

Messenger and Visitor.

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Liquor Men and the Plebiscite.

On Thursday last a delegation of the License Holders' Protection Association of Ontario, with representatives of the liquor interests in some other provinces of the Dominion, waited on Mr. Laurier and other ministers of the Crown in the interests of anti-prohibition. The lines laid down for the representations of the delegation are given as follows:

(1.) That the deputation be instructed to urge upon the Government, that inasmuch as the plebiscite vote is a Dominion measure, that the list to be used in placing that vote before the people of the Dominion should be the Dominion voters' list as it is at present, with the repeating vote struck out. (2.) That an absolute majority of all the electors of the entire Dominion and Territories be required before the Government take any steps to introduce a measure in the direction of prohibition. (3.) That when submitting the question to the people the Government also submit the following questions: Are you in favor of direct taxation, in order to make up the deficit, which will be caused if a prohibition law is brought into effect. (4.) That compensation be granted to those who will be effected by the introduction of prohibition.

Mr. Haversam, who was spokesman for the deputation, of course made prominent the question of revenue. The Dominion Government, he said, derived eight millions from liquor and the several provinces two millions more, and as the government held that the tariff was already too high, the deficiency must be made up by direct taxation. In reply Mr. Laurier intimated that as the friends of prohibition believed that the time was ripe such a measure, the taking of a plebiscite on the question had been made a plank in the Liberal platform. As to the request of the delegation respecting a voters' list he could give no definite answer, but said that what was asked was open to the objection of making a special law for a special case. Mr. Laurier agreed that the adoption of prohibition would involve direct taxation. This, he said, was the only resource of the government for making up the deficit that prohibition would create. This fact the people should apprehend, and it would be borne in mind by the government in framing the bill. As to what should be the conclusive vote on the question, the Premier was not prepared to say. Such a measure, to be effective, must be staunchly supported. The whole subject was greatly beset with difficulties. The government, however, was prepared to obey the will of the people, but the popular mandate to create the law must be unmistakable. The question of compensation Mr. Laurier declined to discuss. It is stated that the Plebiscite bill will be introduced in the Senate by Sir Oliver Mowatt on Tuesday of the present week.

The Quebec Elections.

The Provincial election in Quebec on Tuesday of last week resulted in the overthrow of Mr. Flynn's Government and a very sweeping victory for the Liberal party, led by Mr. Marchand. As in the case of Nova Scotia, the result was a surprise for both parties in the contest, for, though Mr. Marchand and his party claimed to be confident of victory, they had no expectation of being able to elect two-thirds

or more of the new House. The returns as given are: Liberals 50, Conservatives 22, with the election in one constituency yet to be held. Premier Flynn, himself, came within nine votes of being defeated in Gaspé. In the general elections five years ago the Conservatives had nearly as large a majority as the Liberals now have, and though the Government had lost several seats in the bye-elections, Mr. Flynn was still supported in the House by a majority of some twenty votes. Some of the causes of the overturns are easily apprehended. The sentiment of the province is now generally with Mr. Laurier and the fact that the latter is now the leader of a strong government at Ottawa, tells powerfully in favor of his friend, Mr. Marchand, in Quebec. How much influence the ecclesiastical leaders exercised in the contest is not very clear. There is no doubt that the bishops desired the defeat of Mr. Marchand and his party though they appear prudently to have refrained from employing any extreme measures to secure that end. The Montreal Witness says that the great question in the mind of the people was "whether they were going to submit to clerical absolutism on the school question and have their votes dictated to them on that behalf," and adds: "There is no doubt that the revolution signalized by the elections of June, 1896, and of May, 1897, has been brought to a head by the domineering course of a group of narrow-minded bishops at the behest of a very unwise one at St. Boniface. The emancipation of the people of this province from clerical thralldom is the central and great fact of this decade of its history. It is a step to which the church will have to adapt itself as it may, for it will never be taken back." In the same connection, the Montreal Star says: "Yesterday's victory must be regarded as the finally final settlement of the School Question. Mr. Flynn was most careful not to drag that or any other Federal issues into the campaign, but the Liberals courted rather than shunned the popular judgment on the question." Mr. Marchand, who will lead the new government in Quebec, is a man whose personal character commands universal respect. If he prove strong enough to resist the evil influences to which he will be subject from the worse elements in his party and choose for his lieutenants good and able men, he may succeed in giving his province an excellent government.

The Duke of Fife It may be remembered that when Mr. Cecil Rhodes was before the Parliamentary Committee and the Transvaal Raid, pointed to enquire into South African affairs connected with the Transvaal raid, he declined to say whether or not the directors of the South Africa Company residing in England were—as Mr. Rhodes confessed himself to have been—privy to the plans which resulted in Jameson's ill-fated expedition. It seems quite reasonable to suppose that if Mr. Rhodes could have said truthfully that these plans were unknown to the directors—among whom was the Duke of Fife, son-in-law to the Prince of Wales—he would have done so, and his declining to do so could not but leave an unfavorable impression upon the public mind respecting the relation of the said directors to the troubles in South Africa. At a sitting of the Committee held last week, the Duke of Fife was questioned as to his knowledge of the Jameson raid. He quite positively declared that he had no prior knowledge of it whatever, nor any suspicion that the Chartered Company's troops might be used in connection with the troubles at Johannesburg or elsewhere in the Transvaal, nor had he any suspicion that any interference with the affairs of the Transvaal was contemplated by any

one connected with the Company. The Duke further said that he had been deceived by Mr. Rhodes in the matter, and that he deeply deplored the action of those connected with the Company who had mixed themselves up in the miserable business. Whether the other directors were as ignorant as the Duke of Fife of what was being done remains to be seen.

Unhappy Greece. European despatches of a week ago were such as to lead to the belief that the Greco-Turkish war was virtually at an end. The Greek government, it was said, had consented to recall its troops from Crete, and had placed the interests of the country entirely in the hands of the Powers, in order that they might bring about a settlement with Turkey. But it would appear that the Powers have found the Sultan less ready than they had supposed to consent to terms of peace on such conditions as would be acceptable to them and not too oppressive upon Greece. At all events the Turkish military authorities do not seem to have slackened their hands. There has been no more than a brief lull in hostilities, and there are reports that preparation is being made by the Porte for operations on a still larger scale. At present writing the Turkish general, Edhem Pasha, is reported to be concentrating his forces against Domokos, a strong position occupied by the Greek army after its defeat at Pharsalos. It is, however, doubtful whether the Greeks will make a stand here or will retreat to Thermopylae. Whether the war end here or proceed farther, the result cannot but be profoundly humiliating to Greece. She has lost steadily. She has been over-matched by the Turks, not only in number, but in generalship and discipline. With troops for the most part wholly new to active service, with a sad lack of generalship and with no leader of commanding ability anywhere, it was the height of folly for Greece to enter upon a war with so powerful a foe under such conditions.

—In the Sunday School lesson in the International series for next Sunday we have an indirect lesson as to the place and value of concession and compromise in the church. The whole teaching and spirit of the New Testament, where matters of essential truth and positive duty are concerned, we need not say, forbids concessions. But there is an area, lying within the great circle of truth and loyalty to Christ, in which concession to the opinions, prejudices and weaknesses of others becomes permissible and more or less a Christian duty. The rule that the Gentile Christians should abstain from the eating of blood and things strangled was a concession, and a wise concession, of Christian liberty to Jewish feeling and custom. Paul's opinion evidently was, that for an intelligent Christian to eat meat that had been offered in an idol's temple was not in itself a sin, yet he commended those who, for the sake of weaker brethren, forbore to use all their liberty in this and in other matters. A great deal of trouble has arisen and is perpetually arising in Christian communities because men fail to recognize the value and the duty of concession. Many a church is vexed and troubled by some man, or body of men, who magnify matters of comparatively indifferent concern into a principle of vital significance, and make its acceptance, as such, a condition of their continued fellowship with the church. It would appear that in some people the boundary between self-will and conscience is so badly defined that they are continually mistaking the one for the other. And some are so afraid of sacrificing their reputation for firmness that they refuse to make sufficient concession to enable them to live in fellowship with their brethren.

The Power of the Holy Spirit.

A Report of a Sermon Recently Preached by D. L. Moody in Chicago and Published by the Standard.

You that were here yesterday morning remember that I was speaking about the work of the Holy Spirit. Let me just run rapidly over the points that lead up to the subject we have before us this morning. I tried to show that it was his work to convict of sin, to impart the life of God, to fill us with hope, to give us liberty, to justify us through Christ, to show us things to come, to guide us into all truth, and then I closed by trying to show that he has three dwelling places, and that at this time he dwells with every true believer. I want to show to-day that the Spirit of God may dwell with us, make us sons and daughters of God—and yet we may be sons and daughters without much spiritual power. "Ye shall receive power after that the Holy Ghost is come upon you," was what Christ told his disciples, that had been intimately associated with him for three years. They were to tarry in Jerusalem until they were endued with power.

Now strength is one thing, power is another. The giant of Gath had strength; David had power. Influence is one thing; power is another. Ahab had influence; Elijah had power. We must not confuse the two. A man may have great influence in the community he lives in and not have one bit of spiritual power, Holy Ghost power. And this morning what I want to talk about is Holy Ghost power. Our God is a supernatural God, and we have got to have supernatural power to do his work. Intellectual power, money power, social power, is not going to reach and reform this world. The early Christians did not have it, but they had Holy Ghost power, and Jerusalem soon felt their influence. And I believe if the Christian people gathered in this Auditorium this morning could see that point, and seek day and night for Holy Ghost power, and not be satisfied until they are filled with the Spirit of God, Chicago would feel the influence of this meeting very soon. It would be felt in every ward in the city.

THREE CLASSES OF CHRISTIANS.

I don't know as I am right in my theory, but I think if you will turn to the third, fourth and seventh chapters of John you will find three classes of Christians; and I think you will find some of them right here in this hall. Many never get beyond the third chapter of John; some get into the fourth and live and die there; some few go on into the seventh chapter of John.

You find in the third chapter of John that Nicodemus comes to Christ and he gets light, but he barely gets it. We find him standing up in the Sanhedrim faintly confessing Christ. "Does our law judge any man before it hears him?" That is about all you hear about Nicodemus—until the death of Christ; he got waked up then. I have no doubt that Nicodemus reasoned as many a man reasons to-day: "If I identify myself openly with that Nazarene I will lose rank and position. I will lose my position in the Sanhedrim. I will be cast out of all the synagogues throughout Jerusalem, and out of the temple. I will lose many of my life-long friends, and I will lose my influence over a great many." No doubt that he would; but notice what he lost. I don't suppose that that Sanhedrim ever came together when Christ was in Judea that they did not have some mean, cutting thing to say against him; and there was Nicodemus living on that stuff, while Peter and James and John were hearing all those wonderful parables, seeing all those great miracles, listening to those mighty sermons; and one day they were swept up into a mount of transfiguration and caught sight of the coming glory. What days, what nights, what years they must have spent in intimate fellowship and communion with the Son of God. But Nicodemus was a man of influence and position, and he sat in the Sanhedrim; it cost too much for him to step down and out. I believe that if we are going to have Holy Ghost power we have got to stoop to get that power. Never mind what the world may think of us. If a man wants to be filled with the Spirit of God, he must make a full and free and unconditional surrender of himself to the will of God, so far as he knows it. It might have been the will of God that Nicodemus should have come out from the Sanhedrim and become one of the apostles; he might have been associated intimately with the Son of God for three long, wonderful years.

You step over into the fourth chapter of John and you find another type. You find this woman coming to the well of Sychar to get a pot of water—and, thank God, she got a whole well full. She drank deeper of the water of life than Nicodemus did. You couldn't keep that woman in the Sanhedrim two hours—she would have smashed up every Sanhedrim on earth. "Is not this the Christ? Behold, he told me everything I have ever done. Come and see." You couldn't keep her quiet; nobody could. You put a tank of water on the top of this Auditorium, and you lead a pipe down deep under the earth and back again to the roof, and the water will rise to its own level.

It is all right to have a tank, but it is better to have a well. And there is something better than a well. I heard of a man that had a good well with two exceptions—it would freeze up in the winter and dry up in the summer. Lots of people are like that well. What we want is a good river, that never dries up and never freezes up. It may freeze over the top, but down underneath there is a steady current flowing right on out to sea.

THE CHRISTIAN'S INFLUENCE.

You turn to the seventh chapter of John and you find what you want. As Christ stood in the temple on that last great day of the feast, he cried aloud, "If any man thirst, let him come unto me and drink, and out of his heart—the seat of corruption—shall flow rivers of living water." Not "a river." I used to quote it "a river," until some one told me better. It is not "river" but "rivers." And I believe that if any man or woman is filled with the Spirit of God there will be rivers of influence flowing forth from them. No four walls like these will hold a man's influence or power that is filled with the Spirit of God. His words will go to the very corners of the earth, for the breath of God is upon his soul. It would be a great thing if Christians could live in the seventh chapter of John. Mark you, "if any man"—that means ministers, laymen, men and women. And there is no limit to the results that will follow a man's work when he gets this power. There was a boy sent from God to London, to preach in the greatest metropolis of the earth. He never had been to any college or theological seminary, and he was only a boy of nineteen, but he went, and for forty years preached to the largest congregations ever gathered under one roof to hear any one man—10,000 people. Sabbath after Sabbath, for nearly forty years; and his sermons were printed, and he founded orphan asylums and schools and sent out colporteurs; and I don't know how many Baptist chapels have sprung up all over Great Britain from the influence of that one man. What God has done for Charles Spurgeon I believe he will do for many in this city if they are filled with the Spirit.

When I was in New York the papers came out and said I would find things altogether different from what they used to be, that people had changed their theology, and that if I attempted to preach the old theology I would preach to empty seats. They were false prophets. I found that the old gospel drew just as it did twenty years ago. When I went to Boston they said the same thing, but the old gospel drew just as well, and there were more people outside the building than were in. I came to Chicago, and I have not changed my theology. I tell you another thing, I believe if the ministers of the gospel would go to preaching the simple gospel, they would revolutionize this country. A man asked me, "What do you expect to do here in four days?" Well, what was done in Jerusalem in one day? There were 3,000 converted on one afternoon, 5,000 on another—all because those who preached were filled with the Spirit.

ALL NEED THE POWER.

And mark you, it is the privilege of every child of God to be filled. It is a command to be filled. I can conceive of no greater blessing that could come to any man in this city this side of heaven than to be born again. But after I was born again the next great blessing that came to me and marked a new epoch in my life was in 1871, when I got my eyes open to the fact that it is the privilege of every child of God to be filled with the Spirit. There is nothing that will take the world out of us any quicker than that. Do you know what heaven's measure is? Good measure, pressed down, shaken together and running over.

But somebody comes to me and says, "Mr. Moody, you can't be filled until you are emptied." Well that's true enough, but you must remember that God hates a vacuum. If I really want to get the Spirit of God in my heart, I don't have to get the world out; the Spirit comes and crowds it out. The quickest way to let out the darkness is to let in the light.

[Mr. Moody illustrated his points about being filled with the Spirit by pouring water into small and large cups until it overflowed.]

Don't let any man in Chicago think that because he has been through a theological seminary or because he has been in the pulpit five or ten years that he has got this power. Haven't you seen men preach without power? If those men that were intimately associated with Jesus Christ for three years and were witnesses of his death and resurrection were not qualified to go out and preach until they had waited for the power, don't you think the Christians of Chicago, that have been hand in glove with the world and wrapped up in it, I don't know how many things that are questionable—don't you think that they need to be filled with the Spirit? How is that? He said, "You tarry in Jerusalem until you are endued with power from on high." And I can imagine Peter saying to him, "Lord, you mean that we shall wait around here while there are people outside of Jerusalem, that are dying every day? Shan't we go out at once and tell them about your death and resurrection?" "No, Peter. You wait until you are endued with power."

MORE THAN ONE BAPTISM OF THE SPIRIT.

Now there are some people here that will tell me, "Mr. Moody you are wrong in your theology. Don't set the people of Chicago to praying that the Holy Ghost may come upon them, because he came on the day of Pentecost, and he has never gone away. Christ came, and he went back into heaven, but there is no account of the Holy Ghost having gone back." Amen, I say, that is so. But look, Peter and John were arrested and brought before the Sanhedrim, and the Sanhedrim gave them instruction not to preach any more in Christ's name.

There is a lot of preachers now that get along very well without preaching in Christ's name, without any Sanhedrin to forbid them. They can preach on science and on geology and on gold and silver, on Cuba and Armenia and the coming election—oh, there's lots of things they can preach on, you know. But Peter and John, they didn't know anything about science or geology; they didn't have any barrel of sermons to fall back on. About all they knew was that Christ had come, and they had heard him and seen him and learned to love him, and they were witnesses of these things. That was about all their preaching amounted to. And if they couldn't tell about these things, what could they do? They did the only thing there was left to do. They had another meeting and were filled with the Spirit again. Now if Peter and John, that were filled in the second chapter of Acts, needed to be filled again in the fourth don't you think you and I need to be filled again? Listen again, Ten years passed, and there was a meeting down in Caesarea, planned in heaven. They had sent thirty miles to get Peter to go down to Caesarea to unlock the door and let the Gentiles in; and in the eleventh chapter of Acts when Peter goes back to Jerusalem to report his trip he says, "As I spake these words the Holy Ghost fell on them as on us at the beginning." Now am I right about this—if he fell twice at the beginning, and ten years afterwards in Caesarea, why shouldn't he fall in Chicago? Is there any reason? Wouldn't it be a grand day if the Holy Ghost should fall on us here and now? Wouldn't it be the best day that Chicago has ever seen?

Well, perhaps some of you are saying, "How shall I get the power?" Listen: If you want to get it so that you may get a name, be the most successful worker in Chicago, you will never get it. But if you want to get this power that you may glorify God, I am quite sure the Lord won't disappoint you. This is the promise: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Not "they may be" but "they shall be." If you are not really hungry, don't ask God for food. I have often thought it would be a good thing if we could have a meeting every once in a while in our churches for hungry and thirsty Christians; have a man at the door to say to everybody that came, "Are you hungry? Are you thirsty?" It would wake up a good many. You ask a good many people why they go to prayer meeting, and they say, "Oh, to keep up the cause." They go for nothing and they get nothing. They aren't really hungry.

HOW ELISHA GOT HIS POWER.

How are you going to get it? Claim it by faith. Go right to work, and you will find that he will meet you at the work. You remember when Elijah was to be taken up, Elisha and Elijah were down at Gilgal, and Elisha said, "Let's go over to Bethel and see the prophets"—they had a theological seminary there like this one you have over on the West side—and so they went up to this seminary, and when they started to go one of the students got Elisha a little way off from his master and said, "Elisha, do you know that your master is to be taken away today?" "Sh, sh, hold your peace, said Elisha, "I know all about it. Don't mention it." But presently Elijah turned to Elisha and said, "Elisha, you stay here, and I'll go down to Jericho and see how the prophets are getting on there"—they had another seminary down there, like the one you have on the North side—but Elisha wasn't going to be left behind. So they went on down to this other school, and another young man came up and said, "Elisha, do you know that your master is to be taken away today?" "Sh, I know all about it. Keep still. Don't say anything." Presently Elijah turned to Elisha and said, "Elisha, you stay here and I will go over Jordan to worship." "As the Lord lives and as I live," said Elisha, "you will not go without me." So they went along together till they came to the river, and Elijah took his mantle and struck Jordan, and the waters parted and they passed over dry shod. They climbed the eastern bank and went over into the desert, but Elijah couldn't shake Elisha off. So finally he turned around and said, "Elisha, now what do you want?" If a rich man came to me and asked me that question I don't think there would be any trouble about my asking a big enough thing; I would like to have them try me, anyhow. But I wouldn't get up to Elisha. Talk about power! Talk about Alexander making the world tremble at the tread of his armies! That man Elijah made the world tremble without any armies. Talk about kings! Ahab thought he was king and Elijah his servant, but Elijah told Ahab to gether people to Carmel and Ahab ran like an errand boy to wait on Elijah. The man that is full of the Spirit of God is king—do you know that? Elijah was king. When he wanted to lock up heaven, he locked it up and put the key in his pocket, and for three years they couldn't get a drop of rain. That's power! When he wanted fire down from heaven it came. That's power! So when Elijah said to Elisha, "You may ask anything you want and you shall have it." Elisha said, "I would like a double portion of your spirit." I can see that old prophet turn around and say, "Well, sir, you have asked a hard thing. But if you see me when I am taken up, you will have it." Do you suppose Elisha took his eyes off him after that? Not he. He said, "If I can get a double portion of your spirit by just looking, I'll look." Men, if you want to get power, look! look! look! look upon Him that standeth on the right hand of God, who led captivity captive and giveth gifts unto men! Oh, may God help us to lift our eyes above men. Don't look to this man or that man for power. Look to the Master.

ELISHA'S PERSISTENCE.

Well, Elisha just kept looking at Elijah for all he was worth, but presently there was a whirlwind that filled the air with a cloud, and while Elisha was trying to get the dust and gravel out of his eyes he lost sight of his master. "Oh, he's lost," says Elisha. "My master is lost and I didn't see him when he went!" But the dust cleared away, and he looked up, and there was a flame of fire like a chariot and Elijah was in it, whirling up to heaven. Elisha was afraid he had lost the promise, and he shouted

out to the prophet My father! the cloud thereof!" Elijah took his mantle and threw it last look in the sky appeared, and star Chicago man he have got the power through me, but I just the same." He said, "He promised he got back where coming, alone, and must have been one of that man on There are some be you worry yourself going to die when Jordan and stood t should get over, th across? He can't used to do. He'll just took Elijah's Jordan knew him, shod. And everyt Elijah is upon Elis it; a double port performed just twi I have got sick a satisfied if they ca They may be: I'm dogs, not for men want them to liv loaf! Let us pray here this morning, Brown, of London

The Rev. J.

The Rev. J. S. before the student on baptism. In the which the Baptis admissions made, and should be in verted parts of re word in which do pathetic feeling. always stop to declaration that and consequently not a little grace jection with the other hand, Bapt pleasure in pers Christianity. T ment and conscie is the sign of ar Mr. Sutherland, those in whom t be a reality. "l and parts comp reality, or a pr with Baptist doc This is what M tion: "Baptists those who have and are capable faith in Him." the other hand, Mr. Sutherland admitted into th parents are fit a

He then tur and statute boo science, all Bap appeal to Scri word. Then M records a numb these is the ad children ment say, except po Testament too children." If capable of m Christ," it will Mr. Sutherlan baptize the ch the Baptist be company with "If they (o our Lord or hi baptism) and s should not be matter would

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out to the prophet so far away in the sky, "My father! My father! the chariots of Israel and the horsemen thereof!" Elijah remembered his promise, and he took his mantle and threw it down. Elisha put it on, took a last look in the sky where the flaming chariot had disappeared, and started back home. If he had been a Chicago man he would have said, "I don't feel that I have got the power. I thought I would feel a thrill go through me, but I feel just the same as I did, and look just the same." Elisha did nothing of the kind. He said, "He promised it to me, and I have got it." When he got back where the fifty prophets were, they saw him coming, alone, and they ran out to greet him. "Elisha's coming alone," they cried. "His master's gone! Elijah must have been caught up. We never will see the like of that man on earth again." Don't you believe it. There are some better men coming on after us. Don't you worry yourself, my friend, about all the good men going to die when you die. Well, when Elisha got to Jordan and stood there on the bank wondering how he should get over, the fifty prophets said, "How'll he get across? He can't make the waters stop running as Elijah used to do. He'll get drowned." But he didn't. He just took Elijah's mantle and struck the water, and old Jordan knew him, and opened, and let him pass over dry shod. And everybody looked on and said, "The spirit of Elijah is upon Elisha." Of course it was; God promised it; a double portion, too. You will find that Elisha performed just twice the miracles that Elijah did.

I have got sick and tired of hearing people say they are satisfied if they can get a few crumbs from God's table. They may be, I'm not. Crumbs are good for cats and dogs, not for men. I have three children, and I don't want them to live on crumbs. Let's go for the whole loaf! Let us pray that we may have the baptism of fire here this morning. Let us all join in prayer with Mr. Brown, of London,

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The Rev. J. S. Sutherland, B. D., on Baptism.

The Rev. J. S. Sutherland, B. D., has read a paper before the students of the Presbyterian College in Halifax on baptism. In the spirit manifest, in the fairness with which the Baptist position is stated, and in the frank admissions made, the paper is Christian in a high degree and should be imitated by all who write on the controverted parts of revelation. There is not a sentence or a word in which does not breathe the spirit of kindly sympathetic feeling. This is encouraging. Baptists do not always stop to consider that their views involve the declaration that all pedobaptist churches are unbaptized, and consequently the ministry unordained. It must take not a little grace to keep human nature wholly in subjection with this inference ever in the front. But, on the other hand, Baptists in their right minds can have no pleasure in persistently deferring with other bodies of Christianity. Their peculiar beliefs are a matter of judgment and conscience. "The external washing with water is the sign of an inward cleansing and renewal," says Mr. Sutherland. "It should be ministered then only to those in whom the inward cleansing may be expected to be a reality. 'Expected' I italicize. Here Mr. Sutherland parts company with Baptists. Not expected, but is a reality, or a professed 'reality' that would harmonize with Baptist doctrine.

This is what Mr. Sutherland says of the Baptist position: "Baptists assert that none are to be baptized but those who have accepted Christ as their personal Saviour and are capable of making a credible profession of their faith in Him." This is satisfactory. It is fair. But on the other hand, "The standards of our church," says Mr. Sutherland, "declare that, beside such as are thus admitted into the visible church, the children of believing parents are fit and proper subjects for baptism."

He then turns to the Bible, "our great church directory and statute book." With their judgment and their conscience, all Baptists will go with Mr. Sutherland in this appeal to Scriptures. Let it be settled by the divine word. Then Mr. Sutherland says, "The New Testament records a number of instances of baptism; but in none of these is the administration of the rite to infants or young children mentioned." This is precisely what Baptists say, except perhaps Mr. Sutherland makes the New Testament too exclusive by the expression "young children." If this does not include any who "are capable of making a credible profession of faith in Christ," it will not be objected to by Baptists. Further Mr. Sutherland says, "No special command is given to baptize the children of believing parents." This, too, is the Baptist belief. At this point Mr. Sutherland parts company with Baptists. He says:

"If they (the Baptists) could produce a command of our Lord or his apostles prohibiting the practice (infant baptism) and declaring that in this respect Jewish custom should not be followed by Christian believers, though baptism was only the adaption of a Jewish rite; then the matter would be decided once and forever in their favor."

Here, when Mr. Sutherland turns out of the plain Baptist path, he is reduced into a false position by an unwarranted assumption and a fallacy. The assumption is that baptism is circumcision perpetuated. It is enough to say that circumcision was for males alone, and that the circumcised, as well as the uncircumcised, were baptized on the profession of their faith in Christ. The fallacy is that infant baptism is not prohibited by specific command. Were I a Roman Catholic, I would trust the

logic of Mr. Sutherland to establish the validity of every one of the many rites and ceremonies with which Romanism has adorned her authorized services. I would say of the confessional, it is not authorized by the Scriptures. Mr. Sutherland would say, the Scriptures do not prohibit it. Then it and infant baptism stand on identically the same ground, so far as this line of reasoning is concerned. Giving the bread alone to the laity and the cup to the priests is not taught in the Word of God, I say. Mr. Sutherland would say the Word of God does not prohibit it. It, too, on the non-prohibitory logic, stands beside infant baptism. This process can be continued till Mr. Sutherland's fallacy, which protects infant baptism, clasps in its embrace all the added sacraments and services of Romanism. Mr. Sutherland will find more congenial company with the Baptists. His non-prohibitory argument is good ground for Romanism. But Rome does not want it. The church authorizes it.

Again Mr. Sutherland says: "If those who believe in infant baptism could point to a command to observe it, or to an instance in which a child was certainly baptized with apostolic approval because of the faith of its parents, then again would the question at issue be decided by direct evidence." That is sound Baptist doctrine.

Further Mr. Sutherland says: "But when the matter is simply not referred to, the question is left open." Here again, Mr. Sutherland leaves the Baptist faith and goes another way. "When the matter is not referred to" in God's word, the question is not an "open" but a "closed" one. God does not leave to the caprice of human nature and to its skill in guessing the matter of filling up his revealed will to man. His revelation is complete. It is sufficient. This is the crux of the whole question—has God given us a full and an all-sufficient revelation? or can human device supplement it at will? Faith in the parent makes infant baptism believer's baptism, so says Mr. Sutherland. Suppose the two parents are very ungodly, and the four grandparents are very godly, and the children are under the roof trees of the grandparents, why should not the faith of the grandparents avail for the infants, especially in instances where the ungodly parents have died? Here is a difficulty for Mr. Sutherland to solve; and it is not the only one. This assumes what Mr. Sutherland grants, that faith is a prerequisite to baptism—the Baptist view.

Further on Mr. Sutherland says: "In the New Testament we find instances of baptism that seem to be based upon the principles that warrant infant baptism." "Seem to be based." Lydia and the jailor are two cases. But the jailor "rejoiced, believing in God with all his house." He believed in God, all his house believed. This takes away anything "seeming" to favor infant baptism.

Mr. Sutherland, as reported in the Presbyterian Witness, incorrectly quotes from the Scriptures; not for a moment, do I suppose intentionally. This is his quotation: "And having believed on God he rejoiced greatly with all his house." Not so! "He set meat before them and rejoiced, believing in God with all his house." He believed; all his house believed; all were baptized—true believer's baptism. Moreover, Paul spake the word to the jailor and to all that were in his house." The apostle never preached to infants. That is an impossibility.

Mr. Sutherland says infant baptism is being neglected among Presbyterians in Canada. Baptists, of course, are glad to hear that.

Mr. Sutherland intimates that infant baptism in public "is not a means of grace to minister, parents or people, whatever it may be to the child." He suggests that it be performed in the home. If it is to be continued, surely the home is the place for it.

In regard to the mode, Mr. Sutherland, with his characteristic fairness, says: "Here again the Baptists mark the advantage of a very definite and clearly marked position, which they badly declare their ability to defend against all who may presume to assail it. With them immersion of the person is essential to all valid baptism; and so conscientious are they in regard to this matter that they would rather not baptize at all than baptize in any other way than by plunging or dipping. In fact no other mode is in their view permissible."

"Of late," says Mr. Sutherland, "the tendency among scholars has been to grant almost everything to advocates of immersion, possibly on something the same principle that leads an indulgent father to give everything to a son which he demands with sufficient boldness and persistence." That will hardly do! The world's scholars have something more at stake than indulging Baptists.

To defend sprinkling the beaten path is followed. The fallacies have been swept away a thousand times, and still they are doing duty, but with evident signs of weakness.

"The genius of Christianity," argues the author of the paper in question; "is one of freedom and adaptability, and lays stress upon the inward and spiritual, rather than upon the outward and material."

"The symbols that teach great truths should not be thrown away for unnecessary human substitutes, unwarranted by God's word. Immersion symbolizes 1. Death to sin. 2. Resurrection to a new life. 3. The washing away of sin. 4. The voluntary pledge to a new commander—Christ. "Baptized unto Moses in the cloud and in the sea."

Where is the authority for casting this aside for sprinkling which teaches none of these truths, except perhaps that of cleansing, and that only by the argument of its purpose in the Old Testament. To Gentiles it means nothing.

As to the impossibility of immersing in all countries and at all times, it is sufficient to say, God does not require his servants to do impossible things. He prescribed the mode of baptism, and he is able to bear the responsibility of its impossible observance. The Lord's supper is a church ordinance. God does not hold his people who are sailing on the sea away from the church, responsible for not partaking of the supper. Follow the plain commands and examples of the Bible, and God will take care of all fancied difficulties.

Women and Their Sphere.

I observe "J. D." of Wolfville is quite exercised in his mind on "Women and their Sphere." His disquisition on the subject recall to mind my observations of last summer while rusticating in a rural district. The wife of our nearest neighbor, one, by the way, of the handsomest women I have seen, presiding over her thrifty looking residence with the grace of a queen, I frequently saw her in the field aiding in the harvesting of grain, gathering potatoes after the diggers, picking stones, etc., and learned she often did the work of the barn, sometimes helping her husband into the house on his return from "town," and making the horse comfortable for the night. I was also informed that another woman in the neighborhood shingled her husband's barn. And heard these women praised as just the women for farmer's wives.

During the recent agitation on the subject of Women and the ballot box, I have had some warm discussions with some of these men—I maintaining that where women own a property she should have the privilege of representing it. That her "sphere," and man's too, was wherever they could do good, and that in every sphere in life "it is not good that man should be alone." They on their part maintaining that granting women the freedom of the ballot box was giving her that which would take her out of her "sphere." "No true woman should wish to be out of her sphere," and "great care should be taken that she don't get out." Question: Why this difference of opinion between woman's sphere on the barn question and the ballot box?

I wonder if "J. D." and those holding such like opinions ever had friends or acquaintances, or did they ever see any one who stepped into man's sphere after the fashion of the above incidents, and if so did they fly to the press to aid them in their fierce exposures and denunciations of the same? I have never seen such deliverances, careful inquiries fail to find any one who ever did, although I am assured the incidents are not unusual. Why, I wonder? But, perhaps, she is considered *in* her sphere when she lays "her gentle hand" on the horn of a four-footed animal and ties him up that he may not harm her boys and girls, and is only out of her sphere when she lays her hand on the ballot box for the same purpose.

It is a great world to live in, and the first thing somebody knows some woman will get out of her environments and there will not be the looking up with that reverence and awe that there should be. And so it is perhaps well to be on guard.

Truro, May 5th.

* * * * *

Last Saturday night the young men's Bible class of the Fifth avenue church, with a number of invited guests, gathered for a social evening in the chapel, and listened to addresses by Dr. Faunce, Mr. Charles E. Hughes, teacher of the class, and Mr. John D. Rockefeller. The occasion was one of peculiar interest from the fact that Mr. Rockefeller, in the simple, unaffected manner characteristic of him, spoke with unwonted freedom of his early struggles to get a foothold in life, and drew helpful lessons from those hard experiences for the instructions of the young men whom he was addressing. The text of his remarks, which were entirely unpremeditated, was a little account book, marked "Ledger A," in which were kept the receipts and expenditures, with other memoranda, of this early period in his wonderful business career. Of this little book he said: "It does not look like a modern ledger, does it? But you could not get that ledger from me for all the modern ledgers in New York, nor for all that they would bring." We regret that we have not space for more of this excellent address this week; but there is so much good common sense and wise suggestion in it that we shall try to find a place for the larger part of it in our next issue. Meantime, for immediate use, we may quote one sentence whose bearings on the crisis in our missionary affairs will be apparent. Speaking of his small but regular contributions to benevolence in those days, he said: "Those contributions, small as they were, brought me into direct contact with philanthropic work, and with the beneficial work, and aims of religious institutions, and I have been helped thereby greatly all my life. It is a mistake for a man who wishes for happiness and to help others to think that he will wait until he has made a fortune before giving away money to deserving objects."—Examiner.

* * * * *

The gilding in the throne room of the Sultan at Constantinople is unequalled by any other building in Europe, and from the ceiling hangs a superb Venetian chandelier the 200 lights of which make a gleam like that of a veritable sun. At each of the four corners of the room tall candelabra in baccarat glass are placed, and the throne is a huge seat covered with red velvet and having arms and back of pure gold.

Messenger and Visitor

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The Jerusalem Conference and the Sabbath.

It is a curious illustration of the vagaries of thought and doctrine into which men of honest intention sometimes fall, that there are at the present day religious teachers who would persuade Christians to surrender the observance of the first day of the week, which, from the first, Christians have been wont to hold sacred as the day of their Lord's resurrection, in order to revert to the keeping of the seventh day as observed by the Jews. If anyone is looking for arguments to meet the contentions of these seventh day advocates, there is, as it seems to us, a very clear and valid argument to be found in the Bible lesson for next Sunday. The question before the apostles and elders, with Paul, Barnabas and other brethren, met in conference with the church in Jerusalem, had respect to the relation of Gentile converts to the Mosaic law. What was it necessary to ask of the Gentiles by way of conformity to Jewish law and custom? The answer to this question, as the apostles and elders conceived it, is simply and plainly given. But there is no mention of the seventh day. The apostles and elders knew certainly that the Gentiles were not accustomed to observe the Sabbath, yet they laid no injunction upon the Gentile Christians in regard to the Sabbath nor ever hinted that they would be expected, even as a concession to the Jewish conscience or on any other ground, to keep holy the seventh day. If the keeping of the seventh day was in the Divine mind a matter of perpetual obligation upon Christians, can we suppose that the apostles and elders at Jerusalem would have been ignorant of this most important fact? and, if they knew it, is it conceivable that they should permit such an occasion as that of the Jerusalem conference to pass without the slightest intimation to the Gentiles that, as Christians, it would be necessary for them, in this matter, to conform to Jewish custom?

It may be said that this is a negative argument—that it is founded upon silence and not upon positive statements. That is true; but it should be borne in mind that the burden of proof in this case rests not upon the Christian who keeps the first day of the week religiously, but upon those who charge him with wrong doing because he does not forsake the universal and immemorial Christian custom in order to keep the seventh day. It is for them to show that any injunction has ever been laid upon Gentile Christians to keep the seventh day. Again an argument from silence is not necessarily a weak argument. It may be one of the strongest possible. There are instances in which the probability is so great that, if a fact or a duty was understood to exist, it would be affirmed, that the fact of its not having been affirmed is proof sufficient that it did not, or was believed not to, exist. The case under consideration, as we have shown, was of this character. If the apostles believed that it was a perpetual duty of Gentile Christians to keep holy the seventh day as the Jews did, it is inconceivable that they should say nothing about it, when the question before them was one distinctly respecting the relation of the Gentiles to Jewish laws and observances. This argument, however, does not stand alone. It is strongly supported by the whole tenor and spirit of the New Testament. One will search the volume in vain for any intimation that the Gentile Christians were under obligation to keep the Jewish Sabbath or to observe the seventh day at all as a day of rest and worship. In some of Paul's epistles he deals more or less at length with matters of Christian duty, and warns his Gentile converts against evils

into which they were especially in danger of falling. But there is never so much as a hint in any of these epistles that it is a matter of duty, or even of expediency, that they should observe the Jewish Sabbath. On the contrary it is seen frequently to be the apostle's great endeavor to draw their minds away from the standpoint of Judaism and its ceremonialism—its observance of "days and months and seasons and years," lest they should lose the consciousness of the fulness of their liberty and the largeness of their inheritance in Christ.

The Christian Sabbath rests upon a sufficient basis of authority. It has been as truly given of God to the Christian world as the seventh day Sabbath was given to the Jews. It is a sacred inheritance of priceless value which we do well to guard with jealous care. Intelligent Christian faith is not likely to surrender this inheritance in order to substitute therefor another day because it has the stamp of Judaism upon it. Yet the minds of some in not a few Christian communities are being troubled in these days by teachers who, with specious arguments, endeavor to persuade them that duty to God demands that they should surrender this gracious inheritance from many Christian centuries in order to keep the seventh day. Such teachers are working on precisely the same lines as those men who troubled Paul and "subverted the souls" of Gentile believers by teaching that it was necessary that the Gentiles should be circumcised and keep the law. Paul says he gave no place to these men—not for an hour. And there is certainly no more reason why place should be given to an enslaving Judaism in the nineteenth century of Christian faith than in its first.

The Old and the New.

The irrepressible conflict between the old things of Judaism and the new things of Christianity, which has been all along more or less apparent as we have followed the series of lessons in the Acts, comes very prominently into view in the lesson for next Sunday. The labors of Paul and Barnabas, with other men of like spirit, had resulted in the conversion of large numbers of the Gentiles to Christ. The Christian community in Antioch, was largely of Gentile origin. These preachers had been led to proclaim the gospel freely to the Gentiles and invite them through faith to enter directly into the fulness of its blessing. Paul especially—and Barnabas it would seem—was in full accord with him—had been led by the Spirit into very clear light in this matter, and stood in no doubt as to the position which the Gentile believer occupied in the church. He had perceived and proclaimed that what was essential to the salvation of Gentiles, was their acceptance of Jesus Christ as Son of God and Saviour of the world, and a life in harmony with such a faith. The specific laws, rites and ceremonies of Judaism formed no essential part of Christianity. Salvation by faith was the dominant note in Paul's preaching. He would not perplex and hinder the youthful vigor of Christianity with swaddling bands and crutches of Judaism. In Christ Jesus the significant thing was not circumcision, but a new creation. Christ had not come to make all men followers of Moses, but to make them sons of God. The purpose of the gospel was not to convert Gentiles into Jews, but to break down the wall of partition, by making of the two one new man, so making peace. Christ had become the end of the law for righteousness to every believer. Beyond estimation is the service which for all time Paul, under the guidance of the Divine Spirit rendered to the church and to the world in contending so effectively that the freedom of the gospel should not be constrained by the shackles of an outworn ceremonialism.

It is easy to see how different from Paul's was the conception which was entertained of the gospel by some men of considerable influence in the church. These said—it is necessary to circumcise the Gentile converts and to command them to keep the law of Moses. They may have been very good men according to their light. Considering their education, it is not surprising that they argued that the institutions which God had given through Moses must remain for all time. For this we need not blame them too severely. But the principal fault of these Judaising

Christians who opposed Paul and wore out his patience by their attempts to "subvert the souls" of the Gentile believers was their invincible prejudice which kept them blind in the midst of light. Peter had been slow to believe that the gospel was to unite Jews and Gentiles in a common fellowship, but when he saw that the Gentile believers received the Holy Ghost as well as those of the Jews, his prejudice vanished; and Paul and Barnabas, when they came to Jerusalem about this matter, found in Peter a valiant supporter of their cause.

Those who base their judgment as to the right or wrong of a proposed course of thought or action, wholly upon the past are liable to be led astray. It is wise to ask not only what has God done in the past but also what He is doing now. A conservatism that shuts its eyes to the light and ignores plain facts, is not a wholesome brake upon the wheels but an obstacle upon the track of progress. However, God's train has the right of way and will not come to disaster, whatever attempts there may be on the part of Judaizers and men of like spirit to occupy the track.

The meeting at Jerusalem, of which an account is given in the passage before us, has generally been designated "the council of Jerusalem." It is much more properly described as a conference. Paul and Barnabas on the one part, and certain teachers from Judea, on the other, had determined in the interests of harmony, to go up to Jerusalem to the apostles and elders about this question respecting the position of Gentile believers in the church and their relation to the law of Moses. After the Apostles and elders at Jerusalem, with the whole church, had heard from Barnabas and Paul on account of their missionary labors and the fruits of their ministry among the Gentiles, and had heard also what those had to say who contended that it was necessary that the Gentile converts should be circumcised and keep the law, they—the Apostles and elders with the concurrence of the whole church, guided as they believed by the Holy Spirit—drew up a brief statement respecting the duty of the Gentile converts. This they addressed to the Gentile brethren of Antioch, Syria and Cilicia and committed it to two trusted men of the Jerusalem church, Judas and Silas, who were to visit the churches and more fully explain the subject to the Gentile Christians.

The deliverance is wholly fraternal and without ostentation. There is no hint of right or power on the part of the Apostles or the Jerusalem church to lord it over their brethren elsewhere. That was the self-appointed task of the Judaizers. It is quite evident that Peter does not regard himself as having a commission to settle every question that may arise in the church. If he is in any peculiar sense "the Vicar of Christ," he seems quite unconscious of the fact. The deliverance is not elaborated from any profound principle. It may be described as common sense advice adapted especially to the then present conditions—"a *modus vivendi*," Dr. McLaren calls it. The eating of blood and of things strangled would be especially offensive to the Jew and for that reason, if no other, it was expedient that the Gentile Christians should avoid such food. The eating of meat offered in sacrifice to idols was to be avoided for a like reason, and also because, as Paul elsewhere shows, it involved a peculiar temptation for weak brethren. But Paul does not mention the deliverance from Jerusalem in this connection or hold that the eating of meat offered to idols was forbidden to a Christian on any other ground than that of expediency. The third prohibition had regard to a positive sin which however was so common among the Gentiles and regarded by them so lightly that a special injunction against it seemed necessary.

Editorial Notes.

—The sermon in the Germain St. church on Sunday morning last was on Christian citizenship, Pastor Gates having reached the thirteenth chapter in his series of expository discourses on the Epistle to the Romans. The sermon was an able and impressive setting forth of the principles underlying the duties of Christian citizenship involved in the Apostles' admonitions to the Christians of Rome. It was heard with great interest, and we have no doubt, with much profit. Such themes are not too frequently discussed in the pulpit. Any pastor who undertakes to present in a series of discourses the teaching of one of Paul's epistles will no doubt find himself called upon to deal with a number of practical subjects of great importance, which in the ordinary way of selecting subjects for pulpit discussion are apt to be passed over.

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—Intelligence of Chipman, N. will have been and acquaintance King, for some disease of the dig reduced his phys with great depre at home and al hoped the diseas ending would b trouble had beco posed. Mr. Ki King, of Chipm Doaktown, was W. C. King, wh lumbering and a man widely k his Christian ch and his death w munity in whic was an active Baptist church one of its dea intend of w was a man of g in a modest way only to contri lligion and for w his brother and in large contrib tion. The famil have the heart-

To the Alumni Friends

The Executive are completing Cards announcing members. Card a good many ren tion to the Assoc cards be duly co the waste basket ibly do so impro vice, and make not those who m come, see to it hands of the tre year? The indi consequence, bu fifty of our num sum of the year The committee They would like any time enjoye has not yet ide tion. So often is said of this o very bright stud office, or such depressing ansv the Association tered here and We would urge claims of the Se tion of obligati by the Seminar to have an intere degree of offic Alumnæ Assoc ways. The fu of the Seminar our enthusias return to our o and to work m But the privi not limited to One clause of nomination is s tion may be ad members of the five dollars."

—Whether the Arbitration Treaty, after its emasculation by the United States, Senate should survive or perish was a matter of comparative indifference. The Senate finally decided to kill it, and that probably was the best thing that could be done with it after all that had been done. In the way in which it has dealt with this subject, the Senate has certainly pursued a course directly in opposition to the best and prevailing public sentiment of the country. The petty political and national prejudices, and the narrowness of view manifested in dealing with a subject so important to the peace of the English speaking people and the amity of nations is pitiable in the highest legislative chamber of a nation that asserts its claim to lead the world in all that pertains to national greatness. From one point of view it is something of a consolation to believe that the Senate of the United States, as at present constituted, does not, in this or in most other matters, truly represent the American people. From another point of view, however, there cannot be much comfort for anybody in that fact, for, if it is a fact, it suggests some very serious considerations.

—Intelligence of the sad death of Mr. W. C. King, of Chipman, N. B., which occurred on Friday last, will have been received by a wide circle of friends and acquaintances with deep regret and sorrow. Mr. King, for some months past, had been suffering with disease of the digestive organs, which had not only reduced his physical strength, but had been attended with great depression of spirits. Medical treatment at home and abroad had been sought, and it was hoped the disease was being overcome. But the sad ending would appear to indicate that the mental trouble had become more serious than had been supposed. Mr. King, who was a brother of Senator King, of Chipman, and the Rev. M. P. King, of Doaktown, was a member of the firm of G. G. and W. C. King, which carries on a large business in lumbering and general merchandise. Mr. King was a man widely known and universally respected for his Christian character and his integrity in business, and his death will be felt as a severe loss to the community in which for many years he had resided. He was an active and highly valued member of the Baptist church at Chipman, being, we are informed, one of its deacons and, while in health, Superintendent of the Sunday School. Mr. King was a man of generous spirit. His giving was done in a modest way, but he had been accustomed not only to contribute personally to the support of religion and for worthy objects, but also to unite with his brother and partner in business, Senator King, in large contributions to the work of the denomination. The family and relatives in their deep affliction have the heart-felt sympathy of many friends.

To the Alumnae, Former Students, and Friends of Acadia Seminary.

The Executive Committee of the Alumnae Association are completing arrangements for its coming reunion. Cards announcing dates of meetings will be sent to all members. Cards have also been sent by the treasurer to a good many reminding them of their financial obligation to the Association. May we urge that both these cards be duly considered before they are consigned to the waste basket? Will not every member who can possibly do so improve this opportunity for pleasure and service, and make one at our annual gathering? And will not those who must stay at home, as well as those who come, see to it that their membership fees are in the hands of the treasurer before she closes her books for the year? The individual fee is small, and may seem of little consequence, but if it is neglected by twenty, or forty, or fifty of our number, it makes a serious falling off in the sum of the year's finances.

The committee have a word, too, for another class. They would like to get the ear of every one who has at any time enjoyed the privileges of the Seminary, but who has not yet identified herself with the Alumnae Association. So often when we are at work, as a committee, it is said of this one or that one, who is remembered as a very bright student, that she would do finely for such an office, or such a part on the programme, when the depressing answer comes, "But she is not a member of the Association." There are many such women scattered here and there all over the Maritime Provinces. We would urge them to give some serious thought to the claims of the Seminary and the Association. It is a question of obligation. Those whose lives have been enriched by the Seminary, owe it something in return, and ought to have an interest in securing for it the highest possible degree of efficiency and usefulness. As members of the Alumnae Association, we can contribute to this in many ways. The funds we raise are expended for the benefit of the Seminary. By our meetings in the Seminary home, our enthusiasm in its behalf, is kindled afresh, and we return to our own homes to pray for it more earnestly, and to work more zealously for its welfare.

But the privileges of membership in the Association are not limited to those who have studied at the Seminary. One clause of the constitution reads thus:—Any lady whose nomination is approved by two members of the association may be admitted to Life membership by vote of the members of the Association, upon the payment of twenty-five dollars." A number have already availed themselves

of this opportunity. We hope there are a good many others, who, knowing what educated women stand for in the home, in the church, and in society, will be glad to identify themselves with educational work, and, through our Association, give their influence and their means, that its efficiency may be increased.

We hope in the near future to add many names to our membership roll. Those already members will give a warm welcome to new-comers at the June meeting. We are assured that any who can join us will be amply repaid by the pleasure of meeting old friends, making new ones, and coming into intimate touch with the Seminary life and work.

On behalf of the Executive Committee,
ELLEN M. TROTTER, Chairman.

The Mind of the Master.

BY D. A. STRUBLE, D. D.

II.

[In last week's issue we had arrived at the creed suggested by Dr. Watson; and made the suggestion that it seemed wanting in some things which are a necessity to any complete summary of the doctrines of Jesus. We take up the discussion where we then left it.]

As illustrative of this incomplete statement of the teachings of our Lord, let me adduce an illustration. It is found in the Watchman of March 25:

"Webster, the compiler of the dictionary, . . . placed his chief reliance for salvation on the faithful discharge of all the relative duties of life, though not to the entire exclusion of the merits of the Redeemer. Under the ministry of Moses Stuart, there was a grand revival of religious interest in New Haven. Dr. Webster's attention was first directed to this by observing an unusual degree of tenderness and solemnity of feeling in all the adult members of his family. He was thus led to reconsider his former views and inquire with an earnestness which he had never felt before, into the nature of personal religion and the true ground of man's acceptance with God . . . He took up the study of the Bible with painful solicitude. . . . He felt that salvation must be wholly of grace. He felt constrained to cast himself down before God, confess his sins, implore pardon through the merits of his Redeemer, and then to make his vows of entire obedience and devotion to the service of his Maker. With his characteristic promptitude, he instantly made known to his family the feelings which he entertained. He called them together the next morning and told them, with deep emotion, that while he had aimed at the faithful discharge of all his duties . . . he had neglected one of the most important, that of family prayer, and there and then set up an altar unto the Lord in his own house."

This extract from a strange place, the introduction to Webster's Dictionary, written in 1847, though somewhat lengthy, so well illustrates the other side of religion that I am sure it will be appreciated. The idea of a good life is rightly insisted upon by our author; so it is by the New Testament everywhere. But the other idea, that a good life is next to an impossibility without a fountain of grace within, is, to put it mildly, far in the back-ground.

Indeed, men are flattered by this teaching. They are all ~~sons~~ of God, though erring in various degrees. The fine features are drawn well in all Ian McLaren's works, but the coarse, the mean, the repulsive, are kept out of sight. The crow's feet and wrinkles generally receive quite a touch of paint. The very pale spots have many a touch of rouge. This, of course, is one of the questions not settled among moralists. The way to make men better is not invariably to show them the evil side, but to allure them by the good. True, but in a theological book, where the author of set purpose is presenting to the world his religious conclusions, we look for breadth of view. Take, for example, from the chapter, "Fatherhood, the final Idea of God," these statements: "Sovereignty will remain, not that of a despot, but of a father; the incarnation will not be an expedient, but a consummation; the sacrifice will not be a satisfaction, but a reconciliation; the end of grace will not be standing, but character; the object of punishment will not be retribution, but regeneration."

The question that occurs to one at all familiar with the Bible as a whole is: Why must we be compelled to regard one side of a doctrine as the whole instead of a part? The old theologians may be accused of doing so, but surely the new men are not going to make the same mistake. Why must we be driven to regard the Incarnation as a "consummation" only? May it not also be an "expedient"? Who proves that the atonement is a "reconciliation," but not a "satisfaction"? and why are we to accept the dogmatic assertion that "the end of grace is not standing, but character"? It looks as if it were quite possible for both to be true—that the "standing" of a man in the Divine eye, and the "character" of the individual who is the subject of the free favor of God, were the proper ends contemplated.

Many a man has had the standing in the sight of God, of a Christian, who has yet been sadly wanting. Nay, taking believers as we find them, and of such the church has always largely consisted, how few have given evidence of anything like developed life. They went on, or were allowed to go on, through their three score and ten years, "at a poor dying rate," as Dr. Watts says; but they were God's children, His elect sons and daughters,

The "end" was simply "standing" in their case, salvation was of grace, not of works. In brief, Paul's doctrine of election, as wrought out in the epistle to the Romans, clearly refers to the standing of a sinner in God's sight, apart from his goodness. It is an independent thing on the part of the divine one. Grace, from its very nature, must be gratuitous, and the apostle represents it as being absolute.

It was by the grace of God, as Paul insists, that he and others were what they were. They were chosen, and appointed, that they should bear fruit, and that the fruit should abide. The fathers were right, we believe, on putting the construction on the sayings of Jesus and His apostles that the two things, "standing" and "character," were resultants of the Divine will and calling and equipment. What is any man without the help of the Almighty? Is any poor mortal equal to character-building? This is one of the weak points of the New School, and they will need to make a broader platform before their "theology" will be accepted as final. Men, as they read the Word of God which lives and abides from age to age, and gather up its various statements, will be satisfied only as the whole of it is set forth. The distinguishing feature of the closing years of this cycle is that scholars are trying to get at all the facts in every department. This is the old inductive idea of Lord Bacon; and we believe it is the true method in theology. Find out what the Scriptures really declare, and build your beliefs on the result. We must not place our confidence on any one truth any more than the astronomer does on any one star. He corrects even his sun-time by his sidereal clock. We will never be satisfied until we have an all-round theology. A Beecher may emphasize one side of things, a Spurgeon another; but the true method to be pursued is to keep by any and all the ideas revealed to us, and give the clearest statements possible of all of them. The manifoldness of the Bible must be taken into the account by every one who undertakes to give a deliverance now-a-days. Protests are all very well; no doubt undue stress has at different times been laid on truths far apart as the election of grace and human ability, upon justification by faith and justification by one's own doings; but it is useless to protest against onesidedness, and then straightway proceed to follow one line, and cry, This is the way, walk ye in it. To return to the point from which we started, that grace is not standing, but character, we beg to quote another, a late lecturer at the university of Chicago, who seems to move in a healthy region: "We have no standing in grace but that which Christ has won for us;" (Denney, "Studies in Theology"); and I would humbly add that our "character" will be but dimly perceived unless the stamp has been impressed by the Lord Himself. We are to work at ourselves, and make the best use of all our faculties, but the great first fact remains that "God hath from the beginning chosen us unto salvation through sanctification of the Spirit and belief of the truth."

With reference to the closing affirmation, "the object of punishment will not be retribution, but regeneration," we suppose the author means the punishment of the finally impenitent. Again, we would respectfully ask, How do you know? The Scriptures seem to point to a negation of the statement. Paul in 2 Thess. 1:6-10, intimates in unmistakable language that the retributive justice of God will overtake those who persecute His people. The word is definite enough to bear us out, "rendering vengeance to those who know not God . . . who shall suffer . . . eternal destruction," &c. The "judgment upon all the ungodly" of Jude, is suggestive of retribution, also, and so is the declaration of the Saviour, "These shall go away into everlasting punishment," that is, those who have not treated His saints with kindness. There may be reformation for the ungodly in the next state of existence. There may be even regeneration, but it must be argued on extra biblical grounds. There is no light upon it in the revealed will of God, that we can see. And we are only safe in preaching what is given us to preach. Certainly the Master does not tell us that the end of punishment is regeneration. Here is another sign of the weakness of the amiable author, and of those who are fellow-believers with him. They do not understand how an all-merciful God can be angry with the wicked, even up to the point of executing judgment upon them; so they say "It cannot be," and forthwith pronounce the dictum above quoted. There is not a shred of evidence for such a belief in the New Testament. The declarations as we have seen, look the other way. Here again, we say, let us take the statements as they are made by Jesus and His apostles, and deduce our belief from them. And let us not cry "Impossible," but with fear and trembling believe His word, and teach it too. Explanations will be made to us in due time, of that which is now irreconcilable. The conclusion is irresistible that the modern trend of theology is largely to the humanitarian side of things. This has its excellencies. The old theology was harsh, perhaps repulsive; but it was strong, and dignified. Men respected it. But the new gives away too much. It makes man strong, but God weak. God is Father, but He is a wise and just Father, who in the interest of good government must punish sin. He will by no means clear the guilty without atonement, either under the old covenant or under the new. The only regeneration that will avail to enter the Kingdom of God in any age, is the regeneration of the Holy Ghost. That is, so far as we can see.

One Woman's Work.

"Mary," said Pastor Winfield, as he placed in his wife's hand an unfolded letter that he had just finished reading, "I must leave the work here, to your care to-night. The postman has just brought this note from the mining settlement at H—, where a number of men were injured by an accident that occurred a few days ago. Two of the sufferers are said to be dying, and one of them has sent a most urgent request, begging that I will not fail to come to him without delay."

"I must start within half an hour, and I just want to tell you about this evening's service. Will you please ask Deacon Page to lead the meeting? and do not fail to have the announcement made that you will take my chair in 'Confidential Corner' during the 'Good-night' half hour. Annie Ray will be there to-night, sure, and the young men of whom I told you yesterday. Perhaps two or three of the lads from the hill farms may linger for a word of cheer; I would not have them be disappointed. I know you understand and will help even to the extent of conducting the service yourself, if need be."

A few more directions briefly given while preparations for the long drive were being hastened by helpful hands; then "Good-bye" and away.

While the pastor hastened to the dying miners, his wife, who was "a help-meet for him," having given all needful directions to the one careful servant, started for the home of Deacon Page.

"No ma'am the deacon can't go out to-night. He fell in the barn this noon and sprained his ankle so he can't put his foot to the floor."

Thus inquiry at the door was answered.
Elder Fröst?

White locks moving restlessly upon the pillow where an aged head turned wearily, gave unspoken, swift reply.

The church in Stoneham, like many other churches in country villages, could boast of but few "pillars;" so Mary Winfield returned from her unsuccessful errand to make what preparation she could for the work that evidently lay before her.

As to that evening's service, only this need be told. She tried to carry out her husband's intentions and wishes to the best of her ability, and, judging from the bright faces that gathered round the pastor's chair in Confidential Corner, for the afterward talk, that night, the effort was not altogether failure. True, any mother might have given the same advice and encouragement in her own home-corner, but unfortunately some of those young people had no "home-mothers." Little Annie Ray was, in a double sense, a drunkard's child; for the parents were "one" in the love for strong drink, however divided their lives may otherwise have been; and the mother of John Sharp, at that very hour, was standing behind the bar of her husband's tavern, filling glasses in obedience to orders that she dared not disobey. Another lad had been sent out from a distant orphanage, and in the home of his adoption, was regarded as a useful piece of machinery, rather than a living human being. Of the others, some had come from homes good and true, and their steps had turned towards the right because of that home influence.

The Winfield little ones slept peacefully under faithful Maggie's watchful care, while their mother gave to others the thought and guidance her own so well could spare. Sometimes, perhaps, in time of dire need, another's hand may guide and strengthen them.

Next day, at evening, the pastor and his wife, as they rested in the gloaming, until the stars should appear and the indoor lamps be lighted, told what of work and care and thought had come to each since yesterday: The story of the dying and the dead, and of the light that came at "evening time." The message to the distant home bereaved, a message touched with thankfulness and peace.

"What a narrow world this is after all," he said, when the uppermost thoughts had been spoken. "How the sorrowful and the glad, the grave and the gay, jostle and push each other as they hurry along. I had but just turned from the last sad offices for the dead, when Pat Finlan confronted me, hat in hand, and asked to 'spake a word.'" "What is it Patrick?"

"I was a thinkin', sir,—an' Norah thought the same—that as ye were here, it might save us the long jaunt to Stoneham, if ye could just recite the marriage service to us before ye go. It would be a great obligement."

"What about a license," I asked.
"Sure now, I thought ye might be carryin' one o' them round in yer pocket, convenient like, knowin' that sich things often happen."

Let me give you another episode. At the Forge Crossing I met Rev. Josiah Dont; and while we traveled in company for an hour or so, I listened to a discourse upon what seems to be one of his favorite themes: Woman's

The Story Page.

sphere, and the waywardness of the present generation of womankind.

The application seemed to be that we men must not only insist upon obedience, but we must also discourage all of woman's aspirations for work outside the home circle; else we take the edge off the scriptive commands, "be ye in subjection, etc." To my mind, the edge has been put there by arbitrary interpretation. Those passages were not intended to be knives, to cut into the sensibilities of the defenceless, but smoothing-boards, by which the wrinkles and twists of human nature might be removed.

Now that the lamps are light, suppose we turn to some of the passages to which he calls attention. Here is Eph. 5: 22-24, but instead of stopping at verse 24 we will read on to the end of the chapter; and verse twenty-one seems to belong to the same subject. Those passages make a smoothing-board, broad and solid; and many wrinkles may be effectively pressed against it. I see nothing there that debars a woman from good works outside the home, provide her husband is in sympathy with her action. Now take Col. 3: 18, and by reading to the end of the chapter we find that not only wife, but children and servants are exhorted to be obedient to lawful authority. And all this obedience must be subject to a higher law. No one will contend that it is right for wife, child or servant to lie or steal, to commit murder or any other crime, even though ordered to do so by the head of the household. In all these passages the higher law is ever kept in view. Titus 2: 4, 5 tells the same story; and the third chapter of 1 Peter contains nothing to forbid a woman the exercise of the franchise even, provide that power be exercised with the consent of her husband, if she has one.

The sum of the matter appears to be, that all are directed to submit to subordinate authority, whether it be that of husband, father, overseer, or master, unless that authority shall conflict with the Laws of God.

"What about the duty of every woman to marry if she can?" asked Mrs. Winfield. "I thought that was one of Brother Dont's favorite theories."

"He touched that point this afternoon, and quoted 1 Tim. 5: 14, which, as you know, refers to widows, and simply recommends that they marry again rather than become church paupers; which seems to be good advice for the church, and probably for the widows too, provided they marry in accordance with admonitions given elsewhere. I fail to find that any woman is advised to marry any other than an honest, God-fearing man; and, unfortunately, the supply of that article rarely equals the demand.

Don't worry, little woman, faithful Maggies and industrious Marthas will always exist somewhere in the wide world, and the wise wife and mother will be far more likely to find them and to keep them than will the undisciplined, or the indolent, selfish, despotic woman, who cares not for the suffering and the need of the outside world, though she be one who has been exalted to guide a household.

I wonder if Rev. J. Dont is "J. D." whose opinions on this subject were published in a late MESSENGER AND VISITOR?

Wolfville, N. S.

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Some Hitch About It.

"I will take the letters to the post office, Uncle Ralph." "Thank you, Francis, but one of them is not stamped and I would better take them myself."

"Is not a youth of eighteen capable of sticking a postage stamp on a letter," asked Aunt Minerva, laughing a little.

"There remains ground for a question and this is an important business letter, so I think I will mail it myself."

"Oh, what folly, uncle!" and catching up the package of letters, the long-legged lad was soon speeding down the pleasant tree-lined village street, while Uncle Ralph picked up his newspaper muttering:

"There will be some hitch about it, you will see."

In half an hour Francis came running back again, explaining, as he bounded in:

"It rains like split peas; I shall not have to go out again today. Let me see what I shall read! I haven't read much since I have been here this time, Aunt Minerva, have I? What is there new?"

"Famous Adventures and Prison Escapes of the Civil War" would interest you. It is one of the Century Company's newest books."

"Oh, have you got that? Clarence Spellman, of my class, wrote an essay about it; he said it ought to be in every Grand Army post in the land, and I was going to mention it to uncle, I shall be glad to dip into it as soon as I get off this damp coat," and he stepped into the back entry.

"Did you stamp the letter?"

"I did, Uncle Ralph. Here is the dollar's worth of stamps you sent for. You can see there are only forty-nine of them."

Auntie was passing through the entry just then, and heard the lad mutter:

"Oh! what is this in my pocket?" and he pulled out the whole package of letters and looked at them in blank astonishment; then whispered:

"Don't say a word, auntie. I bought the stamps, and put one on the letter that had no stamp, and then put them all in my pocket instead of the office, and I stayed up there until the mail stage went. Don't slip a word to uncle; I will take them to the station myself."

"But it is a hard two-miles walk, and raining very fast."

"Yes; four miles down and back, but it can't be helped. Don't let uncle know."

"I thought you were going to read?" said Uncle Ralph, glancing up from the document he was making out, as Francis passed his desk, in mackintosh and rubbers.

"Changed my mind, uncle. I may get a letter from my father."

"Impossible, Monday morning."

"He may have started it on Saturday," and away he ran.

"The best boy in the world, if he were not so flighty," said Uncle Ralph, settling again to his writing.

Just as the twelve o'clock dinner was upon the table, he came rushing in, as damp as a mountain fog, and his uncle said:

"Well, had your labor for your pains, I suppose?"

"No, sir."

"When have you got to go back?"

"On Saturday, sir."

"It wasn't really a wrong story," he said to Aunt Minerva, later; "only now I shall have to go, and perhaps if it hadn't been for that little episode about the letter I might have stayed until next week."

"You should be careful and not put yourself in the way of such episodes, my dear boy. I shall keep quiet, but your uncle will find out the whole story, and it will all come about in the natural course of events. You will see."

Francis began to see very early the next morning, when his uncle exclaimed, as he glanced over the morning's mail:

"None of my yesterday morning's letters are answered, and that advertisement is not in the paper. You are quite sure, Francis, that you put on a stamp?"

"Yes, sir; quite sure."

That night there came a letter from Francis' father to Uncle Ralph, together with several other letters. He read them all through, and then, turning to his nephew, said:

"Did you mail that package of letters here in the village, Monday morning?"

"No, sir."

"You carried them to the station?"

"I did, sir."

"And the first train was gone?"

"It was, sir."

"How did it all happen?"

"Well, sir, I bought the stamps and put one on the unstamped letter, and just then John Snyder came into the post office and began telling about a horse trade he made yesterday, and I got so interested that I put the letters into my pocket instead of the mail."

"Well, now, let us count up the lies that have grown out of it."

"Not one, sir; I have not told one."

"A lie acted is as reprehensible as one spoken, and I fancy your aunt knew about it, but sheltered you by her silence."

"Your father in this letter makes excuse for not writing to you, and says you need not come back until next week."

"I did not say I had heard from him."

"You implied it. You bound yourself up in a network of falsehood, in spirit if not in letter. I wrote to your father asking that you might remain here as my clerk; and in this letter he gives his consent; but now I will not have you any way. I must have some one I can trust."

"Oh, Uncle Ralph, you are unreasonable."

"Is it unreasonable for a youth with his own way to make in the world to be so heedless that he cannot be trusted to do such a simple thing as to stamp a letter and put it in the post office?"

"Such a thing would never happen again, sir."

"I should hope not; but who would dare to take the risk?"

"Aunt Minerva, do you think that Uncle Ralph is too particular?" asked Francis, going into his aunt's room,

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Poplar Hill, M

The Young People.

and throwing himself down upon the rug before the open fire; for the child had never had any mothering, excepting what his aunts had given him.

"If your uncle was engaged in a very important business for you, Francis, and should neglect it while he took his own pleasure, how would you feel about it?"

"I should not like it at all."

"Then the Golden Rule comes in for your example, does it not?"

"Yes, auntie, but no one can be perfect."

"We are told, 'Be ye also perfect as your Father in heaven is perfect.' Have you ever really tried to reform your heedless ways?"

"No, Aunt Minerva, I never have; but I will do so from today. This affair shall be a lesson indeed. I never realized before how much might result from one little careless act."

And Francis is trying, we will hope, faithfully and prayerfully that success may be sure.

I Dare Not.

A group of boys stood on the walk before a fine, large drug store, pelting each other with snowballs. In an unlucky moment the youngest sent his spinning through the frosty air against the large plate glass of the druggist's window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes, gazing at the mischief he had wrought.

"Won't old Kendrick be mad! Run, Ned! We won't tell. Run, quick!" "I can't!" he gasped. "Run, I tell you! He's coming! Coward! Why don't you run! I guess he wouldn't catch me!" "No; I can't run," he faltered. "Little fool! he'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the elder boy. The door opened, an angry face appeared. "Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near. The little, delicate looking culprit faced the angry man, and in tones of truth replied: "I did it, sir." "And you dare tell me of it?" "I dare not deny it, sir; I dare not tell a lie." The reply was unexpected. The stern man paused. He saw the pale cheek, the frightened eyes wherein the soul of truth and true courage shone, and his heart was touched. "Come here, sir. What's your name?" "Edward Howe, sir. Oh, what can I do to pay you? I'll do anything"—his eyes filled with tears—"only don't make my mother pay it, sir!" "Will you shovel my walk when the next snow falls?" Ned's face was radiant as he answered: "All winter, sir! I'll do it every time, and more, too, sir." "Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls be sure to come to me." "I will sir." "We'll all help him!" shouted the others; and, as they turned away, three hearty cheers rose for Mr. Kendrick, and three more for the boy that dared not run away.—Selected.

Since our spirits are the breath of God within us; since they can only be renewed by the Spirit of God; since we can only walk in the Spirit when we are in Christ, and so are a new creation; therefore we may say truly that the life of the Christian is a supernatural life. It could not be lived at all but by virtue of that supernatural change, that blessed re-creation, that new life which we draw from union with Christ, even as the vine branch draws only from the vine its purple fruitfulness.—F. W. FARRAR.

If we live in the Spirit we shall be led by him every day and every moment. What if you were to open your heart day-to-day to be filled with the Holy Spirit? Would he not be able to keep you every moment in the sweet rest of God? And would not his mighty arm give you a complete victory over sin and temptation of every kind, and make you able to live in perpetual fellowship with the Father and with his Son, Jesus Christ? Most certainly, this is the blessed life God has provided for us.—Andrew Murray.

B. Y. P. U. Notes.

The B. Y. P. U. of Poplar Hill, Ontario, has been organized about a year, and we are happy to say our society is in a flourishing condition. Rev. I. E. Bill, our late pastor, was instrumental in the formation of the society, and it has been chiefly through his untiring zeal that organization has attained its present proficiency. We number now about 100 members, the devotional element has been strongly maintained, and the young people stimulated to perform service of which they had never dreamed.

Upon the occasion of our pastor's farewell, we presented him with a gold-headed cane, suitably engraved, and to Mrs. Bill we gave a purse of gold. We felt this to be a small token of the high regard in which we hold their labors. As they leave us we pray that God's blessing may be with them inasmuch as they were God's blessing to us. BLANCHER THOMAS, Cor. Sec'y.

Poplar Hill, May 5th.

EDITORS, - - - - - { REV. E. E. DALEY, A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for May.

C. E. Topic.—Peace: when to seek it, and how, Gen. 13: 5-18.

B. Y. P. U. Topic.—The problem of the vicious classes, Mark 5: 1-20.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, May 24.—Job 29: 13-25. A Christlike helpfulness. Compare Matt. 11: 4, 5.

Tuesday, May 25.—Job 30: 1-15. Separation from men. Compare Isa. 51: 12, 13.

Wednesday, May 26.—Job 30: 16-31. Anguish of soul for some kind of union. Compare Ps. 42: 4.

Thursday, May 27.—Job 31: 1-22. Make a covenant (union) with thine eyes. Compare Matt. 5: 28.

Friday, May 28.—Job. 31: 23-40. Make no covenant with wealth. (vss. 24, 25). Compare 1 Tim. 6: 17.

Saturday, May 29.—Job 32: 1-15. Whence men's understanding? (vs. 8). Compare Jas. 1: 5.

Prayer Meeting Topic.

Prayer Meeting Topic for the week beginning, May 23rd.—"The Problem of the Vicious Classes." Mark, 5: 1-20.

NOTES BY REV. G. W. SCHURMAN.

The influence of Christ is seen in the interest that is now taken in the depraved and fallen. The men and women who are doing most in this direction are under the influence of the Spirit of God. It is the true spirit of the gospel yielding its natural fruit in the lives of men. What could be more like Christ than lending a helping hand to the unfortunate?

There are societies, reformatories, prisons, penitentiaries, and countless other institutions for the reformation of society, yet crime is rampant in our midst. Hence it is imperative that greater consideration be given to the Problem of the Vicious Classes. The church is the institution most capable of dealing with this problem. What could be more fitting than the Young People to give this question a careful consideration, even though they cannot command the mature judgement of those more experienced?

The first question to answer, is what is the cause of vicious living? Is it due to environment; or, has it a deeper root? That environment influences the acts of men is conceded, but that it is the principle cause of crime must be rejected. Men have fallen from associations most favorable to righteousness into the lowest pits of degradation. A cursory study of crime reveals the fact that the root of crime is deeper than a man's associations. Our attention is directed to the narrative of the demonic. There we have a clue to the source of the evil. This man had an unclean spirit which having taken possession of him, led him to abuse himself. Thus it is with all vicious men. There may not be a legion of demons, but there is an evil nature, a carnal mind, flesh that lusteth to envy, within. Jesus said to the Pharisees: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."

The second question, is how can the vicious be redeemed? Reformatories, prisons, and penitentiaries are doing a good work of a kind, but are they redeeming the vicious? While within their walls they are restrained, but the demon is still there. To save from returning to the old life when released, the demon must be dethroned. Therefore bring the vicious to Jesus. Here is a great work for the faithful. Many young have fallen. Can we not bring them to Jesus?

The evil spirit can be cast out before he destroys the man. Let our youth be brought to Jesus, the demon cast out, and thus save the next generation the work of solving the problem of the vicious classes.

"O souls which sit in upper air,
Longing for heavenly sight,
Glimpses of truth all fleeting fair,
Set in unearthly light,
Is there no knocking heard below,
For which you should arise and go,
Leaving this vision, and again
Bearing its message unto men?"

"Sordid the world were vision! not,
But fruitless were your stay;
So, having seen the sight and got
The message, haste away.
Though pure and bright the higher air,
And hot the street, and dull the stair,
Still, get thee down, for who shall know
But, tis the Lord who knocks below?"

Notice.

As the C. C. studies are about closing for the year this is a good time to send in the statistics from our societies. Some are already in hand. Let us make the table in the Year Book as complete as possible this year.

Only three months remain before Convention. Will the presidents or secretaries of societies see to it that statistics and per capita tax (3 cents for each member) are sent to me as soon as possible? H. G. ESTABROOK, Sec'y Treas. Petitoodiac, N. B.

B. Y. P. U. of Main St. Church, North End.

In October a Junior Union was organized with a membership of 70. It has steadily increased in interest and activity, it now numbers 130. A monthly report is sent to the senior union by its leader, Mrs. Price. The following is the report for April: A regular meeting is held every Saturday at 2 o'clock. On the last Saturday of every month a Missionary Conquest meeting is held, dues and collections for missions. A Dorcas club was formed April 5th. Expended for badges, pledges, constitutions, \$8.30. Money on hand for missions, \$5.01; for Union, \$9.88; Dorcas Club, 30 cts.; total \$15.19.

The B. Y. P. U. at its semi-annual meeting appointed its staff of officers a committees for the current half year, as follows: President, Miss Bessie O'Brien; Vice-president, Miss Bertha Campbell; Rec. Sec., Miss K. Marsh; Treasurer, Miss May Russell; Cor. Sec., Lalia A. King. The regular meetings have been well attended and the general work carried forward. Our annual reports were submitted last Sabbath evening before a large audience, the church and pastor kindly giving up the regular evening service for a special meeting of the B. Y. P. U. Last Sabbath being young peoples day, the programme outlined in the Baptist Union was successfully carried out, special music having been provided by the excellent and accommodating choir of the church. This service, we trust, has done good, and altogether we feel encouraged to move forward in our work, especially as our members, both active and associate, are coming in, and new voices are heard in our meetings. Missionary Conquest meetings are held monthly, and collections are taken for missions. We hope to organize in adjacent localities. The young peoples movement bids fair to become a stronger element in the general work and efficiency of the churches of Jesus Christ. We are as a society looking forward to the time when all our associate members will become active, and so help to carry on the Lord's work in our midst. St. George, N. B. LALIA A. KING, Cor. Sec'y.

The very brief announcement in last issue regarding Dr. Chivers does not indicate the measure of interest which we all have in his coming to us. He may be sure of a right, royal welcome, and of meeting a company of workers eager to hear and to learn. We have questions ready for him. He will be in a position to give us information and inspiration.

Let us remember in earnest prayer our annual gathering that is fast approaching. It should be the very best in the history of B. Y. P. U. in the Maritime Provinces. The making of definite and business-like arrangements are worthy of serious thought. Those who are now mapping out programmes deserve praise and assistance. They are doing hard work and valuable work. But there is a need, now and always, for the effectual, fervent prayer that availeth much.

The programme is not yet complete. Mr. Trotter and Mr. Adams will have charge of the morning meetings. They will give us something more than has yet been attempted. If you are coming, reader, bring a note book with you, or "the change" with which to buy one. You should come to bring good, to give good, and to get good. Your memory may be fair, but you should want to take home more than the average memory will carry.

The entertaining Union will be equal to any task demanded of them, and they will have the hearty assistance of the local Union. The writer knows enough about the plans to give you information that would be interesting. He must not do so, for the special B. Y. P. U. number of MESSENGER AND VISITOR is to contain new announcements.

St. George sends so much of reports that we cannot well insert them in full. They are well written. Reports are not always written. They are frequently made in a rambling, listless, apologetic manner. These reports are to be commended. Among other facts stated we note: a collection is taken twice each month; one of these collections is devoted to Foreign missions; a roll call meeting is held each month; C. C. studies have been taken up; entertainments have been held; Union has raised \$59.80 during the year, the larger part of which has been handed to the treasurer of the church for current expenses. It has been a year of great blessing.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Mr. Sanford that he may have continued health and great success in his work. For Mr. and Mrs. Gullison that they may speedily acquire the language and soon be prepared for service.

The friends will be glad to know that Miss H. Wright has arrived in Halifax, her health has improved during the voyage. We hope a few months in her native air will bring strength to body and nerves. India's trying climate has made sad havoc with Miss Wright. She bravely battled against disease until very reluctantly she was compelled to give up and return home.

Some one has asked to be informed through the MESSENGER AND VISITOR what it costs to support native helpers in India.

A native preacher \$50 per year. A Bible woman \$25. A child in the schools from \$12 to \$15.

A W. M. A. Society was organized in connection with the Hazel-brook Baptist church P. E. I. on Feb. 16th.

Our officers are Mrs. Spurr, president; Mrs. Robt. Jenkins, vice pres., Maude Jones, treasurer; Beatrice Jones, sec'y. We started with 16 members and others have since joined, which is quite encouraging; we are striving to keep our motto for the year in view and learn the blessedness of being "Laborers together with him."

SECRETARY.

This week, I received a letter from the home-land with a \$5-bill enclosed. The letter was not registered and the sender said she trusted the Father to take it safely and would I by a few words in the 'MESSENGER AND VISITOR' let her know of its safe arrival. There was no name or P. O. address given, so I cannot write to the sender, but I thought she might like to know how some of the money had been spent.

Every Saturday morning when we are at the Mission Station, we give rice to the poor people at the gate.

Yesterday, we sent word around that this morning we would give an extra meal of rice to all the poor people who would come. As the sun is so hot and there is no shade at the gate, we allowed them to come in the Compound and sit down under the trees.

I watched them from the window as they came along. My attention was first attracted by a little woman about thirty years old, and only about three feet in height. Then a poor, lame woman came limping along, then a blind man, and a number of little half-starved children, carrying smaller children astride their hips. I was particularly interested in watching a wee boy leading a woman. He tried to reach up and hold her arm, but she was so unsteady in her walk, that I feared her weight would pull the little fellow over. As they came nearer, I saw that she was a leper. Her fingers and toes were eaten off by that dread disease—leprosy. When all were seated we sang "Oh, the love of Jesus" and then Tathiah Somalingam and Appalaswamy told them the story of Jesus, and we sang "Jesus Loves Me" and "Today the Saviour Calls."

As I looked upon their poor, wan faces so hardened in sin, it was sad to know, that but few of them were listening intelligently. To those who understood, some day the words may come back and they may have longings to seek and know this precious Friend of whom they were told.

By the time the little service was over, we counted a hundred and seven men, women and children, and I am sure if that lady could have seen the eagerness, with which they took the rice she would realize "It is more blessed to give than to receive." May God richly bless her.

LILLIE P. MORSE.

Bimlipatam, March 20th.

Amounts received by the Treasurer of the W. B. M. U. from April 22 to May 4.

Lower Cambridge, F. M., \$41; New Germany, F. M., \$0.50, Tidings 25c., Reports, 25c.; St. Margarets Bay, F. M., \$2.25, H. M., \$1.64; Sackville, F. M., \$10, H. M., \$10; 1st Hillsbury, F. M., \$18.75, H. M., \$1, Reports, 15c., Tidings, 19c.; Liverpool, F. F., \$5.25; Petitediac, F. M., \$3.25; Mrs. John Rowe, Everett, Mass., H. M., \$2; Torbrook, F. M., \$5.38; Nictaux, to constitute Mrs. Albert Beckwith a life member, F. M., \$7, M. H. M., \$18; Digby, F. M., \$5; Kingston, F. M., \$5.50, H. M., \$5.50; North Brookfield Mission Band, H. M., \$7, to

Foreign Missions.

constitute their pastor's wife, Mrs. E. C. Baker, a life member, F. M., \$25; Indian Harbor, F. M., \$2.75, H. M., \$1.40; Sable River, "a sister," F. M., \$4; Carleton, F. M., \$3, N. W. M., \$2.50, N. B. C., \$3, G. L. M., \$2.50; Long Creek, F. M., \$4; Chance Harbor, F. M., \$2.72, H. M., 28c.; Hillsboro, F. M., \$53; South Rawdon Mission Band, toward Mr. Morse's salary, F. M., \$1; Lockhartville, F. M., \$4; Fredericton, F. M., \$16.65, H. M., \$6.35; Lower Canard, F. M., \$5, H. M., \$5, Tidings, 25c.; 2nd Chipman Mission Band, support of Lillioalt, \$12; Lower Woods Harbor, F. M., \$3.50; Port Greville, F. M., \$2, H. M., \$1.25; Annandale, F. M., \$1.46, H. M., \$1, Annual Reports, 20c.; Moncton, F. M., \$15, French Mission N. B. Con., \$10, Reports, 60c.; St. John, Germain St., F. M., \$16.50, H. M., \$1.50, to constitute Miss Sarah Blakeslee a life member, F. M., \$25; Marysville, F. M., \$4.75; Upper Queensbury, F. M., \$2, H. M., \$2; Pugwash, young men's Bible class, Sunday School, F. M., \$4.40; Windsor, F. M., \$8, H. M., \$11; Bridgetown, H. M., \$10; "special gift," toward Miss Newcombe's salary, \$10; St. John, Leinster St., F. M., \$10; Lunenburg, F. M., \$5.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Amounts received by the Treasurer of W. B. M. U. during Quarter ending April 30, 1897.

Amount received from Nova Scotia W. M. A. S., F. M., \$627.08, H. M., \$218.98—\$846.06; Nova Scotia Mission Bands, F. M., \$133.39, H. M., \$11.98—\$145.37; Nova Scotia Sunday Schools, F. M., \$26.39, H. M., \$22.03—\$48.42; Nova Scotia P. Y. P. U., F. M., \$2, H. M., \$2—\$4; New Brunswick W. M. A. S., F. M., \$438.67, H. M., \$134.91—\$573.58; N. B. Mission Bands, F. M., \$40.65—\$40.65; N. B. Sunday Schools, F. M., \$8.67, H. M., \$2.67—\$11.34; P. E. Island W. M. A. S., F. M., \$71.95, H. M., \$44.69—\$116.64; P. E. I. Mission Band, F. M., \$13.45—\$13.45; Everett, Mass., F. M., \$25, H. M., \$2—\$27. Total, \$1,826.51. Paid J. W. Manning, Treas. F. M. B., \$1,675; H. E. Sharpe, Treas. N. W. M., \$175; Joseph Richards, Treas. G. L. M., \$100; A. Cohoon, Treas. H. M. for N. S. and P. E. I., \$118; Rupert Haley, Treas. H. M. Com. N. B., \$30.20; J. S. Titus, Treas. H. M. N. B. Con., \$40.38; Miss Johnstone postage, \$6; Printing Tidings, \$4; Printing Tracts, \$2; County Secretaries, \$4.70; Drafts, discounts, postage, \$7.14. Total \$2,162.42.

MARY SMITH, Treas. W. B. M. U. Amherst, April 30.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Says Mr. Sanford: "The Lord is with us out here. We have the conscious assurance of this. He will glorify His own name in connection with our efforts. We are not beating the air, or spending our lives for naught. Praise the Lord."

Says Mr. Corey: "The pulse of the mission seems more healthful than I have known it hitherto. May the Lord of all mercy send a rich spiritual blessing on this land, now afflicted with famine and plague. In certain parts many are suffering for want of food; very many get a little food not oftener than once in four or five days. I have not heard of any cases so bad as that on our fields, although if help were not supplied many cases would be just as bad. We rejoice to learn, however, that the worst is over."

Says Mr. Churchill with reference to the administration of the ordinances of baptism and the Lord's Supper to the recent converts on a distant part of his field: "The village is only a few rods from the river, where the baptism took place. The water is low and spreads out over a flat, sandy bed, so that there are very few places where the water is deep enough to baptize. But at the point nearest the village the river makes a sudden turn past some rocks where the current has scooped out the sand, leaving the water just deep enough for baptizing nicely, and here, while our other Christians sang of the fountain opened for sin and uncleanness, one after another the new disciples were baptized. It was a quiet, impressive scene, and I trust the services were acceptable to our Master."

This evening we went into the village and observed the Lord's Supper. A table was placed in the street in front of the house of the principal Christian and the men sat on a mat around me while the women sat on the verandah, but all in sight of the heathen villagers, of whom many gathered round. The service was very quiet and orderly, there being no noise or confusion of any kind. After it was over I spoke briefly of the difference between our Christian belief and practices and those of the Hindus, and urged the people to trust in Christ. And so ends the day's work. How will it count! What will be the results in the future of what has been done to-day! The all-wise Father only knows and we must leave it with Him."

Says Rev. H. Grattan Guinness of India's people: "This vast people is wholly given to idolatry. Temples small, dark, dirty, ugly and repulsive stand open every-

where. The mind and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. India worships 300,000,000 of divinities. To her God is everything and everything is God, and therefore everything may be adored; snakes and monsters are her special divinities. Her pan-deism is a pandemonium. The things she sacrifices to idols she sacrifices to devils. Oh, for light! light! Millions grope at noon and stumble into perdition without a warning voice. They know not the true God and Jesus Christ, whom He has sent. And we, in England and America, are content to preach and press the gospel time after time with measureless labor and expense on our home thousands and leave these millions untaught, unwarmed, unshepherded. How is this? Our missionary societies send them a few missionaries, but what are our churches doing? Let every church arise and do its share directly for the salvation of mankind, and the problem of the world's evangelization will soon be solved. Let every pastor, every deacon, every church member, every Sunday School teacher, every individual Christian be taught to feel this work is mine, I am personally responsible to give the gospel to some part of this unevangelized world, I have my share to attend to in this sacred business, no other can do my work or answer for me before the judgment seat of God. Let me do my part in the work of saving mankind or renounce the name Christian."

These are strong and vigorous sentences. They should be burned into the hearts of all our people in these provinces. There are churches that should support a missionary in the foreign field, and others that should combine to the same end, 2,000,000 of people without hope are committed to the Baptists of these provinces as a trust to give them life and joy and peace. Oh, that our people, all of them, were inspired with a holy zeal to save this multitude. Brethren let us bear in mind that though other interests claim your help and prayers, this work must be pressed with all earnestness and vigor.

Nervous Weak Tired

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.

New Music Books.

- SACRED SONGS, No. 1, music, mailed, 35c.
SUNSHINE SONGS, " " 35c.
SHERD SOWER, " " 35c.
By A. F. MYERS.

ANTHEMS.

- THE LEADER, BY BILHORN.
No. 1, 2, 3, separate books, each, 40c.
Easter Exercises in variety, music, each, 5c.
SACRED SONGS, SOLOS, SEARCH LIGHT.
SANKRY'S SONGS, 1 to 5, and 1, 2, 3 and 4 in stock.

Just Arrived: A New Map of Paul's Journeys, size 28x42. Express prepaid, \$2.50. Net cash with order. One of the best yet.

Kindly remit amount with order.

BAPTIST BOOK ROOM, 120 Granville Street, HALIFAX, N. S.

Geo. A. McDonald, Secretary-Treasurer.

Acadia Anniver

The Dominion excursion returns fare from all stations and Parrsboro, and 31st and June 3rd until June 3rd. Be sure and get the starting point required.

The Intercolonial return tickets to point a standard same signed by case of stations to the points on the ticket may be. In other cases to fax. In all cases cate at starting return up to and

The Nova Scotia tickets at one first certificates, "w cuted" will ensure or more attend th that number half A. Co

May 12th.

Acadia DONATIONS TO II

- QUARTER EN
Hon. T. R. Blac
A. T. Kempton,
Dartmouth, \$10;
Sydney, \$5; Rev.
Hilford, \$3; Rev.
\$5; H. E. Haley,
P. Freeman, Billo
bell, Port Hawkesb
Kingston, \$1; H
Fredericton, \$5; R
\$5; Rev. W. H. I
\$5; Wm. D. Price,
Kentville, \$2.50.

Manua DONATION FOR QU

- E. D. King, Halifax
Wolfville, \$10; Roc
\$5; G. W. Munro,
Rhodes, Esq., Amh
Amherst, \$10; Rufu
A. A. Pineo, Esq.,
F. Higgins, Wolfvi
Amherst, \$10; G. V
\$5; Mrs. William
Centre, \$200 for Equ

Treas Wolfville, May 14

Free to Young People Sch

I have on hand 9 Manitoba and the containing a great an about the country. \$4 each. They are in when put together ma feet. I will send one or Sunday School agr it together properly vestry or Sunday church. Drop me a S., and the map will b

Supt. Manitoba an

Those Co

Some time ago I ask the Indian churches in day schools in St. John

HALI Vegetable HAIR REN

Will restore gray hair ful color and beauty the growth of the h vent baldness, cure all scalp diseases. A The best hair restore R. P. Hall & Co., Prop. Sold by all Dr

Acadia Anniversaries, Travelling Arrangements.

The Dominion Atlantic railway will issue excursion return tickets at one first class fare from all stations, including St. John and Parrsboro, to Wolfville, on May 29th and 31st and June 1st and 2nd, good to return until June 5th.

Be sure and get your excursion ticket at the starting points. No certificates required.

The Intercolonial railway will grant free return tickets to all who obtain at starting point a standard certificate, and have the same signed by me at Wolfville. In the case of stations that issue through tickets to points on the Dominion Atlantic railway the ticket may be purchased to Wolfville. In other cases to Windsor Junction or Halifax. In all cases be sure to get your certificate at starting point. Tickets good to return up to and including June 5th.

The Nova Scotia Central will issue single tickets at one first class fare, and furnish certificates, "which when properly executed" will ensure free return, provided ten or more attend the anniversaries. If under that number half fare will be charged.

A. COBURN, Sec'y Ex. Com.
May 12th.

Acadia Seminary.

DONATIONS TO INTEREST ACCOUNT FOR QUARTER ENDING APRIL 30TH.

Hon. T. R. Black, Amherst, \$10; Rev. A. T. Kempton, \$5; Judge Johnston, Dartmouth, \$10; O. B. Saunders, North Sydney, \$5; Rev. R. B. Kinlay, Port Hillford, \$3; Rev. D. H. Simpson, Berwick, \$5; H. E. Haley, Yarmouth, \$5; Mrs. M. P. Freeman, Biltown, \$10; Annie I. Campbell, Port Hawkesbury \$2; J. Alonzo Banks, Kingston, \$1; Herbert C. Creed, Esq., Fredericton, \$5; Rev. H. B. Smith, Sydney, \$5; Rev. W. H. Robinson, Summerside, \$5; Wm. D. Price, Tryon, \$5; F. H. Eaton, Kentville, \$2.50.

Manual Training.

DONATION FOR QUARTER ENDING APRIL 30TH.

E. D. King, Halifax, \$6; C. A. Patriquin, Wolfville, \$10; Rockwell & Co., Wolfville, \$5; G. W. Munro, Wolfville, \$5; N. A. Rhodes, Esq., Amherst, \$50; T. S. Rogers, Amherst, \$10; Rufus Hicks, Amherst, \$4; A. A. Pineo, Esq., Kentville, \$5; Prof. D. F. Higgins, Wolfville, \$5; B. J. Lawson, Amherst, \$10; G. W. Borden, Wolfville, \$5; Mrs. William Spinney, Newton Centre, \$200 for Equipment account.

A. COBURN,
Treas. Acadia University.
Wolfville, May 14th.

Free to Young People's Societies or Sunday Schools.

I have on hand 90 beautiful maps of Manitoba and the Northwest Territories containing a great amount of information about the country. They are worth about \$4 each. They are in three sections which when put together make a map about 6 x 4 feet. I will send one free to any Society or Sunday School agreeing to mount or put it together properly and hang it in the vestry or Sunday School room of the church. Drop me a card to Wolfville, N. S., and the map will be sent free.

H. G. MELLICK,
Supt. Manitoba and N. W. Missions.

Those Gospel Bells.

Some time ago I asked for three bells for the Indian churches in Manitoba. The Sunday schools in St. John very kindly gave one.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.
R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

One more would do for present. A friend in California sent me \$4, and a very kind letter. We need money very badly to support our Indian Missionary, Henry Prince. There are bells going to waste along the coast that would do good service.

We need a communion set for the Indian church at Fairford. Any church having one to spare (second hand will do) will use it to good purpose by donating it to this church. Drop me a card to Wolfville, N. S., for any advice needed.

H. G. MELLICK.

Notices.

The annual meetings of the Alumnae Association of Acadia Seminary will be held in Alumnae Hall on Monday May 31st. Business meeting at 2.30 o'clock p. m. and the reunion at 7.30 p. m. It is hoped that a large attendance of members will be present at both these sessions.

HATTIE A. BROUGH, Pres.

May 14.

There will be (D. V.) a meeting of the Board of Governors of Acadia University, on Tuesday the 1st day of June, at eight o'clock p. m., also on Thursday the 3rd, at nine o'clock, a. m. S. B. Kempton, Sec. Board.

Anniversary of the Newton Theological Institution, Newton Centre Mass. June 6—10.

Sunday, June 6, Baccalaureate sermon by the Rev. Geo. E. Horr, D. D. at 10.30 a. m. Monday to Wednesday, June, 7—9. Examination of classes, beginning at 7 p. m. Monday.

Wednesday, Alumni address at 3 p. m. by the Rev. Francis W. Bakeman, D. D.; address before the Knowles Pheletical Society, 7.45 p. m. by the Rev. Franklin Johnson, D. D.

Thursday, June 10th, graduating exercises, beginning at 10 a. m. The addresses of Drs. Bakeman and Johnson, will be in the meeting-house of the First Baptist Church.

The P. E. I. Conference will meet (D. V.) with the church at Springfield Monday and Tuesday, June 7th and 8th. Delegates will send their names to the pastor, H. Carter, Maddock, P. E. I. Those who go by train will go to O'Leary and inform Pastor Carter so when sending in their names, so that the necessary teams can meet them.
DAVID PRICE, Sec'y.

The St. John-Kings County, Baptist S. S. Convention will convene, D. V., on Thursday, 27th inst., with the Hampton station Baptist S. S. at Hampton station. Each Baptist S. S. in said county is entitled to send 3 delegates. All Baptist ministers and S. S. superintendents are considered members. The session will be 10 o'clock a. m., 2.30 p. m., evening 7.30. Let all the schools be represented. Come looking for a blessing. Come to work for God and truth.

S. D. ERVINE, Sec'y Treas.

May 12th.

The next session of the Western N. B. Association will be held with the Range church, (2nd Grand Lake), beginning on the fourth Friday in June, 25th, at 10 a. m. The churches are requested to send their letters at least a week in advance to the clerk, Brother Carey N. Barton, Millville, York county.

W. E. MCINTYRE, Moderator.

The next session of the N. B. Eastern Association, will convene with the Baptist church at Albert, Albert Co., on Friday, July 16th, at 10 a. m.

H. H. SAUNDERS, Moderator.
H. G. ESTABROOK, Clerk.
Petitcodiac, May 5th.

The Associational letter blanks are sent forward to clerks of the churches in the Convention. They are to be filled up and sent to the clerks of various associations. Those from the Nova Scotia Central Baptist Association will be mailed to Rev. E. O. Read, Waterville, Kings Co., Nova Scotia.
GEO. A. McDONALD.
Halifax.

Vote of Thanks.

The Misses Philp, of Halifax, daughters of the late Rev. R. R. Philp, desire to express through the MESSENGER AND VISITOR their thanks for the numerous messages of sympathy, which in their recent bereavement they have received from the friends of their lamented father.



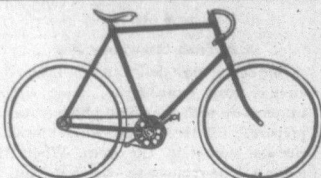
Beautiful eyes grow dull and dim
As the swift years steal away.
Beautiful, willowy forms so slim
Lose fairness with every day.
But she still is queen and hath charms to spare
Who wears youth's coronal—beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

Ayer's Hair Vigor.

The Sultan of Turkey will send his son, Mohammed Selim Effendi, to represent him at the Queen's jubilee. If his majesty carries out his intention it is more than likely that there will be some exciting scenes during the procession through the streets of London. The Liberal newspapers are furious at the suggestion and the Daily Chronicle protests against the "desecration of the Queen's peaceful festival by the presence of the representative of murder."



Bicycles

WHEN looking for a strictly HIGH GRADE BICYCLE

that has some improvements over all others, investigate the merits of the

'E. & D.'

Wholesale Agents for Nova Scotia - New Brunswick,
The W. H. JOHNSON CO. Ltd.
HALIFAX, N. S.

William Cassey, 32 years old, and Patrick Gavin, his brother-in-law, aged 22, were electrocuted at Chelsea, Mass., Friday night, by coming in contact with a telegraph or telephone wire that had fallen to the sidewalk.

The Sultan of Turkey is now rivaling Emperor William of Germany as a sender of telegrams and as a patron of the arts. Abdul Hamid sent a despatch to President Faure expressing sympathy with the families of the victims of the charity bazaar fire, and the Sultan has now instructed Edhem Pasha, the Turkish commander in Thessaly, to take special care of the works of antiquity in Greece, and to prevent his soldiers from doing any damage to them. The Turkish general is further instructed to despatch all the movable articles of value immediately to the Ottoman museum at Constantinople.

Chang Yien Hoon, who will represent the Chinese government at the celebration of the Queen's jubilee in London, arrived in New York Wednesday. He is accompanied by his staff, composed of ten young Chinese nobles, a secretary and a physician. The party were taken in carriages to the Waldorf Hotel, where a reception was held in the afternoon. The reception consisted of the Chinese merchants filing past the party and bowing. Then they gave cards to the secretary of Chong Yien Hoon. The party will remain in New York until next Wednesday, when they will sail for London.

The death occurred at the Hospital Wednesday evening at 11.30 of Mr. Louis Herbert Rainnie, second son of the late Mr. Gavin Rainnie, in his twenty-fifth year. Mr. Rainnie did not recover from an operation performed on Wednesday morning for peritonitis. He was a very estimable and popular young man, who had a wide circle of friends, and all will hear of his death with regret.

His Cheque Good.

For Hundreds of Thousands of Dollars.

He Finds in Paine's Celery Compound a New Life.

In one of our large Canadian cities there resides one of Canada's merchant princes who can at any moment write his cheque for hundreds of thousands of dollars.

Some time ago this merchant prince was a very sick man. Liver troubles, headache and insomnia were fast pulling down a strong physical frame. Doctors bestowed great care and attention on their wealthy patient, but no cure came to cheer him; in fact no perceptible benefit was felt after months of treatment.

A voyage to the south of Europe was then undertaken, and weeks were spent at one of the most famous watering places, but no change for the better was experienced. Returning home, the merchant prince received a visit from his faithful pastor, who strongly urged the use of Paine's Celery Compound, a medicine that had some years before cured a member of his family. The good advice of the ministerial friend was promptly taken; the great healing compound was used, with the result that in five weeks the sick man and his family were overjoyed with proofs of recovery and new health. Restful sleep was restored, digestion was improved, and a brighter look came into the eyes and face. At four months' careful use of Paine's Celery Compound and proper dieting, every deadly and treacherous symptom of disease had vanished, and the merchant prince was a new man.

What a wondrous and happy proof of the life-saving virtues of Paine's Celery Compound! Surely the statement is powerful enough to lift all poor and helpless sufferers from the dark pit of despair.

This story of a true cure was related by an intimate friend of the cured man, who gave permission to refer to it publicly without giving the name of the once-dying merchant.

Wolfville Real Estate Agency.

Desirable Residences and Building Lots for sale in the town of Wolfville, N. S. Also a number of Farms in the vicinity. Properties secured for persons wishing to purchase or rent.

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Barrister, Real Estate Agent, &c.
Wolfville, N. S.



Paint 'em!

The houses, barns, out-buildings, fences, roofs, floors, cupboards, shelves, boxes, furniture, baseboards, window-blinds, bath tubs, iron bedsteads, flower-stands, garden stools, children's toys, and in fact everything. That's the way to keep the home bright and attractive; that's the way to double its value as a place to live in or a place to sell.

Our booklet, "Paint Points," tells how to paint all these things; and what paints to use for the different surfaces. It tells all about good paint and bad paint. It's a practical, money-saving book. Write to us to-day for a free copy.

Sherwin-Williams' Famous Paint is the very best paint for painting baseboards, benches, brackets, flower-stands, and in fact all the little things about the house. It is made for this one purpose. Over 100,000,000 lbs. of Sherwin-Williams Paints. Not one glaze-dash mixture for all surfaces, but a specially prepared paint for each surface.

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NEW YORK MONTREAL
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The New Mexican Fibre Pocket Brush ...Is a Big Success!

Buy one, carry it with you, and use it on hats, coats, velvets, bonnets, etc., etc. Sample by mail, free. Special prices to agents.

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TEACHERS who would like, during the summer vacation, to extend their knowledge of Book-keeping, or learn Shorthand or Typewriting, or both, are hereby notified that we will, beginning July 5th, give a six weeks' course covering these branches. Write for particulars to—
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preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children.

Always get PUTTNER'S It is the Original and Best.

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WOLFVILLE, N. S. J. W. SELFRIDGE, PROPRIETOR. Situated in the central part of this beautiful town. Repaired and newly refitted with all modern improvements. Guests conveyed to and from Station free of charge. Excellent Livery Stable (owned by W. J. Balmoryn) in connection. First-class accommodation. Terms very moderate.

What a Man Eats

How important that the Constituents of our Food should be Pure. Bad Pastry brings Indigestion and its ills. Avoid these by using—

WOODILL'S German Baking Powder.

The Home.

Who's Afraid In The Dark?

"Oh, not I!" said the Owl,
And he gave a great scowl,
And he wiped his eye
And fuffed his jowl—"Tu-who!"
Said the dog, "I bark
Out in the dark, Boo-oo!"
Said the cat, "Mi-iew!
I'll scratch any one who
Dare say that I do
Feel afraid, Mi-iew!"
"Afraid," said the Mouse,
"Of the dark in the house?"
Hear me chatter,
Whatever's the matter,
Squeak!"

Then the toad in his hole,
And the bug in the ground,
They both shook their heads,
And they passed the word round;
And the bird in the tree,
The fish, and the bee,
They declared all three
That you never did see
One of them afraid
In the dark!

But the little boy who had gone to bed
Just raised the bedclothes and covered his head.

—St. Nicholas.

Queer Little Historians.

Just a raindrop loitering earthward,
All alone,
Leaves a tiny "tell tale story"
In the stone.
Gravel tossed by teasing water
Down the hill,
Showed where once in merry laughter
Flowed a rill.
In the coal bed dark and hidden,
Ferns (how queer!)
Left a message plainly saying,
"We've been here!"

You may see where tiny ripples
On the sands
Leave a history written by their
Unseen hands.
Why, the oak trees, by their bending
Clearly show
The direction playful winds blew
Years ago!

So our habits tells us, little
Maids and men,
What the history of our whole past
Life has been!

—Independent.

A Fresh Strawberry Pie.

One of the most delicious of all pastry is a pie of fresh strawberries. Line a deep tin pieplate with the nicest pastry you can prepare. Fill the pastry with uncooked rice and bake it in the oven. When the paste is done remove the rice; it can be soaked and used for boiling, or it may be kept on hand to bake in pastry. It simply serves to prevent the form of pastry from rising and getting out of shape, as it would if it were not filled. Apple jelly is sometimes used to fill the pie, and when the crust is baked its contents are scraped out, leaving perhaps a quarter of an inch of jelly in the bottom. The apple jelly is sometimes given the exact flavor of strawberries by mixing strawberry juice in equal proportions with apple juice when the jelly is made. When the crust is filled with jelly it makes a rather more elaborate pie, but takes more time.

In either case as soon as the crust is baked dredge a little sugar over it and fill it with perfectly ripe, luscious strawberries well sweetened. Heap sweetened and whipped cream thickly over it. It may also be covered with a meringue made of the whites of three eggs beaten to a stiff froth, four tablespoonfuls of sugar and the juice of half a small lemon. Cover the berries carefully with the meringue, which is a non-conductor of heat, and isolate the

pieplate holding the pie from the oven bottom by setting it on a thick pine board, and bake the meringue in this way in a moderately hot oven for twenty minutes. If the work of isolation has been properly done the berries will not be heated, but the meringue will have risen and will be well done and only a delicate brown. Remove the pie to a cold plate and let it become ice cold before serving it.

Summer Curtains.

The low prices of all upholstery and house furnishing goods has brought the price of dainty draperies down to a low figure. Pretty striped and figured cheese cloth can now be purchased at 10 and 15 cents a yard. These draperies are shown in the pretty striped patterns of various familiar garden flowers on a cream or pure-white ground. Thus we have curtains striped with blue periwinkles, with yellow daffy-down-dilly, morning glories and various flowers. Sheer lovely muslin draperies in color are shown as low as 15 cents. These muslins come in pure white as well as a medley of Oriental tints, also in set flower patterns of one color on a delicate-tinted background.

In thicker draperies and in coverings for furniture there is nothing more desirable than denim, which now comes in all tints and shades at less than 25 cents a yard. The plain gray-blue denim never costs over 12 1/2 cents. American chintz when it is printed in wash patterns and in simple colors is desirable. The gaudy cottons in a dozen incongruous colors sold at a low price are expensive at any cost, because they are soon soiled, and they are not color proof, so that they will not bear washing or even exposure to the sun.

Kettles and saucepans burned on the inside may be cleaned by putting a little cold water and ashes in them and allowing them to soak on the range until the water is warm.

Most vegetables are better cooked fast, excepting potatoes, beans, cauliflower and others which contain starch. Cabbage should be boiled rapidly in plenty of water, so should onions and young beets and turnips.

Steamed Eggs.—Butter five patty tins and break an egg in each; place in a steamer, set over a kettle of boiling water and steam till the whites are cooked. Take out on hot platter, sprinkle with salt and pepper and pour a tablespoon of melted butter over all.

Whole Wheat Muffins.—Two tablespoons sugar, one egg, one teaspoon of salt; beat well; add one-fourth cup of sweet milk, and one cup of sour milk, one-half teaspoon baking soda sifted in with two cups of entire wheat flour; bake in well-greased, hot gem pans in quick oven for twenty minutes; these are excellent.

No fruit loses flavor from being carelessly handled more quickly than apples. Apples which have been well stored retain their flavor throughout the winter, but those which have been allowed to lie about with decaying specimens, or are stored loosely in barrels, either lose their flavor or acquire a rank taste from the conditions around them.

Beefsteak Fingers.—Cut cold roast beef into strips about three inches long and one inch square. Dip in beaten egg, then press into the meat on all sides a mixture composed of one cup of bread crumbs, one small onion chopped fine, one sprig each of parsley and celery finely minced. Fry in boiling fat until brown. Place a bed of well-washed and seasoned potatoes on a hot platter; arrange the fingers on this and serve hot. If gravy was left from the roast it may warmed and served with it.

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AND
K. D. C. PILLS
Relieve and Cure
The Great Twin Ills

INDIGESTION and CONSTIPATION.

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New Glasgow, Nova Scotia, and 127 State St., Boston, Mass.



Bathurst, N. B.,
May 3, 1897.

DEAR SIR,— Mrs. White and myself are very grateful to you for your many acts of kindness to our boy, who seems to have improved wonderfully under your guidance and instruction. He was a very short time at your college when we noticed a marked change in his composition, writing, etc., and are gratified to know his time was very well spent.

JACOB WHITE.
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NO VACATIONS.

S. KERR & SON.

GATES' SUPERSEDES ALL PILLS
INVIGORATING
THE BEST CATHARTIC SYRUP.

Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1895.
MESSRS. C. GATES & Co., Middleton, N. S.
This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement.
Yours very sincerely,
HENRY ARCHIBALD.
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BARRISTER, Etc.
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Adapted
Lesson IX.—
CHRISTIAN
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The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson IX.—May 30. James 2: 14-23.

CHRISTIAN FAITH LEADS TO GOOD WORKS.

GOLDEN TEXT.

I will show thee my faith by my works.—James 2, 18.

1. A FALSE FAITH. VERSES 14-20.

14. WHAT DOETH IT PROFIT?—As we would say, "What is the use? what does it amount to?" It is vain and ineffectual. FAITH—The apostle here refers to a moral conviction more than to an intellectual belief in the gospel. Yet no such faith as is here described can be the living, appropriating power which, seizes the merit of the atonement. WORKS—Not the mere observance of the forms of the law, or ceremonies of worship, but an active life of practical morality, the outflow of a righteous character. CAN FAITH SAVE HIM?—The him in the Greek is emphatic. The question is not whether faith saves, but whether such a faith as this, without the evidence and the fruit of corresponding acts, can save. The faith that saves must be a faith of the heart as well as of the mind, a true fruit-producing faith instead of an empty boast- ed name.

15. IF A BROTHER—A strong illustration is employed to emphasize the thought that mere mental emotions—an inoperative profession of sympathy—will not take the place of practical duties. The case of a fellow-Christian is cited because we are specially bound to help such. NAKED—Not literally, but in want of proper clothing.

16. ONE OF YOU—One of you who profess to be Christians. He brings home the case to his hearers individually. DEPART IN PEACE—A dismissal, as if the wants were supplied. WHAT DOETH IT PROFIT?—Of what use is it? Good wishes without good works are worthless. So good doctrines and good feelings are equally worthless without good conduct. The good feelings unless they prompt to actual relief work sure injury to their possessor. The habit of receiving sentimental impressions from sights of woe without carrying them into active habits hardens the heart.

17. BRING ALONE—Rather, "in itself." Not as our version would indicate, "it is dead, being alone;" but as Alford translates, "is dead in itself;" that is, if the works which living faith produces have no existence it is a proof that faith itself has no existence, that what one boasts of as faith is dead. As soon might we take pleasure in a dead body void of soul or sense or action as God take pleasure in a dead faith where there are no works.

18. A MAN MAY SAY—Rather, "but some will say." Will say to him who rests on his faith without works. THOU HAST FAITH—That is, faith without works. I HAVE WORKS—But not works without faith, as is evidenced by the last clause of the verse. SHOW ME THY FAITH—He who boasts of his faith alone will find himself at a loss if called upon to prove its existence; while others can, if need be, point to their renewed characters and altered lives as tokens that their faith is genuine. The true believer can always give not only a reason, but an evidence of his faith. Faith is unseen save by God. To show faith to man works are needed. We are justified judicially by God, meritoriously by Christ, mediately by faith, essentially by works. BY MY WORKS—This is the evidence by which we are to judge of ourselves and others, and by which Christ will proceed at the judgment.

19. THOU—The same self-deceiving objector to the doctrine of faith and works is still addressed. BELIEVEST—A merely intellectual belief, unaccompanied by a vital faith. ONE GOD—The doctrine which stands in the forefront of all doctrine. Jews prided themselves on their orthodoxy on this point. DOES WELL—"Thy doctrine is good, as far as it goes." THE DEVILS ALSO BELIEVE—See Luke 4, 41. As their faculties and capacities for knowledge are greater than those of men, so their apprehension of truth must be clearer. Not once in scripture is the fact questioned that there are spirits of evil. TREMBLE—Literally, "shudder." Their belief only makes them all the more miserable.

20. VAIN MAN—"Empty man," void of knowledge. This is a style of address used by our Lord and St. Paul, where the truth was so plain as to need proof, and also to convey just reprobation. FAITH WITHOUT WORKS—Rather, "separate from works." IS DEAD—Rather, "is idle," useless, without result. There is a great amount of idle faith, which is without fruit, both in the church and out of it.

II. A TRUE FAITH. VERSES 21-23.

21. ABRAHAM OUR FATHER—The writer was a Jew, addressing Jewish disciples of Christ. Yet every Christian is a true spiritual descendant of Abraham. JUSTIFIED—Accounted righteous before God. The offering of Isaac here referred to formed no part of the ground of his justification. The latter took place when he believed in the promise of spiritual heirs. That justification was shown by this offering. The tree shows its life by its fruits, but it was alive before ever leaves appeared. BY WORKS—In one sense he was justified by faith; but in another by works, inasmuch as his act in laying Isaac on the altar was the evidence of his faith. In Gen. 22, it is written, "God did tempt Abraham." That is, put to the test of demonstration the reality of his faith, not for the satisfaction of God, but to demonstrate it before men. OFFERED ISAAC—He offered Isaac when he bound him to the altar. Keep in view these facts: 1. It was right for God to test Abraham's faith, not for his own knowledge, but for Abraham's benefit. 2. God never intended that Isaac should be slain, but only that Abraham's obedience should be shown. 3. Abraham unhesitatingly obeyed God's command in the faith that his son would be raised from the dead (Heb. 11, 19).

22. FAITH WROUGHT—Faith cooperated with his works in obtaining the blessing of acceptance before God. The faith was in his heart, the works were in his act. MADE PERFECT—Or, complete. Faith is developed by acts of faith. The germ from the first contains in it the full-grown tree, but its perfection is not attained until it has developed and matured.

23. ABRAHAM BELIEVED—The particular occasion when Abraham's faith was accounted for righteousness was previous to his offering up of Isaac (Gen. 15, 6.) But that was the time when this saying was fully shown to be true, when his faith culminated in a sublime act of obedience. IMPUTED—Reckoned, or accounted. FRIEND OF GOD—One whom God loved. This name, El Khalil, "The Friend" (that is, of God), is the one by which Abraham is universally known throughout oriental nations to such an extent that his own name is almost forgotten. The highest honor to which any man can arrive is to become God's friend. Such faith and works endeared him to the divine being. 1. If we would have Abraham's blessings we must copy his faith. 2. The works which evidence true faith must be such as God commends and not such as serve our own interest. 3. A pious purpose is acceptable with God. 4. The actings of faith make it grow perfect as the truth of faith makes it act.

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Prevention of Frost. The California station finds the following simple device very efficient in protecting a field from threatened frost: In the centre of four stakes two feet high set an open can of crude petroleum, costing six to ten cents per gallon, and on top of the stakes lay a yard square of wire fence netting. Place wet leaves or straw six inches thick on netting, and light the oil in the can. A dense white smoke, free from soot, settles over the field, preventing the accumulation of dew, and, consequently, of frost. A trial at five a. m. raised the temperature ten degrees. A ten-acre field requires twenty such smudgelights.

Gen. Calixto Ruiz, on entering LaRiforma, found the insurgent cavalry drawn up in waiting. He charged them and they retired in confusion to the San Bernardino hill, where their infantry was in ambush. Gen. Ruiz succeeded in seizing the position. According to the official report the insurgent losses were heavy. Lieut. Calixto Soto, of the insurgent forces, has surrendered at Sancti Spiritus.

On Saturday Capt. Dunn of the government cruiser Petrel, between Rondue and Port Stanley, Ontario, gave chase to three American vessels found fishing in Canadian waters. The vessels succeeded in escaping, but the captain of the Petrel seized seventy-seven nets and about two ton of fish which the Americans were forced to abandon.

The Y. M. C. A. of Sydney, C. B., recently called for competitive plans for a new building. The plans submitted by Mr. H. H. Mott have been accepted. The structure will be of wood, three stories. On the ground floor will be stores and offices, with the reading room, parlors, etc., above, and an assembly hall and the lavatories at the top. A gymnasium will be provided later in an extension.

According to a despatch to the Daily News from St. Petersburg, a terrible crime, the result of superstition, has been committed at Tirespol, in the government of Kherson, where a number of hermitages inhabited by sectarians. Recently seventeen of the hermits disappeared; and it was believed that they had emigrated in fear of the impending day of judgment. But a hermit named Kowalind has confessed that he walled them up alive in response to their earnest entreaties that they might receive the martyr's crown. The police examined the spot and verified the confession.

Baked Codfish and Potatoes.—Scald and shred enough salt codfish to make one cupful. Take two cups left-over mashed potatoes, heat, add a teaspoonful white pepper, the codfish, and beat to a cream with a wooden spoon. Put into a pudding dish, spread over with a teaspoonful butter, and bake until nicely brown on top.

FACTS PULL OF SUNSHINE. FOR RHEUMATIC SUFFERERS.

Shakespeare says that "the miserable have no other medicine but only hope," but for those who are made miserable by Rheumatism, even hope has fled in a great majority of cases.

Twenty years is a long time to be the victim of a disease, and yet that is the time Thos. Stevenson, of 123 John St. South, Hamilton, makes oath that he was afflicted with Rheumatism. Twenty years' affliction is enough to banish any hope of cure, and yet Ryckman's Kootenay Cure, after everything else failed, restored Mr. Stevenson to health.

Seven years one would think too long to suffer indescribable torture, and yet Mr. C. B. Hamilton, of 131 Sydenham Street, London, Ont., endured the agonies of Rheumatism for that length of time. At times he could not use his limbs. Kootenay Cure has cured him, and he's truly thankful for it. Hundreds of others, besides these, have sworn to being cured by Ryckman's Kootenay Cure.

There is no mistaking its wonderful power. Thousands of Rheumatic Sufferers have had the sunshine of hope and health come back through its use. If you are afflicted with Rheumatism, Sciatica, Neuralgia, or any Blood Disease, it will pay you to investigate. Particulars sent free on addressing the Ryckman Medicine Co., Hamilton, Ont.

One bottle lasts over a month.

Walter Baker & Co., Limited. Established 1760. Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocos and Chocolates. on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

A THOUGHT THAT KILLED A MAN!

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

Worms' Safe Cure is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured. THERE IS NOTHING ELSE THAT CAN TAKE ITS PLACE.

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From the Churches.

WYEMOUTH.—Six persons baptized, May 2nd. We expect others. H. G. May 11th.

WILMOT MOUNTAIN, N. S.—Eight members were added to the Wilmot Mountain church at Havelock, May 7th. Seven by baptism and one by statement.

DEBERT, N. S.—On Sunday, May 9th, I baptized six believers, all heads of families. Others are expected to follow. O. N. CHIPMAN.

NORTH RIVER, P. E. I.—Sunday May 9th, I baptized six into the Kingston Branch of the North River church. Others are to follow soon. M. C. H.

HARVEY, ALBERT CO., N. B.—Nine more were received into the Harvey church last Sabbath, seven by baptism and two by letter. Still there are more to follow. We expect to organize a B. Y. P. U. in the near future. The work appears very hopeful for yet greater blessings. Pray for us. T. BISHOP.

Port Lorne, May 11th. E. P. COLDWELL.

ST. GEORGE, N. B.—We had the satisfaction of leading another sister into the baptismal water's at Upper Falls on Sabbath last. We trust that others there and elsewhere on this field will obey the Master's commands. A. H. L.

ST. JOHN, BRUSSELS STREET CHURCH.—Last Sunday evening after a discourse on the conversion of the Philippian Jailer the pastor baptized five believers in the presence of a large congregation.

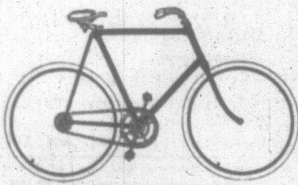
ST. JOHN, TABERNACLE CHURCH.—The church has had 15 baptisms during the winter. The appearance and convenience of the audience room have been improved by replacing the lamps with gas and ailer lights. Rev. Mr. Coombs was with Pastor Ganong last Sabbath evening.

CANARD, N. S.—The Lord's work moves on within the bounds of the 1st Cornwallis Baptist church. Had the privilege of baptizing a young man last Sunday on a profession of his faith in the Lord Jesus. Others are looking to us for church membership. The brethren presented the pastor with the sum of \$40 in cash as a token of appreciation. Pray brethren that this old historic church may retain the vigor and beauty of youth. C. H. MARTELL.

WEST JEDDORE, N. S.—I resumed my work with Jeddore churches on March 20th and find myself comfortably settled. My people have not forgotten their former kindness, and already we have received many expressions of their good will. Our congregations are large and appreciative. We are praying for and expecting the conversion of souls. Invitations have come to us, to preach in other localities, and it is our intention, in the near future, to carry the gospel to the regions beyond. L. J. SLAUGHERNWHITE.

\$85.00. \$85.00.

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SACKVILLE, N. B.—Since the special meetings held during the visit of the evangelists Crossby and Hunter to Sackville, pastor Vincent has baptized about 180 persons. About 80 of those who were reported as seekers in the meetings have not made a profession of faith, but others came in their stead. The church is in a very healthy condition, and prepared for good work under a good leader. The coming man will have a large field, good support and an assistant pastor to aid him. Pastor Vincent expects to leave for the West, after the fourth Sunday in May.

The Halifax Mail of a recent issue says:—Last evening at the close of the young people's meeting, at the First Baptist church, the members of the union, accompanied by Mr. and Mrs. Chute, turned their steps to the home of Rev. George A. Lawson, pastor of the West End Baptist church, who resides on Walnut St. They took with them numerous tokens of their regard for Mr. and Mrs. Lawson, the young couple having had no previous intimation that they were then to see so many faces in their home, and that they were to receive such evidence, of the esteem in which they are held, among the young people of another congregation.

SPRINGFIELD, ANNAPOLIS CO.—Feeling a need for change for a week or two. The Lord in His goodness has directed my steps to the beautiful "Valley of Annapolis," from whence after spending a very pleasant time with the friends in and around Lawrencetown, I arrived here on a visit to Pastor Josiah Webb whom I found most happily placed in a very fine locality upon the mountain-top. According to the request of the kind pastor, I occupied the pulpit morning and afternoon upon his field, (which is somewhat extensive). The morning at "Springfield," afternoon at "Falkland-Ridge." The congregations were large, and most appreciative in both places; in the evening Brother Webb conducted a "social service," which was largely attend and at which some twenty arose for prayer, and testifying their desire to serve the Lord. The interest is great just now, and we believe many will in the Lord's good time cast in their lot with His people. Brother Wallace is expected to conduct evangelistic services shortly, and he will find a field "ripe unto the harvest." On Sunday afternoon Brother Webb had the pleasure of baptizing three converts in the beautiful lake here, a Mr. and Mrs. Pierce, and a young man John Stoddart, a most impressive ceremony, many gathered at the lakeside to witness the scene. We trust through it, many more may follow in the near future. Our Brother and kind Sister Webb are to be congratulated, for altogether "their lot is cast in a pleasant land and they have a goodly heritage," and are much appreciated by a kind and loving people. May the Lord abundantly bless our Brother and Sister in their "work of faith and labor of love." J. W. GARDNER.

LETTER FROM REV. J. E. GOUCHER.—My resignation of the pastorate of the North church, has been already noticed in the MESSENGER AND VISITOR. Many have been the words of sympathy that have come to me in this season of trial. That mine is a trial hard to bear, none will doubt who have passed through a similar experience. Under favorable conditions the relations of a pastor to his people are exceedingly tender and binding, but in my case the ties seemed peculiarly so. I did not go to the North church more than a year ago a stranger, subject to the fluctuations of feeling and exposed to the varied criticism of a new man. If I was not well known to every member of the congregation, I was comparatively so to the bulk. Quite a number of the church members I received into its fellowship, between twenty and thirty years ago, when as a young man I served them as pastor for nearly seven years. Parents had spoken kindly of me to their children, so when I entered upon my second pastorate, it was like one coming back, after an absence of many years, to the old home, not to find everything as he left it to be sure, but to find so many and so much to remind one of the old days that it is easy to adjust himself to the situation. The kindness of the membership was so uniform and unbounded that I was

compelled to feel at home. Everything that Christian love could suggest was done to make my work profitable and enjoyable. My hands were borne up by faithful men and women, old and young, yes, and children too, those little ones whom Jesus loved so much. How often would one and another come up to me and assure me they did not and would not forget to pray for me. And the strong men and women, whose prayers and testimonies exerted a strange power over me, so much so that I often thought I was the greater beneficiary, were good enough to tell me, that, under God, I had helped them in their aspirations Christward and heavenward. These intimations humbled me, but they encouraged me too, for if God used me to accomplish such a work I did not live in vain. Forty followed Christ in baptism, and these were arranged in classes according to age, with whole-souled teachers to meet them once a week, to help them get a good start in the Christian life and interest them in work for Christ. The church was united and harmonious to a marked degree. The deacons purchased to themselves a good degree and great boldness in the faith. The committees looked well after the work that each had in charge. The young people are well organized and doing good work. The choir performed faithfully and harmoniously the services expected of it, and it was a tower of strength to the pastor. And last, but not least, the brethren and sisters having charge of the Bloomfield St. Mission, were untiring in their efforts to promote its welfare and are reaping good fruit in return. The North church is in good condition and its prospects bright for the future. My prayer is that God will direct to them a faithful Leader and Shepherd. J. E. G. Digby, N. S.

Donations to Annuity Fund.

Robert Prizelle, \$5; A friend, Berwick, \$2; 1st Church, Yarmouth, per G. E. C. Burton, \$10; George W. Forrest, \$5; Clarke Brothers, \$10; Mrs. H. H. Chute, \$5; Cumberland Bay church, per Rev. W. J. Blakeney, \$3; J. W. Ingraham, \$2; Mrs. G. P. Payzant, \$10—\$52.00. Acknowledged, \$190.36. Total to date, \$242.36. E. M. SAUNDERS, Sec'y-Treas.

P. S.—Last year at this time the collections amounted to \$485.02. The Board asked for \$1,200.00 this year to meet the mass of claims of the ministers, widows and children. \$242.36 of this has been contributed. Circulars have of late been sent to a large number of individuals in addition to the circulars to all the churches. So far Mr. George Forrest, Clarke Brothers, Mrs. H. H. Chute, Mr. J. W. Ingraham and Mrs. G. P. Payzant have responded. The Board thanks these friends for their prompt and hearty replies to the circular. Will the other kind friends send in their help, and will the churches which have not yet taken collections take them at once and forward them to the Treasurer? If this is not done the Board will be obliged to tell the annuitants that there is but little in the fund for them. Last year the fund was overdrawn about \$400. This is repaid. The Board has decided not to overdraw in the future. In asking the churches for the twelve hundred dollars, the Board had made careful estimates of all the demands upon its resources. Will the churches and friends please attend to these righteous claims upon them. E. M. S.

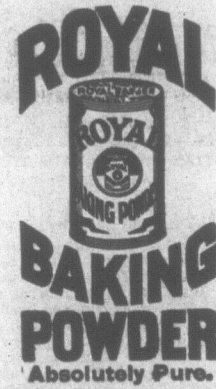
Personal.

Rev. George Baker returned last week from Rochester, N. Y., where he has been since last autumn engaged in theological study at the Seminary. Mr. Baker speaks highly of Rochester. He has enjoyed the year at the Seminary very much and expects to return next autumn to continue the course.

Rev. Dr. Bruce, the highly esteemed pastor of St. David's (Presbyterian) church in this city, received late on Saturday evening a telegram announcing the death of his father, Mr. John Bruce, who resided near Toronto. Dr. Bruce left for the west on Monday afternoon, hoping to reach Toronto in time for the funeral. He will attend the meeting of the General Assembly in Winnipeg before returning to St. John.

"Acknowledgment."

For Home Missions in New Brunswick, from W. B. M. U., per Mrs. M. Smith, \$30.20, \$77.67, from J. W. Manning, Den. Treas. R. G. Haley, Treas. H. M. Com. for N. B.



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., New York

To the Editor of MESSENGER AND VISITOR:

DEAR EDITOR,—Will you kindly remind our members and friends that the financial year of "The Associated Alumni of Acadia College" closes May 31st, and payments should be in my hands before that date.

Sincerely yours, WM. R. PARSONS, Sec'y-Treas. Halifax, May 14.

Mr. Ogden Goelet's new steam yacht Mayflower has just completed an extensive series of trials on the Clyde, and is being fitted out luxuriously. She will be ready for sea in a few weeks. The Clyde Bank Company is now building a sister vessel for Mr. Robert Goelet.

Is it Your Case?

You have to work for your money, don't you? It doesn't make any difference how you earn it—whether you are piling lumber at \$1.50 a day, or keeping books and earning \$3.00 in the same or less number of hours. You have to earn your money one way or another. You want to make it go as far as possible, don't you? Have it buy as much of the necessities and luxuries of life as possible, don't you. You have earned your money by your efforts and know its worth; you know that it is an easy matter to spend all the money you can get hold of, if that was your aim. You also know that you can, by planning a little, make that salary go much further than if you don't plan or figure at all. Here is where we would like to reason with you. We have been planning and figuring for a good many years how to buy our goods right, so we can sell them right, which means to buy CLOTH that looks well and wears well, and make it up at prices that will bring your trade to us. When to buy and where to buy is something that is learned by experience, and we believe we have the experience. Don't you think it would be a capital idea to come and see what we can do for you. The prices are such that you can save money and make that salary of yours go further than ever before if you try us for your next purchase.

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MARRIAGES

JONES-FRAMAN.—By Rev. J. D. Wetmore, Emma S. Framan, St. John, N. B.

GABRIEL-JERDIN.—Berland Co., May Bancroft, William L. Jerdin.

CAMPBELL-KENNEDY.—B., May 12th, by Rev. Andrew W. Campbell at St. John, N. B.

HODGSON-CHARTE.—Gibson, N. B., May Davidson, Charles W. E. Charters, both of

DELONG-JRAN.—A New Germany, May Read, Allen Spurr Debertha Jean, both of

CARTER-ARTHUR.—Petitcodiac, by Pastor Charles Carter of Bancroft, to Hattie Arthur

RIDGOUT-SWAIN.—Mr. Howard Clarke, Rev. W. G. Corey, Carleton Co., Swaim of Wakefield.

MORLEY-KEMPTON.—12th Inst, by Rev. Frank by Rev. W. L. Archibald Milton, N. S., and Ada Port Medway, N. S.

BILL-THOMAS.—On the Stream, Ont., by Rev. Davis, B. Th., Rev. I. H. Rochester, New York, Thomas of Cold Stream

PEPALL-OLIVER.—At Mr. George Thornton, N. S., on May 6th, by Rev. assisted by Rev. Mr. Bulain, Harry Pepall, Berkshire Regiment, Oliver, daughter of I. Blakeney.

DEATHS

STEVENS.—At Debert, Abigail Stevens, in the age.

JOHNSON.—At Great V. Gardner Johnson, of her 69 years.

HOPKINS.—At East Jeddore, Viola May, daughter of J. Hopkins, aged two years months.

MARTIN.—On May 6th, Lily, daughter of William Martin, aged 16 years. Her

RIDEOUT.—At Calais, Mrs. Mary Rideout, relict of Rideout, aged 86 years and had been for many years the Baptist church.

COLWELL.—At Jemseg, eighth year of her age, Mabel ter of Charles J. and Amelia little daughter was a patient is now at rest with Jesus. M the sorrowing family.

DREW.—At Springfield, R. Drew, aged 77 years, passed to her everlasting reward at H. Gray, Esq., where she time made her home and received kind attention.

PORTER.—At Hastings, C. N. S., May 3rd, in the 24th year, Mary, daughter of Isaac deceased died of consumption years ago she professed faith was baptized by Pastor M continued until her death a consistent member. Her sister lingering one, but she bore often repeating the words "all things well." Her death phant. For her to live was the gain.

MACMILLAN.—At Isaac Har Lorida, beloved wife of Howard, passed peacefully away at 58 years. Many and severe sufferings through which our called to pass, but she never Jesus was with her through the leaves a husband and four mourn their loss, which is indeed the bereaved family have the community.

FLETCHER.—At St. Marys, meningitis, Sarah, second daughter and Mrs. Robert Fletcher, Duri year our little sister was truly and if her life had been spared, w been baptized. She was 11 years months old when called away. general favorite and will be great

MARRIAGES.

JONES-BRAMAN.—At Hampton, May 6th, by Rev. J. D. Wetmore, J. Henry Jones to Emma S. Braman, both of Kingston, Kings Co.

GABRIEL-JERDIN.—At Springhill, Cumberland Co., May 10th, by Rev. J. W. Bancroft, William L. S. Gabriel to Ida May Jerdin.

CAMPBELL-KENNEDY.—At Fairville, N. B., May 12th, by Rev. G. R. White, Andrew W. Campbell to Lizzie Kennedy, all of St. John, N. B.

HODGSON-CHARTERS.—At the parsonage, Gibson, N. B., May 5th, by Rev. F. D. Davidson, Charles W. Hodgson and Clara E. Charters, both of Marysville, N. B.

DELONG-JEAN.—At the bride's home, New Germany, May 5th, by Rev. J. L. Read, Allen Spurr DeLong to Zilpah Alberta Jean, both of New Germany.

CARTER-ARTEUR.—On May 12th, at Petitcodiac, by Pastor H. G. Estabrook, Charles Carter of Bannister Road, Albert Co., to Hattie Arthur of Petitcodiac.

RIDEOUT-SWAIM.—At the residence of Mr. Howard Clarke, Lower Wakefield, by Rev. W. G. Corey, Carey Rideout of Hartland, Carleton Co., N. B., to Cora E. Swaim of Wakefield.

MORLEY-KEMPTON.—At Port Medway, 12th inst, by Rev. Frank E. Bishop, assisted by Rev. W. L. Archibald, Allan Morley of Milton, N. S., and Ada Alice Kempton of Port Medway, N. S.

BILL-THOMAS.—On the 5th inst, at Cold Stream, Ont., by Rev. I. E. Bill, father of the bride groom, assisted by Rev. G. B. Davis, B. Th., Rev. I. E. Bill, Jr., B. A., of Rochester, New York, to Miss Blanche Thomas of Cold Stream, Ontario.

PEPALL-OLIVER.—At the residence of Mr. George Thornton, Beech St., Halifax, N. S., on May 6th, by Rev. G. A. Lawson, assisted by Rev. Mr. Bullock, army chaplain, Harry Pepall, bandsman of Royal Berkshire Regiment, to Mrs. Prescilla Oliver, daughter of Deacon Chambers Blakeney.

DEATHS.

STEVENS.—At DeBert, April 24, Mrs. Abigail Stevens, in the 78th year of her age.

JOHNSON.—At Great Village, April 27, Gardner Johnson, of heart failure, aged 69 years.

HOPKINS.—At East Jeddore, March 15th, Viola May, daughter of John and Maggie Hopkins, aged two years and eleven months.

MARTIN.—On May 6th, at East Jeddore, Lily, daughter of William and Elizabeth Martin, aged 16 years. Her end was peace.

RIDEOUT.—At Calais, Me., May 7th, Mrs. Mary Rideout, relict of the late O. B. Rideout, aged 86 years and 5 months. She had been for many years connected with the Baptist church.

COLWELL.—At Jemseg, May 2nd, in the eighth year of her age, Mabel Irene, daughter of Charles J. and Amelia Colwell, the little daughter was a patient sufferer. She is now at rest with Jesus. May God sustain the sorrowing family.

DREW.—At Springfield, May 6th, Eliza R. Drew, aged 77 years, passed quietly away to her everlasting reward at the home of J. H. Gray, Esq., where she has for a long time made her home and received the most kind attention.

PORTER.—At Hastings, Cumberland Co., N. S., May 3rd, in the 24th year of her age, Mary, daughter of Isaac Porter. The deceased died of consumption. About four years ago she professed faith in Christ, and was baptized by Pastor Macdonald and continued until her death a faithful and consistent member. Her sickness was a lingering one, but she bore it patiently, often repeating the words "Jesus doeth all things well." Her death was triumphant. For her to live was Christ, but to die was gain.

MACMILLAN.—At Isaac Harbor, May 1st, Lorinda, beloved wife of Howard MacMillan, passed peacefully away at the age of 38 years. Many and severe had been the sufferings through which our sister was called to pass, but she never murmured for Jesus was with her through them all. She leaves a husband and four children to mourn their loss, which is indeed her gain. The bereaved family have the sympathy of the community.

FLETCHER.—At St. Marys, May 6th, of meningitis, Sarah, second daughter of Mr. and Mrs. Robert Fletcher. During the last year our little sister was truly converted, and if her life had been spared, would have been baptized. She was 11 years and 10 months old when called away. She was a general favorite and will be greatly missed.

BANKS.—At Havelock, May 9th, after years of suffering, Charles Banks, aged 80 years. He was an esteemed member of the Wilmot Mountain church. His voice was often heard in testimony when he was able to attend the house of God, but for several years he was prevented by illness from doing so. His faith in Christ never failed him, and he passed away submissive to the divine will.

TAYLOR.—On Saturday, April 10th, Margaret Taylor, beloved wife of Bro. O. Taylor, of Upper Falls, Charlotte Co., N. B., aged 51 years. Sister Taylor was baptized in Salisbury, Westmorland Co., in 1875, and always lived a consistent Christian. Her loss will be keenly felt in the circles in which she moved. Sister Taylor leaves a husband, two sons, a sister and two brothers to mourn their loss. Rev. C. E. Pineo, in the pastor's absence, attended the funeral and preached a very appropriate sermon to the large congregation assembled.

JOHNSON.—At Arlington, May 6th, Deacon Uriah Johnson, aged 73 years. Our departed brother had been a consistent and useful member of the Wilmot Mountain church for fifty-five years. For many years he had served the church as deacon. He had a wonderful gift for public prayer and exhortation and faithfully used it. The church has sustained a great loss and deeply deploras it. One son and three daughters greatly mourn, not only the loss of their father, but also of their mother, who passed away only a few months ago.

VAUGHAN.—Died at Saint Martins, N. B., May 7th, of paralysis, William Vaughan, aged 73. Our brother was a member of the Baptist church here, and a regular attendant at the Sabbath services. Always contributing liberally of his means to the support of the gospel and other Christian objects. He was a noble, upright Christian gentleman, and manifested by his daily life that he really possessed the Spirit of the Master. The community and church sustain a great loss by the departure of this brother, but we trust God will raise up others to take his place. He leaves a widow and four children to mourn for him, but as they are all Christians, they are looking forward to a family reunion in heaven.

STUART.—At Middlefield, Queens Co., N. S., May 6th, Phoebe, wife of Robert Stuart, aged 46 years. Her beautiful character caused her to be held in the highest regard in the community in which she lived and by her many friends in other places, and she will be sadly missed. During a long illness she exhibited that patience and resignation which results from trusting in Jesus. Early in life she took Christ for a Saviour, and united with the Middlefield Baptist church, remaining a member of that church until her death. During the last weeks of her illness she engaged the presence of the Master in a special degree, and happy in His love she entered into rest with unshaken hope. She leaves behind a husband and five brothers, who, though deeply feeling the loss of a beloved wife and sister, yet "mourn not as those who have no hope."

MCGOWAN.—Died at Canard, on the 2nd April, Mrs. Wm. McGowan, in the 68th year of her age. Mrs. McGowan was the daughter of the late Michael Sellers, of Chester Basin. She was the mother of eleven children, five of whom preceded her to the Spirit world. An aged husband and six children remain to mourn their loss. Mrs. McGowan gave her heart to Jesus over 50 years ago, under the ministry of the late Dr. DeBlois, but being a member of an Episcopalian family, was hindered from making a public profession of her faith in Christ Jesus. Last autumn when on a sick bed, it all came back to her, and she asked the Lord to raise her up that she might have the privilege of making a public profession of her faith. Her prayer was answered, and on the second Sunday of December last she was baptized and united with the 1st Cornwallis Baptist church. During the many years of silent Christian life between conversion and baptism her husband and children can testify to her Christian influence and nobility of purpose. The funeral took place at her home on April 4th, when appropriate remarks on a mother's influence were made by her pastor.

YOUNG.—Mary Young, widow of the late Wm. Church, fell asleep in Jesus, April 19th, aged 79. She was baptized by the late Rev. R. B. Dickie in 1832, and was one of the twenty original members of the Falmouth church. She loved God's cause and gladly made sacrifices for it. In the Sunday school she was ready to teach or be taught. If possible her seat in the sanctuary was filled, and her appreciation of the gospel was so clearly manifest that it was an inspiration to her pastor. She carried missions and the missionaries on her heart. Joining the W. M. A. S. when organized by

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And say we would like to do business with one another. It's to our mutual advantage that we should. We sell as good Dry Goods as can be found in any store in Canada, and at finer prices. Will you send to us for what you want; our mail order system is prompt and perfect in every detail. We can send you the samples of new Spring Dress Goods now.

FRED A. DYKEMAN & CO.,
97 King Street, St. John, N.B.

Miss M. Norris (now Mrs. Armstrong) she made herself a life member and continued to generously support the society during her lifetime. Since the death of her husband she has resided with her children, the closing scene taking place at the home of her son-in-law, Andrew Johnson, Esq., of Wolfville. The sweet Christian graces were well developed in our sister, consequently she was very helpful to all associated with her. It was another case of Mary sitting at the feet of Jesus. Though she suffered much during the closing hours, her mind was so clear that she, while conversing with her daughter, suddenly exclaimed, "I'm going," and in a moment was beyond the veil. Death should not be mentioned in connection with her going. It was a loving adieu, and a happy translation.

There were 31 failures reported to Bradstreet from Canada this week, against 39 last week and 34 in the corresponding week a year ago.

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My business is to teach the commercial branches thoroughly and in the very shortest possible time; as living expenses are quite low here, the cost is moderate. I can give a very good and complete course in 3 months—bookkeeping or shorthand and typewriting; or higher still in six months or longer. All graduates are not alike, some are better than others, have better ability and work harder. But my certificates show what has actually been accomplished. We have debates and socials as further interests. Also the bicycle.

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Easy to Take Easy to Operate

Are features peculiar to Hood's Pills. Small in size, tasteless, efficient, thorough. As one man

Hood's Pills

said: "You never know you have taken a pill till it is all over." 22c. C. I. Hood & Co., Proprietors, Lowell, Mass. The only pills to take with Hood's Sarsaparilla.

No other oil and no other medicine has ever been discovered which can take the place of Cod-liver Oil in all conditions of wasting. New remedies come, live their little day and die, but Cod-liver Oil remains the rock on which all hope for recovery must rest. When it is scientifically prepared, as in Scott's Emulsion, it checks the progress of the disease, the congestion and inflammation subside and the process of healing begins. There is the whole truth. Book about it free.

SCOTT & BOWNE, Belleville, Ok.

PIPE ORGANS.

A. MARGESON,

Importer and Dealer in
PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present, one of two manuals and six stops, built in U. S., one of two manuals and six stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Import) at very low prices. Factory—Mill Brook. Warerooms—Webster St., Kenville, N. B.

Intercolonial Railway.

ON AND AFTER MONDAY, the 18th Oct., the Trains of this Railway will run Daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax..... 7:00
Express for Halifax..... 7:15
Express for St. John's..... 7:30
Express for Quebec and Montreal..... 7:45

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Montreal, at 10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Quebec..... 6:30
Express from Montreal and Quebec..... 6:45
Express from Halifax..... 7:00
Express from St. John's..... 7:15
Express from Pictou and Campbellton..... 7:30
Accommodation from Montreal..... 7:45

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All trains are run by Eastern Standard Time.

D. FITZGERALD,
General Manager.

Railway Office, Moncton, N. B.
18th October, 1897.

J. H. KING, M.D.C.M.

26 Germain Street.

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Telephone, 90.

News Summary.

Hon. Mr. Borden, Minister of Militia, who has been in Boston about six weeks, left for home Tuesday. He has fully recovered.

An Artesian well will likely be bored at Partridge Island in the hope of securing water for the residents and for the new quarantine station.

Herman M. Schaffer, a professor in the theological seminary at Rochester, N. Y., was accidentally killed Tuesday by falling out of a window at his home.

Notices have been issued to Profs. Foreshaw, Day, Waddell and Duval and Capt. Wurtelle, of the Royal Military College staff, Kingston, that their services will be dispensed with after June 30.

While hauling a shingle block to the saw in a mill at Huntsville, Ont., Tuesday Robt. Brady, an employe, slipped and fell directly under the saw, which completely severed his head from his body.

Dr. Nansen has just received from the English government a complete set of the reports of the Challenger expedition, a gift the value of which amounts to many thousands of dollars.

The largest ice plant on the Kennebec River, situated at Farmingdale, Me., about three miles from Gardiner, was completely destroyed by fire on Tuesday, together with over 75,000 tons of ice. Loss, \$100,000.

The House of Representatives voted 85 to 53 not to concur in the Senate amendment to the sundry civil bill appropriating \$50,000 for the improvement of Pearl Harbor, in the Hawaiian Islands.

A bull being led through Paradise Row, St. John, Wednesday by Matthew Murray, turned on him. Fortunately the animal was so tied that it could not do great damage. It was fastened to a post and slaughtered.

Mollie Smith and Mandy Franks, two negro girls, suspected of poisoning the family of Joshua O. Kelly at Jefferson, Ala., were lynched by a mob of about twenty persons Tuesday night.

The outgoing steamers for Europe are taking a great many tourists, and it is calculated that their temporary departure means the exportation of \$50,000,000 of gold to pay their bills.

Three thousand men were in line in a torchlight parade at Friedrichshagen in honor of Prince Bismarck. The es-chancellor reviewed the procession and made an address. He spoke deliberately and distinctly and with much of his old vigor.

Gov. Pingree of Michigan, vetoed the anti-cigarette bill which was passed by the legislature making boys under seventeen years of age liable to punishment for smoking cigarettes. The governor holds that it is a parental not a state duty to correct bad habits in children.

The passenger committee of the Trunk Line Association at its meeting in New York on Tuesday decided to accept bicycles as personal baggage between states, but not between Canada and the United States. Between these points they will have to be checked and paid for as regular baggage.

The bodies of twelve of the victims of the fire on the Mallory Line steamer ship Leona last Sunday, were buried in Mount Olivet Cemetery, New York, Wednesday night. The Mallorys defrayed the expenses of the burial. The clothing of the victims will be preserved so that it may aid in identifying the unknown bodies.

Mr. George F. Logan, of the chief engineer's office, I. C. R., Moncton, died very suddenly on Monday evening, May 18. His death occurred on the road near the Baptist meeting house, three miles from the town, where he was about to attend a religious service. Mr. Logan was 65 and leaves a wife and six children. Heart failure was the cause of death.

A SPECIAL WARNING TO LADIES

The proprietors of Diamond Dyes are the only people in the world that make special dyes for coloring cottons and all the mixed goods.

It is now admitted by all the best color chemists that a dye prepared especially for all wool goods will not color cotton or mixed goods successfully.

When Diamond Dye, Pink, Purple, Orange, Garnet, Yellow, Blue, Scarlet, Turkey Red, Green, Cardinal, Brown and Black for Cotton and Mixed Goods are used, satisfaction is always guaranteed.

Beware of the dyes that pretend to color all wool goods and cotton with the same package of dye.

The verdict of millions on this continent is "Diamond Dyes are first and best."

Bishop B. W. Arnett.

Sways Audiences with his Masterly Eloquence.

He Writes a Letter of More Than Usual Interest to Suffering Humanity.

At Wilberforce, Ohio, three miles north of Xenia and near Dayton and Springfield, is located Wilberforce University and Payne Theological Seminary.

These two institutions of learning have educated many ministers and teachers.

In this somewhat noted educational centre, resides Bishop Benjamin W. Arnett, D. D., a divine who is of especial prominence because of his thrilling eloquence with which he has swayed many audiences.

Among the high officials of the church, no one is more distinguished than he.

Before being elected bishop he was a leading minister in his church and also a very prominent Republican. He represent-



ed his county in the Ohio Legislature for several years.

Having given this sketch of the bishop, the following testimonial from him will be found very interesting reading and fully explains itself.

To whom it may concern:

"In April, 1894, while on my way home from Philadelphia I caught a very severe cold, which soon developed into rheumatism. It was impossible for me to rest by day or sleep by night. About the first of June I was compelled to take to my bed, where I remained for some time. When I was able to get up, I could only get about by the use of crutches.

"The fall came on and the rheumatism grew worse, lasting all through the winter of '94 and '95. I suffered as I never suffered before. I thought that the spring would bring me relief, but it did not, consequently I was forced to cancel a number of engagements to speak.

"One day in June, 1895, my wife said, 'Bishop, I read so much about Dr. Williams' Pink Pills, suppose you try them and see if they will not help you.'

"I said, 'No, there is no use of getting them for we have tried almost everything that has been recommended to us, and none of the remedies suggested seem to help my case.'

"She said no more, but went to Xenia, Ohio, and bought a box of the pills. On her return she gave me a dose at noon and another at night. She was only called one time to attend to me during that night.

"For months previous she had been called three or four times during the night. The next day I took three doses of the pills, and the second night I was not disturbed. My wife for the first time in more than ten months, had a good night's sleep.

"I have not lost a night's sleep since that time on account of the rheumatism. I carry a box of Dr. Williams' Pink Pills in my pocket wherever I go.

"I cheerfully bear testimony and hope that others may find relief as I did. I have recommended Dr. Williams' Pink Pills to several people.

"Yours for God and Man.

BENJAMIN W. ARNETT.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving the disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

Make No Mistake!

DO NOT DESPAIR
Until You Have Tried What

SMITH'S... Chamomile Pills

Can Do for You!

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

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST,
ST. STEPHEN, N. B. and CALAIS, Me.
PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

A girl in the home can wield a wonderful influence. I cannot conceive of a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl.

PILL POINTS.

Dr. Agnew's Liver Pills are a Purely Vegetable Compound—A Scientifically Studied Formula—The After Effects of the Medicine have been Given as Much Consideration as the Immediate Results.

Not so with Many of the Ancient Formulas—Painful Purgers and no Healing Powers—Think of these points.

If you must use medicine, look for the most pleasant, safest and surest to take. Dr. Agnew's Liver Pills are supreme in cases of Sick Headache, Biliousness, Ballow Skin, Constipation, etc. 40 doses, 20 cents.

Pierre LeClair, ex-M. P. for Terrebonne, Que., died on Monday after a brief illness.

'PILL DRAD.'

What more Every-day Reading do you Read in this Paper than that?—They are Legion.

Don't dally with heart disorders. There is but one cure. "I had been for a number of years sorely afflicted with heart disease. At times my life was despaired of. Doctors had prescribed, and I had taken every known heart remedy made, I had supposed, and did not get any benefit. I read of the wonderful cures wrought by Dr. Agnew's Cure for the Heart. I procured a bottle, and in less time almost than it takes to tell it, the distress was relieved. I followed the directions closely and today I am a well woman again, and I shall do all in my power to make known to every one suffering as I did the wonderful cure it worked for me. Mrs. Wm. Burton, Dartmouth, Ont."

Of the \$500,000,000 worth of goods exported from the United States last year, \$200,000,000 worth were agricultural produce.

A GRAND TRUNK BRAKEMAN.

Tells the Story of Exposure—The Fate that Befell Him; and how he was Relieved of his Suffering.

W. Lavelle, G. T. R. brakeman, Allandale, Ont., says: "Through exposure I contracted that dread disease—catarrh. My case became chronic. I was recommended to try Dr. Agnew's Cathartic Powder. In ten minutes after the first application I had relief, and in an almost incredible short time all symptoms had disappeared. I feel I can not speak too strongly in recommending this remedy. It is a pleasant, safe and quick cure."

Pl...
Twenty year...
live in. The n...
four years, I pl...
the force of the...
bleak location...
shallow soil res...
the ground slo...
more gently to...
a rod wide was...
Two years after...
of white pine an...
in January. I k...
the first row an...
years. I am not...
trees, but none ar...
some are not mor...
fifty-six rods of gr...
red oak, silver p...
hemlock, red po...
butternut, hickory...
balsam fir, thorn...
sumac, basswood...
agonally through...
and there is a cle...
house.

The best silver po...
a foot from the grou...
It stands in a damp...
of the willow likes...
are 27 inches round...
29. A self-sown as...
maple 23, red maple 3...
ternut hickory 20, he...
cumber (Magnolia ac...
fir 19, sumac 15, will...
willow—a young tree...
are from 20 to 30 feet...
of the largest maples...
please the children; su...
first, but do not hang...
You will understand th...
are of the largest trees...
too near together to all...
A great part of this...
meadow before plantin...
with dead leaves and...
Here the children plant...
playhouses, and climb...
wild Delaware grapes, w...
and books show the li...
women for the pleasant...
afternoons. The cucum...
bloomed and fruited mo...
oaks produce acorns, and...
nuts, while the pines ar...
There is a strong chorus...
the scarlet and gold of the...
with the green of pines an...
a picture from the other s...
half a mile away. There...
the good every day in the...
But the protection giv...
specially pleasant. Afte...
scalped by bitter winds in...
fields beyond, it is delig...
the gale moderates as yo...
until close to the house...
look where the snowflakes...
calm. I set many stag's...
first, and this is a good thing...
make a rapid growth for a...
give protection sooner th...
maples. But the sumac is...
tree, crowded and overtop...
trees. Most of the trees of...
ing have died or have been...
most resinous wood making...
A word as to pines, etc...
transplant young trees from...
the loose dirt falls off their...
or wet leaves in your wagon, an...
in instantly, remembering that...
the air until dry, they are d...
when your load is at home, mak...
and get all ready before takin...
trees. Then cover the roots...
moment's delay. Carefully do...
died in this way, there is no...
making every evergreen live...
planted in fall, winter or spring...
its roots from drying is good for...
or tree, but some will endure it...
the pines.—E. S. Gilbert.

The Farm.

Planted for Shelter.

Twenty years ago I built the house I still live in. The next spring, and for three or four years, I planted trees, hoping to break the force of the west wind in a somewhat bleak location. The soil is hill land—a shallow soil resting on tough yellow clay, the ground sloping fast to the north and more gently to the east. First a thick row a rod wide was set out eight rods long. Two years afterward I set quite a number of white pine and hemlock in a warm spell in January. I kept on filling in between the first row and the house for several years. I am not sure of the age of all my trees, but none are more than twenty and some are not more than ten. The result is fifty-six rods of ground bearing 200 trees, red oak, red and sugar maple, pine and hemlock, silver poplar, willow, cucumber, butternut, hickory, box elder, white ash, balsam fir, thorn, self sown plums, apples, sumac, basswood, etc. A road comes diagonally through the grove to the house, and there is a clear space close to the house.

The best silver poplar is 44 inches round a foot from the ground, and is 30 feet high. It stands in a damp place, for this relative of the willow likes moisture. Red oaks are 27 inches round, hemlock 19, white ash 29. A self-sown ash seedling 22, sugar maple 25, red maple 34, white pine 28, butternut hickory 20, horse chestnut 24, cucumber (Magnolia acuminata) 14, balsam fir 19, sumac 15, willow 21, laurel-leaved willow—a young tree—10. The heights are from 20 to 30 feet. I tapped a number of the largest maples last spring, more to please the children; such trees run well at first, but do not hang on like older trees. You will understand the above dimensions are of the largest trees, many of them are too near together to allow a good growth.

A great part of this ground—a smooth meadow before planting—is now covered with dead leaves and few plants grow. Here the children plant wood violets, build playhouses, and climb high after the run wild Delaware grapes, while sewing chairs and books show the liking of grown up women for the pleasant shade in summer afternoons. The cucumber magnolia has bloomed and fruited more than once, the oaks produce acorns, and the hickory has nuts, while the pines are bearing cones. There is a strong chorus of tree crickets, the scarlet and gold of the autumn foliage, with the green of pines and balsams make a picture from the other side of the valley half a mile away. There is something to the good every day in the year.

But the protection given in winter is specially pleasant. After being almost scalped by bitter winds in the more open fields beyond, it is delightful to see how the gale moderates as you enter the grove, until close to the house there is a little nook where the snowflakes fall almost in a calm. I set many stag's horn sumacs at first, and this is a good thing to do, for they make a rapid growth for a few years, and give protection sooner than oaks and maples. But the sumac is a short-lived tree, crowded and overtopped by other trees. Most of the trees of my first planting have died or have been cut, their almost resinous wood making nice kindling.

A word as to pines, etc. When you transplant young trees from the woods and the loose dirt falls off their roots, leaving them naked, have some moist earth or sods, or wet leaves in your wagon, and heel them in instantly, remembering that, exposed to the air until dry, they are dead. Then when your load is at home, make the holes and get all ready before taking out the trees. Then cover the roots without a moment's delay. Carefully dug and handled in this way, there is no difficulty in making every evergreen live, whether planted in fall, winter or spring. To keep its roots from drying is good for any plant or tree, but some will endure it better than the pines.—H. B. Gilbert.

Three Women Farmers.

Three of the best farmers in Illinois are women and they own three of the finest farms in the state. They are the Misses Gillett—Nina, Amy and Jessie—each of whom owns and manages a farm six times as large as Lincoln Park, and their farms are said to be the largest operated by unmarried girls. For miles around Elkhart stretch the lands which they manage, and although by their efforts the work has been so well systematized that they are able to spend a few months each year in Europe, California, or Mexico, nothing of any consequence is done without their approval and advice. The fact that their farms are so good is due in great part to the personal attention which they give to their lands. Each is a practical agriculturist, and by their efforts they have greatly increased the value of their lands since they first assumed personal direction of them. During the spring and early summer they are on their farms with no thought of Paris, thinking only of their crops. Up and at work, sometimes as early as five o'clock in the morning, few would recognize the dashing belles of London, Paris or Washington in the farmers who ride thirty or forty miles a day over their farm inspecting the work of their men and giving advice and directions.—Chicago Times Herald.

Dutch Belted Cattle.

The Dutch belted or blanket breed of cows are natives of Holland, and are a distinct family from the Holsteins, with which they are confounded by many persons. They have not been brought to this country in large numbers. They antedate the seventeenth century, when the cattle interests in Holland were in a most thrifty condition, and this type and color were established by scientific breeding. The historian Motley well said: "These are the most wonderful cattle in the world."

In their native country they are owned and controlled by the nobility, and present a very novel feature in the landscape, grazing in the lowlands in Holland. In color they are black, with a continuous white belt around their bodies, the white being pure white, the black jet, making a beautiful and imposing contrast. Their form is usually very fine, and their hardy and vigorous constitutions enable them to stand sudden changes in the climate, and thrive on any variety of fodder. They are very productive as milkers.—Massachusetts Ploughman.

Why Some Trees Die.

Because they are allowed to lie around in the sun and wind until their rootlets are all dried up. Then they are planted like a post in a sod, with no chance for their roots to expand, with no chance for air or food, for the grass gets it all. Many trees die because the cattle persistently eat off their tops. The young orchard is not a good place for cattle. Many trees die for want of a little food. Others are choked to death with grain crops. Plant lice suck the sap out of some, and they give up the struggle and die. Mice and rabbits gnaw some, and they perish. Borers in the trunk near the ground kill many. A young tree is like a child. It needs some care.—G. G. Groff.

Why buy imitations of doubtful merit when the Genuine can be purchased as easily?

The proprietors of MINARD'S LIME-MENT inform us that their sales the past year still outstrip their preparation to be considered the BEST and FIRST in the hearts of their countrymen.



Here is a picture

that women will wonder at, one of these days. They won't understand what the woman is doing. Even now it looks queer to the users of Pearline to see a woman doubling herself up over a wash-tub.

This old-fashioned, back-breaking way of washing clothes by rubbing them to pieces over a wash-board can't last. It isn't sensible. The way that is surely taking its place—the easiest, quickest, most economical way—is washing with Pearline. No soap with it—that's entirely needless—nothing but Pearline.

Now
OGILVIE'S
Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J. S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

ROBB-ARMSTRONG
Automatic Engine

Centre or Side Crank. Sizes up to 700 H. P.

Interchangeable Parts.
Large Bearings.
Simplest and Best Governors.

ROBB ENGINEERING CO.,
AMHERST, N. S. Limited.

"SUMMER SONGS," "GARLANDS OF LOVE" our two beautiful services for "Children's Day" in Sunday Schools. Price 3 cents. \$4.00 per 100.

Address—
THE EMMA PITT PUB. CO.
Baltimore, Md., U. S. A.

Wanted.

A Canvasser in every School Section. Young people succeed well. Terms and sample articles for Twenty-five Cents.

THE HICKS & SANCTON MFG. CO.
Bridgetown, Nova Scotia.

Pilosophy.

Of making many pills there is no end. Every pill-maker says: "Try my pill," as if he were offering you bon bons! The wise man finds a good pill and sticks to it. Also, the wise man who has once tried them never forsakes

Ayer's Cathartic Pills.

The Halifax Herald says:—The deal shipments from this port this year are the greatest in its history. For the past two months every berth at Richmond has been occupied with vessels loading, and it has been almost the same at Deep Water Terminal. Twenty-five million feet of lumber have been shipped from Halifax this season, and at present there are 500 cars, deal laden at Richmond and Deep Water, and there are many on the road and many yet to come, and it is estimated that there will be 80 millions of lumber shipped from Halifax this season.

ROSSLAND.

From the earliest ages gold mining has been carried on more or less extensively: though quite often the methods were rude and extravagant. Indeed, many mines have been worked over again as new and improved methods have been utilized. It is only within the past few years that improved machinery, expert knowledge and more economical management have made old properties profitable. The advantage of operating several properties under one management, thereby securing the knowledge and skill necessary, is one of the modern means and methods for keeping the working expenses down. By this syndicate plan of working mines, small shareholders can have the same advantage enjoyed by others. The man who has only a few shares makes the same proportional profits as the man of thousands.

We want a share of our stock in the hands of the best people in each town. A 100 shares of stock cost \$15 now, it will be worth a great deal more in a few months if all goes well—perhaps before the first dividend. Probably you know how profitable the other properties have proved—and our property appears to be in the same section. Here are the names of some of the people interested: Israel Longworth, Esq., Q. C.; Truro; G. C. Fulton, Esq., Merchant; C. A. Meissner, Man. Londonderry Iron Co., Acadia Mines; Hon. J. W. Longley, Halifax; H. J. Logan, M. P., Amherst; and many others. Send for further information, free?

THE MARITIME MINING AND DEVELOPING COMPANY, LIMITED, TRURO, N. S.

* News Summary. *

Messrs. John Silver & Co., Halifax, who assigned recently, had liabilities of \$42,000 and assets nominally \$40,000.

Tom Man, the English labor agitator, who went to Paris to address a labor meeting, was given twenty-four hours by the police to quit France.

Yachting prospects are dull. Neither the Albatross nor Britannia will sail in the earlier regattas, where Emperor William's Meteor will be the sole representative of the big boats.

The revolution in Uruguay has been checked after a bloody battle at Tres Arboles, in which a large number of the revolutionists were killed and their leaders driven to the frontier.

A young man named Reuben Cameron, whose mind became unbalanced through love, attempted suicide by hanging at Westport, N. S., a few days ago. He was cut down in time to save his life.

A terrible railway disaster befel a military train Thursday between Rokenhof and Eliva, and the Valki-Jurjev line. Sixteen cars were smashed. Two officers and nearly 100 soldiers were killed and 60 others seriously wounded.

U. S. gunboat Nashville covered the sixty mile course on Long Island Sound on her official trial trip on Friday in 3 hours, 35 minutes and 29 seconds, averaging 16.7 knots and winning a bonus of about \$60,000 for her builders. "The fastest vessel of her class in the world" was the verdict of the officers of the trial board.

The sensation of the week in sporting circles has been the wonderful cricket played by the Indian Prince, Ranjitsinhji at Lord's on Thursday, when he made 260 runs against some of the best bowlers in England. He was at the wicket for four and twenty minutes.

The Prince of Wales has been busy during the week. His visit to Mr. Gladstone, with the Princess of Wales and Princess Victoria, on Monday, has attracted much approving comment. The visit of the Prince of Wales to Oxford resulted in a tumult among the students. There were numerous fights between town and gown, and many of both parties were arrested and fined.

The action brought to fix the inheritance tax on the estate of Jay Gould was argued on appeal before the appellate division of the supreme court at New York on Friday. The estate was appraised by David McClure at \$81,000,000 gross and \$73,000,000 net value, and he fixed the amount of the tax at \$578,000. From this decision both the state and the heirs appealed. Decision was reserved.

A man who uses a fine pen desires an unusually good pen. About this matter a woman is even more particular than a man. It is difficult to secure a fine pen that will stay fine for any length of time and not so far forget its work as to run two lines for one. A pen that is fine and stays fine, and is not too soft and not too hard, but "just right" has at last been found. It is called "St. John Business College Pen." If you are looking for a pen that you can depend upon remember this item.

The festivities mapped out for the jubilee have now received the Queen's sanction. They will begin on June 20th, the date of Her Majesty's accession to the throne, sixty years ago, with a religious service at Frogmore, Windsor, the site of the mausoleum erected to the memory of the Prince Consort and the Queen's mother, late Duchess of Kent.

On the Monday following, June 21, the court will move in semi-state to London, and that evening there will be a banquet at Buckingham palace, in honor of the royal guests. It will be followed by a reception for the members of the diplomatic corps and the special envoys.

On Tuesday, June 22, the royal procession through the streets of London will be the great feature of the day and it will be followed by illuminations at night.

On Wednesday, June 23, there will be a garden party at Buckingham palace, to which thousands have been invited. The court, on Thursday, June 24, will move in semi-state to Windsor. Troops will line the route to Paddington station. Her Majesty will leave the train at Slough and will drive with an escort of the life guards by way of Eton, to Windsor, taking this route in order to enable the boys of the Eton public school to receive Her Majesty.

On Friday there will be another royal banquet—this time at Windsor castle—and on Saturday will take place the naval review at Spithead, which the Queen will not attend, much to the regret of the navy, especially as Her Majesty will attend the Duke of Connaught's review of the troops at Aldershot on June 29.

Church Furniture.

Reading Desks, Pulpits,
Communion Tables,
Chancel Chairs, Lecterns,
In Ash, Oak or Walnut,
made to order.
Chairs and Seats for Churches & Halls.
Designs and
Estimates furnished.

J. & J. D. HOWE,

Furniture Manufacturers,
Factory: East end of Union Street,
ST. JOHN, N. B.

Settees for Sale.

About fifty, in Black Walnut and Ash, with Iron Frames. Half of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.

ALFRED SRELEY,
St. John, N. B.

A Fair Offer.

Send us your breast measurement and \$7.50 and we will send you a suit of clothes that if you are not perfectly satisfied with, you can return at our expense and we will return your money.

FRASER, FRASER & CO.

Cheapside. 40 and 42 King Street.
SAINT JOHN, N. B.

**MAYPOLE
SOAP.**

Dyes any Shade!

Will Not Wash Out Nor Fade.

DOES NOT STAIN THE HANDS.

DEPOT 49 GERMAIN STREET

SAINT JOHN, N. B.

Ask Your Grocer for it.

THE CHRISTIAN VOLUNTEER
Vol. XIII.

EDITORIAL: Paragraphs, Prohibition and Disunion, Works the Proof of Notes, CONTRIBUTED: The Indian Family, Woman in Politics, Cornwallis Street, Do You Believe It? SELECTED: The Baptism of the Spirit, Danger of Concoction, STORY PAGE, Family Post, and Stories.

Looking Toward Peace.

was fought at Domol last week. The eng the severest of the v sent that the right driven back, but that and finally, after lon the Turks who had g of members. Another as a crushing defeat f the last battle of the v the Sultan a request has evidently felt it to and accordingly an ar far as can be gathere ing quotations from European capitals, the agreement among the e rment cannot be per successes to enforce an Greece. The only repr that was willing to per in their work of anni man Emperor. It was decisively that the Ge stantinople was instru sentatives of the other P the Sultan. It seems e be permitted to acquire sessions will be made to strengthening of Turkis Europe. And as to r seem useless for Turkey, entirely beyond the abili bankrupt condition to pa

* The Pike's Peak Tunnel.

some account is given by crat, deserves to be clas undertakings of the prese is to be twenty miles lon are to be branches of some the whole system as projec starting point of the main westward of the town of C the base of Pike's Peak. tunnel is to be at Four-Mil of Cripple Creek and near Work has already begun whether or not it shall probably depend largely u rock removed as the work for it is said to be the exp of this gigantic undertaking will cost they will be able their workmen will break fr from nuggets which may fi so far below the earth's surfa