respond to the call of the helpless and to the command of our God!

What a grand opportunity mothers to give their daughters to the daughters to dedicate themselves to God for this service; for women whom gold and silver have been trusted—and such women are ample—to send out and support a hospital to build and furnish a hospital, sustain a lady physician, so that they might come to both body and soul. Why do we not almost clamour for privilege and honour of so serving King of heaven and earth? This place also for the "mites" which so bestowed with a holy consecration—we touch them reverently.

prayer—oh what a year for Baptist rejoice before the Lord, to be that to lay hold on His promises, we faith hitherto unknown, and to them day and night before the throne for the immortal on our mission for whom we almost hold the of heaven. "The Master is cometh for thee." He wants reader, your work, your money your prayers, for the battle is on all the weapons of warfare must place.

C. H. ARCHIBALD.

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C. H. ARCHIBALD.

extent; and the position of woman being what it is, she must necessarily suffer much more than do the men. There, as in other respects, the half has never been told.

Though caste restrictions are many, they are fewer and less stringent with us than in North India, consequently the body of the women walk about with a good degree of freedom. Here is our opportunity. The position of these women calls loudly for help; the door is wide open, and we hear the Master's "Go ye." Multitudes are perishing for the Bread and Water of Life, yet they do not quite realize the need, nor recognize the supply when it is put before them. Workers are necessary to "repeat the story o'er and o'er," to those who enjoy some freedom; workers to go to those who are more or less confined, and whose darkness is so dense that they have no desire to break the bonds that bind them.

The great voiceless cry is for the Gospel, pure and simple, to be given in the most speedy and effective manner. Are we able to meet this need? With the Master for an audience, can we answer other than "yes"? And will we ever have a better time than this Centennial year to respond to the cry of the helpless and to the command of our God?

What a grand opportunity for mothers to give up their daughters, and for the daughters to dedicate themselves to God for this service; for women to whom gold and silver have been entrusted—and such women are among us—to send out and support a missionary, to build and furnish a hospital, and sustain a lady physician, so that healing might come to both body and soul. Why do we not almost clamour for the privilege and honour of so serving the King of heaven and earth? There is a place also for the "mites" which are so bestowed with a holy consecration, that we touch them reverently. And prayer—oh what a year for Baptists to rejoice before the Lord, to be thankful to lay hold on His promises, with a faith hitherto unknown, and to plead them day and night before the throne for the immortals on our mission field, for whom we almost hold the keys of heaven. "The Master is come and calleth for thee." He wants you, reader, your work, your money and your prayers, for the battle is on, and all the weapons of warfare must be in place. C. H. ARCHIBALD.

CAREY'S MISSIONARY QUALITIES.

BY REV. G. R. WHITE.

I purpose to relate a few of the minor incidents in the life of William Carey, as examples of that *faith, courage, zeal and tact*, qualities which well fitted him to become the founder of modern missions, and the great Baptist Apostle of India.

Faith: Carey's faith in the God of missions was undying. In this, like Paul, he stood alone; like Job's, his friends were indeed "miserable comforters." After months and years of holy meditations upon the needs of the heathen, his faith enabled him to launch his scheme at a ministerial conference, but he was met by the hot anger of the presiding officer thus:—"You are a miserable enthusiast. Nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission as at the first." As for the effusion of the Holy Ghost, Carey had it already in his soul; and one who could acquire a good readable knowledge of the French language in three weeks, without grammar or dictionary, could almost claim the gift of tongues.

At another conference he proposed the following as a suitable question for discussion: "Have the churches of Christ done all they ought to have done for heathen nations?" It was like a bolt from a clear sky. Pastor John Ryland was the first to recover from the shock, and cried out, "Young man, sit down; when God wants to convert the heathen world He will do so without your help or mine either." It was an inspired prophecy, however, for God needed them both, and used them both in the conversion of the heathen.

"Truth crushed to earth shall rise again, The eternal years of God are hers." To-day Carey's question echoes from India, Africa, and the most distant isles of the sea, on every breeze that sweeps the ocean, it comes back in Macedonia cries, as if inspired of God—"Have the churches of Christ done all they ought to have done for the heathen nations?"

On arriving in India, for five months he was hindered by the East India Company from doing any aggressive missionary work. During these months Mr. Thomas, who had formerly been in India as a surgeon, and who had now gone out with Mr. Carey as a missionary, had directed the finances until there were none left to direct. His old creditors came down upon him and stripped them of all their effects. At this juncture Thomas put out his sign as a surgeon, and left Mr. Carey a stranger in a strange land, with a sickly, half-crazed wife and four children, without money, friends, or employment. In all this the good man never lost faith in God nor hope in the mission. Uncheered by a friendly voice, and taking with him a family who thought it hard to leave Calcutta, to die in the wilderness, he started on a journey of forty miles up river in pursuit of employment; but before the journey was half over, provisions were all gone, children were crying for bread, wife under a partial fit of insanity chiding him most severely for having

robbed them of the bare necessities of their English home, to meet a sadder doom in the land of darkness and superstition. The scenes of extremity graphically portrayed in the scriptures of Hagar and her thirsty child, Elijah by the falling brook, the widow of Zarephath do not present more touching scenes than the one before us in the life of our missionary hero. But the God who opened the eyes of Hagar to behold the living spring of water, and fed His servant Elijah by means of the raven, and stayed the meal in the barrel and the oil in the cruse, raised up for His servant Carey in this hour of great need a life-long friend in the person of Mr. Short. Mr. Short was an English officer, who, by the faith of Carey, was afterwards led to Christ, and became a life long friend to missions. These may be taken as some of the minor examples of Mr. Carey's faith in the promises of God and in the cause of missions.

Courage: His courage was equal to his faith. This he possessed from childhood, and it grew and strengthened with his years. After he became

famous, his neighbor used to remark: "Whatever he undertook he finished." A large tree grew on the village school ground; to reach a certain high-up branch was the goal of ambition among the boys. William, one day while making the attempt came rather unceremoniously to the ground, breaking one of his legs. After being confined to the house for several weeks, on getting out the first thing he did was to climb that tree, and poise himself on the much-coveted branch, just to show the boys that it could be done. This indomitable purpose of will was much needed in after years, and well fitted him for heroic deeds in the land of darkness and superstition.

Zeal: For an example of the zeal that characterized this man of God, look in upon that "consecrated cobbler," over whose door hung this sign—

BOOTS AND SHOES
MADE AND MENDED BY
W. CAREY.

Within sat a care-worn man of twenty-eight years, burdened with a family, and a sick, melancholy wife. On the wall hung a rude map made by pasting

together a few sheets of paper, on which was set forth the condition of the heathen world. About him on the pile of scrap-leather were books of Hebrew, Greek, French and Latin, held open with lasts or old boots up for repairs. Here our veteran missionary toiled, studied and prayed, until the hopeless condition of a lost world burned its way in his soul, and produced that missionary zeal which many waters could not quench nor bitter persecutions abate.

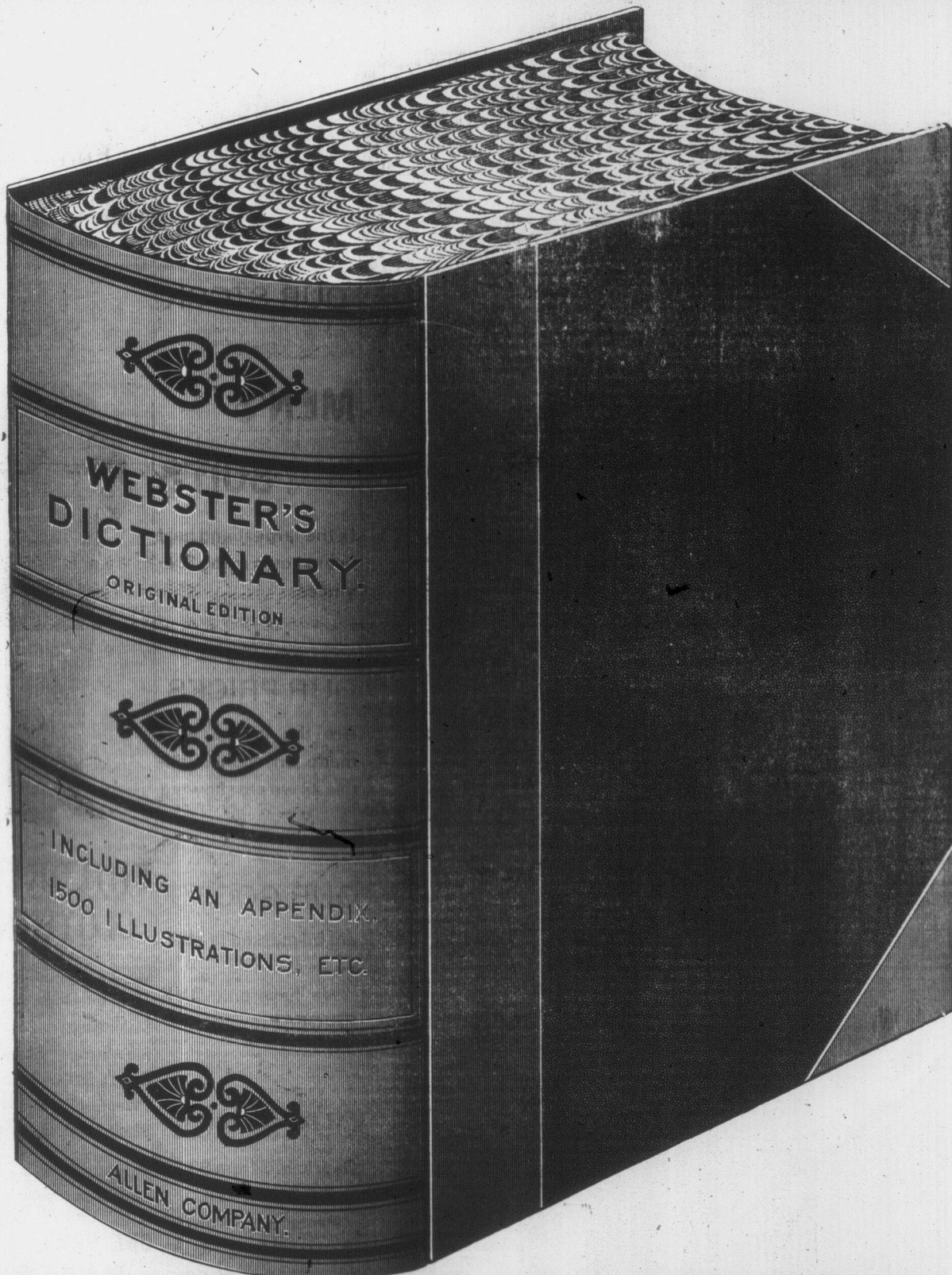
Tact: Mr. Carey possessed to a large degree this commodity which we call tact or skill. It is an essential to success in Canada as well as in India. Skill in handling men and things, or in other words, common sense is the special gift of God. Some one has wisely said, "If a minister lacks education or special training for his calling, these he may secure; but if he lacks common sense, God have mercy on him." One of our missionaries on the field has recently said: "The missionary will be all the better equipped if he can handle a gun, cook his own food on a pinch, manage a boat, work

with carpenter's and other tools, care for the sick, and is thoroughly posted on all the ins and outs of a Canadian farmer's life." Carey, at his trade, in the pulpit, on pastoral visitations, stirring the souls of his brethren to the enterprise of foreign missions, in India dealing with the sophistry of the Brahmins, guiding converts, securing means, drawing men to himself, founding schools and colleges, and forming societies, showed himself a man endowed with a large amount of tact or common sense.

These qualities under God made Carey a great man and a successful missionary. They are doubtless possessed to some degree by the ordinary missionary of our day. The circumstances have something to do in calling forth the latent powers of the missionary. I say this, lest some on whom God is putting His hand should be discouraged, seeing they possess not these essential qualities after the bold type of Carey. But unless they possess them each and all to a good degree, they had better examine well their call and be assured of the voice that speaks

to them: "My sheep hear My voice." This is true in the call of the missionary. God makes no mistakes in calling; and unless we err in hearing, the right man will appear. But be it remembered, Carey himself laid no claim to special gifts. He said to his nephew, "Eustace, if after my removal any one should think it worth while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I lay every thing." Whether or not it can be truthfully said that Abraham Lincoln went up to God bearing the shackles of four million of Southern slaves, it can be most truthfully declared that on the evening of June the 9th, 1834, William Carey went up to God bearing the spiritual shackles of India's hundreds of millions, there to receive from the Eternal Father the welcomed plaudit:—"Well done, good and faithful servant, enter thou into the joys of thy Lord."

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MISSIONS—WORK DONE AND DUTY DEMANDED.

BY THE REV. E. M. SANDERS, D. D. A Glance at the Past.

Since the giving of the great commission, the altar fire in Christ's spiritual temple has never been extinguished. At times it has burned low and dimly; but still it has burned and flamed up to the sky. At this day, the entire Christian world holds in memory that 1892 is the centennial of the revival of modern missions. There was then an outburst of zeal to obey Christ's command. It has increased in strength and intensity. The tide still rises, and will not stay till it has flowed around and over the whole world. The missionary work of this century has become history. After the state churches had failed to give the gospel of Christ to the pagans, William Carey was called from his humble sphere to become the pioneer and apostle of a great missionary enterprise to the heathen continents of the East. The Lord passed upon the learned, cultured dignitaries of the great ecclesiastical bodies, and inspired a backslider, who preached and made slaves as Paul before him had preached and made slaves. People of rank believed and opposed. They did not believe that a great missionary movement could be inaugurated by an agent of such humble origin, and called by an outcasted slave, the consecrated colporter.

A great and effectual door was opened, and Mr. Carey entered it. Immediately preceding him, Schwartz, Blandin and others had contained the apostolic succession of men zealous and successful in preaching the gospel in the regions beyond. At the close of the century, it is important to review the history of the work accomplished and examine the lessons it contains. It is the nineteenth chapter of the book of the Revelation of missions. It contains lessons for the entire church of Christ. Baptists should read and study it with great care. Much has been done since Carey began work in India. The chief obstructions to foreign missions have been removed. Both Carey and Judson were forbidden by England to give the message of peace to the people of the East. England has been converted; and is now the patron and friend of missionaries. Her flag, more than that of any other nation, inspires confidence and guarantees protection to the heralds of the Cross.

The Spirit who touched the heart of Cyrus and made him a friend of ancient Israel, has inclined the hearts of many heathen rulers to tolerate and favor the Christian religion. The kings who have set themselves and the rulers who have taken counsel together against the Lord and against His anointed have been thwarted in their plans, and the Lord has had them in derision. At times this has been so marked as to attract the attention of the whole world. The treaties with China and Japan, and the revolutions in Italy and Mexico in 1858, by which these countries were opened to the gospel, are events which mark the good providence of God in casting up the highways for the army of Christian missionaries. As the years of the century have passed away, obstruction after obstruction has been removed. Now there is ready access to almost every part of the world.

The service of the missionaries to art and science, has been in part rewarded by the greatly improved means of travel and intercourse between the distant parts of the earth. The swift ships on all seas, the swifter trains that career along their sounding tracks of steel, the telegraph and telephone, are helpful in carrying the tidings of great joy to all who sit in the region and shadow of death.

The results of missionary work in the last hundred years appear partly on earth, and partly in heaven. The list of the names of the noble men and women, the lineal, spirited descendants of Schwartz, Branard, Carey, Martin, Judson and Duff, is a long one. In their faith, patience and labor, both in prosperity and adversity, they have honored Christ, their living head. Many of them are now before the throne, some of them wearing the martyr's crown. Converts to the Christian religion, both of earth and in heaven, increase as the years pass by. Jeremiah's question, "Hath a nation changed its gods?" has been answered in the affirmative. Some of them have already done so. In others, the process of change is going forward. Islands of the sea, once given to idols, are now for Christ. Japan, a little ago a hermit and a pagan nation, dwelling alone in self-imposed seclusion, has come out of her retreat into fraternal fellowship with the kingdoms of the earth.

In Africa, China and India the work of transformation is advancing. The beginning of the end is visible. "The morning light is breaking." Wherever the gospel is preached, the work of unsetting and overturning old systems and of establishing and building the new one goes on. Lack of modern missions and missionaries, are the workers and the work of apostolic days. The most distinguished among them is the great Apostle of the Gentiles. The influence of this grand character will never grow less. Humble and courageous, gentle but irresistible, he goes forward undismayed, opposed by Jews and Gentiles, the leader of the lowly followers of Christ waging an uncompromising warfare against the idolaters of Rome and the traditions of his own countrymen. His message to the proud Roman and the haughty Jew

is Jesus and the resurrection. He is ever calm and certain. His speech is plain and temperate. He sees results which were pledged to him by his great faith. Without complaint he accepts and endures persecutions, stripes, imprisonments, perils by sea, by land, and by false brethren. The more he labors and loves, the less he is loved. He lives and suffers for the Gentiles who persecute him, and for the Jews who seek his life. In a ceaseless storm of persecution he works and weeps, writing letters hurried with his tears to instruct and comfort the churches he had founded. In him the world sees that "God is love," and from him they hear the echo of prayer from the dying Christ, "Father forgive them, they know not what they do."

The foundation of the faith of all missionaries is the cross of Christ. His commission is their authority. He Himself is their example, model and strength. On a mountain top against the dark background of a gloomy past, they seem to see their risen Saviour standing, surrounded by His disciples, asserting for Himself all power in heaven and on earth, and commanding His disciples and their successors to go into all the world preaching the gospel of peace. The power of these words, and the thrilling magnificence of His divine personality, have inflamed with zeal the hearts of every generation of preachers.

How grand is that picture, so vivid in the apostles and early missionaries! It was subsequent to the resurrection, Christ and His disciples, according to an appointment made before He laid down His life, have come together under the dome of the deep blue heavens. The Lelantons, crowned with cold white snow, look down upon them. Around them on every side are the mountains, the dark valleys, the seas and rivers of the land He loved so well. How fitting the place thus environed for the deliverance of the great commission.

Through the retrospect of Christian missions terminating in this grand scene, a retrospect fraught with the prophecy of final victory, comes the sublime, unrepented command of Christ with added force, accumulated along the centuries. From the time it first rang out upon the resonant air of old Canaan till the present, it has ever fallen upon some hearts obedient to its divine dictates.

A View of the Future. As is the retrospect so is the prospect. The abundance of the seas is to be converted to God. The Father is to give the heathen to His Son for His inheritance, and the uttermost parts of the earth for His possession. They of the wilderness are to bow before Him. His enemies are to lick the dust.

The vision of the future seen through general prophecy through the book of the Revelation, and through the end predicted by the beginnings of the kingdom in heathen lands, is one of universal victory—the earth purged and a new heaven and a new earth wherein dwelleth righteousness. The Vedas, the Shastras and the Koran will become curious literature, classed with legends of Homer and Virgil. The great nations now consulting their religious guides will have the Bible, a light to their feet and a lamp to their paths. Over all these lands where now are heard the gongs and horrid music of idol worship, will be heard the glad sound of church-bells summing their millions to the worship of the living God, revealed to the world through Christ His Son.

Whatever theory of eschatology may be the true one, no doubt exists as to the glory of the final issue. All false religions are doomed. The vision tarries, but we wait for it, it will come, it will not tarry. This earth, delivered from the curse of sin will be allied to the heavenly paradise. It will be, so to speak, a colony of Christ's Kingdom.

A Call to Action. When Napoleon was about to fight a battle under the shadow of the Pyramids, he inspired his men by telling them that forty centuries looked down upon them. Upon the church and the missionaries of to-day, nineteen centuries look down. In the remote background, Christ, the great commander, is seen. "Go ye into all the world," is His command. "Lo, I am with you alway," is His promise.

The lives of great men of mission fame, from Paul to Carey, remind believers that victory and rewards are the sequence of consecrated service. Both the past and the future combine to say that earth's transient honors, pleasures, and possessions, are more deusive shadows when compared with the substantial things of the Messianic Kingdom.

Is the work in hand? Are these the certain results? Doubt here has no place. Hath God said it, and will He not do it?

With this grand past and grander future full in view, and every believer surrounded by the great head of the church to take part in the work yet to be done, should not every one, washed in the blood of Christ, hasten to give his time, prayers, money and influence, to secure the full realization of the travail of the Redeemer's soul? How patiently Christ has waited. For nineteen hundred years, Jesus has walked among the churches, and His pleading inquiry has been, Who will go for us? whom shall I send? Few comparatively have said, "Here am I, send me." How small the amount of consecrated gold and silver.

Around us now is a great cloud of witnesses. They cheer us on in this great work. Each saved man, woman

and child should hear the appeal of this year, the centennial of the revival of modern missions; and say, what can I do to help make the kingdoms of this world the kingdoms of Christ? Consecration is the demand of the day. The call is loud and urgent.

The thousands now before the throne who have heard and obeyed the great command, together with all who are now engaged in the work, are of an order with us. We are come to "the spirits of the just made perfect." Our work is their work continued. Their lives touch our lives. Their influence, inspiration, is upon us. Shall we be a solid wall to arrest it and turn it back, or through our lives shall it have free course and flow on to future generations, increased in volume, and force by the tributaries of our zeal and devotion.

Overstepping all these considerations, in the realm of thought and imagery, is the risen Christ on the Galilean mountain, issuing the great commission. There He seems ever standing. With words unburied with spirit and life, He bids His followers go into all the world; "with the life, and of soul taken from the altar of His sacrifice. He touches the lips and hearts of the willing and obedient everywhere. Wherever these divine words find entrance, souls awake to their true dignity, see their great mission and its final results. Earth's enterprises, both commercial and intellectual, are mere subsidiary helps to the work of founding Christ's kingdom.

The doomed systems of heathenism are dissolving. Christ's kingdom is coming. His will is being done. He must reign, till all enemies are put under His feet.

Who would not have a part in riding the world of its base idolatries to make room for Christ, in substituting for the death through which sin has ever reigned, the new life, the eternal life through Jesus Christ our Lord?

(ADVERTISEMENT.) Some people have been querying as to what I said in my article in this paper the 10th of February, about drug medicines doing more harm than good; and are asking, "how do you know?" I thought I gave pretty good authority for the statement in the quotations I made from a number of high-standing M. D.'s. I will now say that I have more than a score of others of the medical fraternity, occupying high positions, who affirm the same things concerning the use of drugs. But I have, for the last three years I lived in Massachusetts, taken lessons from Dr. C. A. Green, of Boston, on most every thing pertaining to sickness and cures, and have become pretty well posted in physiology and therapeutics. Dr. Green treats all kinds of diseases without any medicines, and is making more cures and losing less patients than any fifty of the eleven hundred other doctors in Boston and vicinity. The largest part of his patients are those who have tried specialists and hospitals with no beneficial results, and then come to him with their systems filled with poisonous drugs. And his first efforts are used to eradicate the poisons from them; that the other doctors have filled them with. He believes in working in harmony with nature; and in this respect he and Dr. Hall are alike in their theory of treatment for the sick. But their mode and manner are somewhat different, and yet the two treatments work in perfect harmony; and I would advise any one who is very low with a long-standing illness to get both of these new treatments and use them at the same time. But for most of cases I am persuaded that Dr. Hall's is sufficient, and it is by far the cheapest and easiest to use. No one need be without it who needs medical help. Dr. Hall's Health Pamphlet costs but four dollars, and will do for a life-time; and if the treatment is used, say once a week, the subject is kept clear of disease. I have yet to find the person who has been using this treatment for any length of time and has taken the "grippe," and I can refer you to one who says he had the "grippe" broken up in one night by this treatment. Mr. Isaac Landry, of St. John, is the man, and Mr. Walter J. Flewelling, of Hampton, says this treatment broke up the typhoid fever with him inside of a week. If any one is afraid to venture four dollars to test the treatment, then he can join with one, or three others, and put a dollar or two dollars in and get one between them; one Pamphlet will do for several families, and they will all find that it will cost much better than to run a doctor's bill for five or ten dollars. I am getting letters most every day from people who are using the treatment saying that they are highly pleased with the results. Some say, "it works like a charm." But I do not urge nor coax any one to buy the Pamphlet, but I do say this, that any one who refuses to get the Pamphlet, after reading the testimonies given in the treatise I send free to any one sending me their address, does not know what a boon they are rejecting. I believe those testimonies to be true statements voluntarily made by the writers. Nobody should venture to try the treatment upon mere hearsay, but should have the genuine Pamphlet written by Dr. Hall, the discoverer of the treatment, so as to know the why and the wherefore of it, together with the mode and manner of the treatment. Pay no attention to bogus affairs; they only set you to groping in the dark. I could fill columns with testimonies, but I will only give one, as space in this paper is precious. But I will refer the reader to several who have used the treatment, such as B. C. Morrell, of Hampton; L. L. Sharpe, Revs. W. J. Stewart and H. G. Mellick, also Messrs. Beaubien, Cottle, W. H. Belding and H. S. Cosman, all of St. John. J. H. HUGHES, 55 Charlotte Street, St. John, N. B. Butterfield Ridge, Kings Co., N. B. February 20th, 1902.

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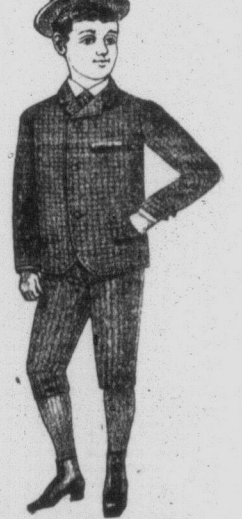
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THE CHRISTIAN MESS... VOL. VIII, No.

MR. AND MRS. J. C. desire that until further respondents will address THE MESSENGER AND VISITOR, S...

WE have pleasure in ing the receipt of eight d Stundists of Russia—the collection taken in the Baptist church, P. E. L., al lars from the church at Ha which will be promptly f...

WE are sorry to learn H. Rand, of Toronto; that b health and that of Mrs. R what impaired through a se of la grippe. Dr. Rand ho this way and to breathe the while during the summer. need to assure him that he a most hearty welcome when come.

JANVIS STREET church, noted for the generous di its annual collections for hon On a recent Sunday the co that object amounted to over Baptist says: "It would be a suppose that the Jarvis stre can raise such a sum as feeding it, or that the sum made up of large donations wealthy. On the contrary it assured, the result of orga work on the part of the few, giving on the part of the ma sums and larger according to ability."

THE Presbyterian Witn ing a volume "beautifully p neatly bound, containing the pels and the Acts in the Erron gauge," tells very briefly th John Williams and the Go martyr missionaries to whose courage and Christia have made so great an impres Christian world. Greatly Presbyterian brethren in the been honored of God in bein to rear and send forth sionaries. Their names are a tion to brave deeds for Chri humanity; not only within th nation to which they belong, ever the story of their lives a has been told. We hope, in issue, to find room for the art red to.

WE are pleased to learn J. W. Manning now finds his position to comply with the F. M. Board, and it is exp he will accordingly enter int relations about the first of Ma Mr. Manning's resignation was sent to his church, resolut adopted expressive of the chur preciation of his most faithfu ceptable ministry for a period teen years; at the same time against the policy of taking a the pastoral work, to the appa reparable loss of the church, a able and so highly esteemed by ple, and expressing the opinio secretaryship of the F. M. Boe be satisfactorily filled by a lay this ground the church, though in sympathy with the F. M. c itself unable, under the circun to accept the resignation of it. Subsequently an urgent app from the Board requesting th in consideration of the great n need of Bro. Manning in the f leadership by the first of May, quest has been complied with.

THE celebration by the Main st church of this city of its ju Friday evening last was an c importance to the church, and o interest to the large congrega occupied all the pews and ma seats in the aisles of the churc sary. The church was tasteful ted with flags and the progr services was well arranged. Th lent music was a very enjoyab the services? Rev. A. E. Ingram Tabernacle church, offered a prayer. The pastor, Rev. S. read a necessarily brief but v esting sketch, reviewing the c history during the half cent dwelling for a little on the main life of the late Rev. Samuel su, whose work was so influ connection with the early histo Portland church as well as othe Baptist churches of this city. R Martell, of Fairville, gave a sh excellent address on "The id Christian church." S. McC. B the MESSENGER AND VISITOR, sp "The church's opportunity," an G. O. Gates, of Germain St, ch a vigorous address on "The so of the church." A jubilee than ing was made, the amount of wh did not learn, and the services