









Sabbath School.

BIBLE LESSONS.

Adapted from Falmouth's Select Notes. SECOND QUARTER.

Lesson X. June 3 Exodus 12: 1-14 THE PASSOVER INSTITUTED.

GOLDEN TEXT.

"Christ our Passover is sacrificed for us." I Cor. 5: 7.

THE SECTION OF HISTORY. Chaps. 11 and 12.

Exodus 12: 1-14. At the full moon of Abib (also called Nisan), the later part of March or early in April. Good Friday and Easter come on the same day...

EXPLANATORY.

II. THE BIRTHDAY OF THE NATION. Va. 1, 2. Now began a new era and epoch in the history of Israel.

1. "And the Lord spake unto Moses." The work of redemption, the appointment of the feast, the change in the calendar, were all divine.

2. "This month." Abib (ch. 13: 4), i. e., the month of ears, when the corn comes into the ear. It was called, by the later Hebrews, Nisan, and corresponds nearly to the first half of March and the first half of April, the same date as our Easter.

3. "The firstborn of the land." The months began with the new moon, and hence did not correspond exactly with our months, but varied in different years.

4. "The firstborn of the land." The beginning of months, "I at," "The first month of the year," as is immediately explained. The religious year begins at this time, but the civil year still began in Tishri, about the first of October.

5. "The firstborn of the land." The change of the year marked the great importance of the events it commemorated.

6. "The firstborn of the land." Through the constant observance of this ordinance, the character of the religion, the character of the people, were largely moulded; and, in an age when books were almost unknown, the constant representation of this first great scene in their history served all the purposes which today are answered by our children's histories and our public schools.

7. "The firstborn of the land." It pointed them to God, as the source of their national life and hope.

8. "The firstborn of the land." It ever reminded them of the privilege and duty of beginning anew their lives, of making a new era, a new epoch.

9. "The firstborn of the land." For like reason it is well for us to commemorate the great days of our lives—birthdays, wedding days, conversions. It is well to commemorate the great days of the nation and of the church of Christ.

III. THE INSTITUTION OF THE PASSOVER.—Vs. 3-11. First, THE NAME. The Hebrew "Pesach" (Greek "Pascha") and the English "Passover" have exactly the same meaning,—"pass over" or spare,—and they are derived from the fact, mentioned in v. 13, that the destroying angel would pass over the houses whereon was the blood of the Paschal lamb, and not destroy the firstborn there.

10. "The firstborn of the land." Your lamb shall be without blemish, i. e., entire, whole, sound, having neither defect nor redundancy of parts, unblemished, unimpaired, unimpaired, unimpaired.

11. "The firstborn of the land." "A male." As taking the place of the male firstborn of Israel. "Of the first year," because it was not till then that it reached full, fresh vigor of life.

12. "The firstborn of the land." Third, HOME RELIGION. "Every man a lamb . . . a lamb for a house," so that only the members of one family or family circle should unite, and not an indiscriminate company.

13. "The firstborn of the land." "If the household be too little, . . . that is, if there are not enough persons in the family to eat a whole lamb. "Him and his neighbor." Josephus assigns ten as the least number for a Paschal company, and twenty as not uncommon (Wars of the Jews, VI., 4, 3). "According to his eating." Estimating that, it is how much each might be fairly expected to eat. It is worthy of notice that, as the chosen nation is carefully traced by revelation back to a holy family, so the national festival did not ignore the family tie, but consecrated it. The first ordinance of the Jewish religion was a domestic service. Never was a nation truly prosperous or permanently strong which did not cherish the sanctities of home. Ancient Rome failed to resist the barbarians, not because her discipline had degenerated, but because evil habits in the home had ruined her population.

14. "The firstborn of the land." Fourth, THE TEST OF FAITH. "Ye shall keep it up." The Hebrew implies that it was to be kept with great care. Keep it away from the fields, apart from the flock. "Until the fourteenth day." It was on the evening of the fourteenth day that the moon was full, since the month began with the new moon. "In the evening." Literally, "between the evenings," i. e., from the time the sun begins to decline to that of its full setting, say between three and six o'clock.

15. "The firstborn of the land." "And they shall eat the blood." The blood is the life, and typifies the blood of Christ, who gave his life for us. The blood, the centre of the physical being, flowing from the heart, expresses the love that gives its heat, its life for others. "Stricken on the two sides." By means of the byssop branch. This was done as a mark of safety, a token of deliverance, that the destroying angel, when passing through the land, to slay the firstborn of the Egyptians, might see and pass "over" the houses of the Israelites and spare their families. "Upper door-posts," or lintels. The part of the door-frame which lies across the door-posts overhead. "Strike it." This was their part of the work, as the saving time was God's part; God did not need to see this, in order to

know where His people lived, but it was a test of their obedience and faith. It showed that they believed in God's word and His promises, and accepted God's provisions for their safety. . . .

NEW TESTAMENT LIGHT. Every soul must accept Jesus Christ for Himself (John 1: 12; Rom. 1: 16; 1 John 5: 10). The blood of Jesus cleanseth from all unrighteousness (1 John 1: 7). It must be done publicly. The Israelite must be willing to be known as an Israelite, a member of a servile and degraded race. No man can be a secret Christian. The mark of his Christianity must be put where all the world can see it. (Matt. 5: 16; 10: 32, 33).

9. "Eat not of it raw." Not raw that is unfit for use, and therefore unfit for representing spiritual enjoyment. "Nor scolden." That is, do not quarrel. It is part of the duty of the Christian to be content with what he has, and not to be deprived of any portion of it, and thus not so well adapted to express complete happiness. "His head with his legs, and with the paws, and with the claws." No one was to be broken as a prophetic symbol of Christ. The whole "Church" and the whole "Church" are denoted (Num. 9: 12; 1 Cor. 5: 7; 10: 17). It was to be complete and unimpaired. "Nor shall ye eat of it with the feet of your family and one body." "Let nothing . . . remain." Afterward a general law of sacrifice; at once preventing all possibility of profanity and of superstitious abuse.

10. "With unleavened bread." Unleavened bread. Leaven was a natural symbol of moral corruption, and was excluded from the sacrifice as defiling. It was intended to show the Israelites that they were to leave behind them in Egypt all the idolatrous and wicked practices with which they had been impregnated, and to begin a new national life as God's people. "Bitter herbs." The Mishna enumerates five, olive, ebony, wild lettuce, and nettles among the herbs that might be eaten. They were to call to mind the bitterness of life experienced by Israel in Egypt. And to teach them the bitterness of sin, and the need of repentance. "Your bitter herbs are remembrance of sin and of our last condition."

11. "With your loins girded." Each of the directions marks preparation for the journey. The long hair was to be girded round the loins; shoes, or sandals, not worn in the house or at meals, were fastened on the feet; and the traveller's staff was taken in hand. These instructions are understood by the Jews as we are to eat our Lord's Passover, as ready for His service, as pilgrims to His promised land. "It is the Lord's Passover." It is the type and symbol of the Lord's passing over the houses of the Israelites, and preserving them while destroying the Egyptians.

12. "The firstborn of the land." IV. THE DESTRUCTION OF THE FIRSTBORN.—Vs. 12, 13. "For I will pass through." The Lord Himself, without the intervention of Moses and Aaron, is to execute the final judgment. "At midnight." The night after the fourteenth of Nisan, the previous transactions of which have just been described. "All the firstborn." From the firstborn of Pharaoh down to the firstborn of the firstborn of the ox that was in the dungeon, and all the firstborn of cattle" (v. 29). The firstborn were the hope, the joy, the most valued. Nothing less than this would accomplish the divine purpose for His people, and break the stubborn heart of the Egyptian king. "Against all the gods of Egypt." (1) God smote, in this stroke, the objects of Egyptian worship, in destroying the firstborn of the king and the animals which were worshipped.

(2) This stroke was a demonstration of the worthlessness of the Egyptian gods, who were unable to guard and save their people. (3) "I am the Lord" Jehovah, who is able to do what He pleases, and has promised and is the rightful ruler of men, instead of the idols who usurp His place.

13. "The firstborn of the land." V. VALUATION OF BELIEVERS.—V. 13. "The blood a token." A sign; not to God, but to you, as showing your faith and obedience. It was one of those tests, very simple and unobtrusive, which often come into our lives by which our future is decided. "The plague shall not destroy you." These who had faith to put their signs on their door-posts were not touched by the destroying angel. Their action was a sign that they believed God, and were willing to obey Him. God did not wish any to suffer. If the Egyptians had been willing to obey, they too could have been saved.

14. "The firstborn of the land." CHRIST OUR PASSOVER. (1) We are in bondage to sin and Satan—hard masters. (2) Jesus Christ, the Lamb of God, was slain on our stead. (3) All that apply this sacrifice will be saved. (4) For faith in Jesus is the test of obedience and consecration. Those who would not apply the blood to their door-posts thereby proved that they did not believe and did not obey God.

15. "The firstborn of the land." VI. THE PERPETUAL MEMORIAL.—V. 14. "This day . . . for a memorial." An ordinance to help them to remember God's mercy. It would lead them to love and worship God, to trust Him, to be grateful and obedient, to realize in every trouble that He was able and willing to save. God knew that men ever need such memorials. So Jesus bade His disciples, "Do this in remembrance of me." "A feast by an ordinance forever." It continues to us, and remains still in the Lord's Supper our memorial of the Lamb of God forever. The Lord's Supper was instituted in connection with the Passover, and is to the disciples of Jesus what the Passover was to the Jews.

16. "The firstborn of the land." That stout man was made by K. D. C. He was lean, lank, gloomy and dyspeptic. You see him now cheerful, happy, contented and stout. Do you envy him? You can be like him. Use K. D. C.

17. "The firstborn of the land." There is a transcendent power in example. We reform others unconsciously when we walk uprightly—Madame Swetchine.

18. "The firstborn of the land." All throat and lung troubles from a simple cough to incipient consumption are easily cured by Dr. Wood's Norway Pine Syrup.

B. Y. P. U.

OUR ORIGIN. The unification of Baptist young people; their Christian spirituality; their stimulation in Christ's service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their settlement in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP. All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our support, not on any young people's name or method. Our common bond is in the New Testament, in the full scriptures of whose teaching.

WE ARE ONE PEOPLE WITH OUR MISSION. Correspondents to this department should send their communications to Rev. J. J. BAKER, St. John, N. B.

For the Week Beginning May 23rd. Cuba for Christ. C. E. TREME.—God's Call. What is our response? Eph. 4: 1, 6: 17-32.

The Conquest meeting for May should be one of more than ordinary interest. The story of Diaz is a new chapter to the Acts of the Apostles.

HANSTAPOT, N. S., May 12. While the church was holding special services last winter our B. Y. P. U. meetings were suspended, and active work was not resumed until April.

Arrangements as to routes, rates and railroads are practically completed. Look for announcements in this column next week, and before June 1st a circular containing all desired information. In the meantime kindly report to transportation leaders the names of your prospective delegates.

If you can arrange to attend the convention you will surely be pleased and profited by all that you see and hear. Many denominational leaders will be present; many of your friends will be at Toronto, you will return "refreshed in body and mind."

If possible the Maritime delegation will be kept together during the journey both going and coming. But stop-over privileges will be granted, and a return can be made as early as Sept. 15.

There is a growing sentiment in favor of a picnic trip. It is very probable that route will be so arranged that meals on the road may be procured and prepared at a nominal price.

Intending delegates have suggestions to offer and preferences to state, will they do so within the next week. Your leaders will do the very best they can, but they would rather be advised of your wishes before the return from our convention.

Here is a copy of post-card recently to hand: SUMMERSIDE, P. E. I., May 8, 1894.

DEAR BROTHER: We expect to send as delegates to Toronto, B. Y. P. U. Convention, Misses Etta Baker and Ina Hooper, and the pastor. Will you kindly send circulars if you have them?

Yours very truly, B. H. BENTLEY.

Desired information was duly sent to Rev. Bentley. Will you kindly send circulars kindly follow example of Summerside and plan, now, to send representatives.

A. H. CHIPMAN, St. John.

A Few Words in Reference to our Work. "Loyalty to Christ in all things and at all times." What a beautiful motto, and what these few words mean so much, and what must the organization be that has adopted such a motto?

To every unprejudiced person the B. Y. P. U. is a thing of beauty, and the church itself is one of its grandest, if not the grandest, of all organizations now in existence. With Christ as its foundation stone, this building has grown. One stone after another has been laid in its construction, and now comes to the front, the stone which carries the inscription "Loyalty to Christ."

In the beginning of the work there were those who said, "It will fail." The few years that have passed have shown how wrong they were. It succeeded. There have been no "strikes" amongst the laborers, but all are united in serving the great Master-builder. Day after day new workers are added and such will be the case until we render to God an account of our work.

No one will ever know all the blessings that have followed the organization of our young people. Churches once cold and almost inactive have been aroused to a sense of their duty. Homes have been brightened because of its influence, and above all, God has been glorified. The motto of our Christian Culture Course, "We study that we may serve," has been an inspiration to many a disheartened soul. It has smothered down the rough places and led on to greater heights of joy. Our paper, the Baptist Union, cannot be prized too highly. It is a perfect treasure-house store of all precious things. It sparkles with enthusiasm and contains enough intellectual food to last us our lifetime. As young Baptists we should feel proud of the position that we occupy. We have not reached this position by sitting in an easy chair, but through the patient, persevering efforts of Christ's consecrated children.

We have mentioned only a few of the benefits derived from our organization. It is needless to mention more because the work speaks for itself. It is for us to carry on that work. We must not think that because it has reached such a height that now we can stop. We cannot do so. Every worker is needed. As members of the Maritime Union we must do our share. In less than three months many of us will gather at Toronto. You remember our success at Chicago last year, how the battle was fought, the banner won? Cannot we bring it back again this year? "We study that we may serve," and also that we may live. Following

the Toronto convention is our Maritime convention at St. John, N. B. Those of us who cannot reach Toronto can look forward to that gathering in August. In the meantime let us remember these conventions at the throne of grace; let us watch, pray and strive, that we may be in Christ in all things and at all times." GEO. A. LAWSON.

From time ago a correspondent asked for pointers in conducting juvenile organizations. As none has been offered, I venture to suggest, as one feature in the exercises that the old-fashioned, and now nearly obsolete, decalogue be brought out and given the boys and girls to memorize; that they be taught what God says: "Thou shalt not do; they must not do; and that the enormity of the sin of violating His commands be impressed on their young minds. Here the Lord's authority is set forth in this point: "And these words which I command thee this day shall be in thine heart. And though shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

"Oh, but," says some one, "all that was so sacred to ancient authors." So we read, and for that matter, was not the whole of the Scriptures addressed originally to ancient people? But who will say that modern human nature does not stand in the same need of being held in check—the same need of the injunctions, warnings, admonitions, counsel, comfort—in short the same need of the glorious old Book in its entirety, as the ancients? And that is not just; as much God's message to our age and race as it was to that of the ancients.

Our Great Exemplar taught the commandments as a very essential factor in Christian education; for you remember how He said to the young man who came to consult Him on the momentous question of his eternal interests, "If thou wouldest enter into life, keep the commandments."

Obedience is the keynote of the Bible, from Genesis to Revelation, and through all the centuries has never varied the solemn injunction, "Keep the commandments;" for scarcely had the echoes of Sinai's thundering died away, when Jesus, the Mediator of the New Covenant, "took up the refrain, and instead of annulling the old code, set it to new music, and in a symphony of love, changed it forth to future ages. And now, as one who feels a consuming interest in "the young people's movement," I would like to say how most heartily I do commend that wise pastor who led of the juvenile department. Oh, if all our pastors could but estimate the importance of getting into touch with the children of their charge, how immeasurably greater would be their success. Why, my friends, if you save the children, you save the world. Then, in His name, who exhorts you to "Feed my lambs," instruct, train, educate the children, and enter the "obedience to God's eternal thought."

I was much interested in reading, some time since, a report of the Nat. Supt. of juvenile temperance work in the neighboring republic. In it he remarks on the surprising success of the little people, the drew from them by questions their ideas of the evils of the saloon, and finally asked: "What are you boys and girls going to do about it?" "Keep it a-going," one very little fellow promptly answered. "What a going," she responded. "The Loyalty Temperance Legion" was his reply. To her question: "And what good will that do?" came his ready answer: "Oh! the Loyalty Temperance Legion are growing up, and the bad people will die off, then, we'll all be good."

Now, that boy had a wise head on him, wiser by a long way than a good many adults we might name, and he uttered a profound truth. And as with the L. T. L. so with the B. Y. P. U., including the juvenile branch, "Keep it a-going," for by-and-by the dry, dead, unfruitful members will drop off, and the living, healthy, vigorous, consecrated membership.

M. M. V.

Bunyan's Request. Bunyan preaching one day said to his people: "When you have your conscience sprinkled in the blood of Christ, when you have an entrance into the holiest and have liberty in prayer, remember this request: 'I beseech you, after Paul's manner, With what earnestness and iteration did Paul urge his brethren everywhere to pray for him. No direct miraculously call by Christ to this ministry, no high exalted commission, no lift above the necessity and aid of the prayers of the saints. The ability, the zeal, the steadiness and success of his ministry was greatly due to the prayers of the church for him."

There seems to be a lack in recognizing and urging this right-hand power. There is a seeming self-sufficiency and independency in our way of doing things. It looks to us as if this demand emphasized betokeners our inability and discomfiture of talent.

We do not hesitate to assert that as spiritually prevails, and the apprehension of the sources of power and of ministerial success are known, requests of this kind will be urged with particular earnestness and profound concern. We are sure that as godliness and true views of the sources of pulpit power decline in the preacher and people there will be less and less requests for prayer from the pulpit, and his sponsors from the pew will be feeble still till they die so entirely.

The spiritual benefit from pulpit to pew and the sympathy between them must be kept up by prayer. The preacher who does not have the prayers of his people will do them but little good. Closet prayer for the preacher will prepare the preacher to deliver the sermon and prepare the heart to receive it. God praying in the pew will make good preaching in the pulpit.—Christian Advocate.

The Law of Liberty. James says we shall be judged by the law of liberty. The most rightful judgment in the world is the judgment of liberty. You three men are on a

vacation. You are away from your wife and your daughters, from all the society in which you go. That is your judgment day. Not when you come up to your little children and say in your heart, Oh, dear children, I will be pure in speech and lofty in life for your sakes, that was only your judgment day. But when you were off, and every limitation was removed, and you could do what you wanted to do without anybody knowing it; that was the test of your manhood. Oh, how sober a man seems when he knows that every limitation is removed, the laws are all thrown aside; and yet that man wants to do the thing that is glorious, and sublime and heroic, and true; that is his judgment day. Some day the judgment will open court—the judgment in which every man will be allowed to do the thing that he wants to do. Where will you and I be?

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WEDNESDAY, MAY 23, 1894.

THE CHURCH EXTENSION MOVEMENT AMONG ENGLISH BAPTISTS.

Included among the English Baptist Anniversary Meetings was the Church Extension Society. The attendance upon this meeting is said not to have been as large as was hoped for, but that could not have been owing to any lack of attractiveness to the speakers. - Rev. Messrs. Shakespeare, Greenough and Davies - who each presented his subject in a way which must have strongly held the attention of his audience. The aim of the Society, we gather, is to extend Baptist influence in Great Britain to establish Baptist churches and build chapels where suitable opportunities for such undertakings are presented. The work, we should suppose, would properly form a part of the Home Mission Society's work, but whether because that society has not been sufficiently enterprising or for other reasons, the extension work has been undertaken by a separate organization. Rev. J. H. Shakespeare, a comparatively young man, but one whose ability in bringing him to the front, has been a leader in this extension movement, and has thrown himself into it with much energy. Mr. Shakespeare, who was the first speaker at the meeting alluded to above, said that his words were to take the place of a secretary's report. He described some of the experiences of himself and Mr. Greenough on their Church Extension travels. They had visited 22 towns in the North, their usual experience being that they were looked upon when they arrived with suspicion, and were told all sorts of reasons why they could get nothing there; but before they left they had stirred the enthusiasm of the people by 'good Baptist words', and there were most liberal responses. The fund stood now at \$2,000. He warmly acknowledged the sympathy and help received from brother ministers. Raising such a fund was not impoverishing the churches, but helping them. He appealed to the wealthy members of the denomination, who, with one or two exceptions, had taken no notice of this movement, to come forward and help it according to their means. He appealed to the ministers not to take it for granted that the Baptists must fail in the towns. Within thirty years the Church of England had transformed itself in the towns, and he believed within another thirty years the Baptist denomination could do the same. The Rev. J. G. Greenough, M. A., of Leicester, was the next speaker. He is no sort of a pessimist, and according to the Freeman's report of his address he must be an exceedingly interesting and inspiring speaker. We quote a few sentences: "I have been reading lately about some of those times when the folk and blind say were better than these - about those dreary and dependent years of the eighteenth century when Christianity was half apologetical for its existence, and philosophy was preparing spices for its burial, and poor religion, like Eli with heart ready to break, trembling for the Ark of God and painfully writing his own epitaph - Ichabod. Then quaint old Daniel Burgess, one of our bravest Non-conformist fathers, was so cast down by the dismal aspect of the church that he wrote: 'There is not much to live for, but this is a good life for a Christian man to die in.' In that century, until Wesley's days at least, it was the religious men who were pessimists. The whole world had become like Thomas and was saying: 'Let us go also that we may die with Him.' Pessimism was then a disease of the church. Now we have transferred that dyspeptic philosophy to the world of unbelief. You find it in reviews and society journals and novels, but not in sermons and sanctuaries and Union meetings. It is cultured skepticism that utters Cassandra prophecies and gives forth owl-like

cries in the night and paints with lurid colors the reign of democracy and with pitchy black the coming corruption of morals and extinction of faith. It is they who say that the night is coming on, because alas! they have the darkened heart. All our songs are of the morning. Like the Israelites, we journey to ward the sunrise. We expect a bright tomorrow and all the promises do travel with a glorious day of grace." It was because he believed in the splendid opportunities of advance that he believed in this Extension movement, and he believed in its certain success. In the towns, in the very thick of all the most perplexing social problems, they were called imperatively to carry on the Lord's battle. There was hardly a large town in the kingdom where the Baptists had kept pace with the growth of population. To know it was to have a feeling of shame; but to know it and to be still was either cowardly or criminal. They must not forget the rural churches, which had been the nurseries of their denomination. If they neglected them their blood would be upon their heads. But was there a rural pastor anywhere who would say that all their surplus energy must be expended in keeping alive perishing churches? To say that would be to say that their last will and testament. But he believed their movement in the towns would injure neither their village churches nor their foreign missions.

Rev. David Davies, following Mr. Greenough on the subject of Church Extension said, Our motto might well be extension or extinction. There is no standing still. The law of life is that there must be growth or decay. We must not, he said, take too rosy a view of our denominational prospects. He fully agreed with Mr. Greenough in all that he said; but not, perhaps, with the construction that might be put upon one part. He repudiated pessimism. Yes, and we must also be aware of optimism, especially when it takes such a hopeful view of our denomination as the statistics will not justify. They are optimists who think we are getting on very well as we are. There was a story of a man who was exceedingly fond of cherries, and in order to increase his enjoyment he put on the most powerful glasses he could see through that the cherries might seem as big and tempting as possible. There are some men in our denomination, he said, who are very fond of putting on those glasses, and as a result they think that everything is excellent as it is. As a denomination, Mr. Davies held, the Baptists of England had too largely lost their esprit de corps, and in many instances their distinctive principles were held too loosely. There was need to re-affirm them and to spend more energy in an effort to extend them.

ALIEN BAPTISMS.

This is a subject much discussed among Baptists in parts of the United States and occasionally it comes to the front here in Canada. Alien baptism or alien immersion is a term applied to the baptism of believers by administrators other than Baptist ministers, as for instance, when the ordinance is administered by a Pedobaptist or a Disciple minister. The question is, Does such baptism realize the New Testament idea of the rite and is it valid as a condition of entrance into a Baptist church? Generally speaking, we suppose it is correct to say the Baptists of the South and Southwest answer this question in the negative; holding that such baptism as that described is not properly New Testament baptism and should not be so recognized by Baptist churches. There are probably a good many Baptists even in the region of country where "landmark" ideas are most prevalent, who would dissent from this position. But this is the view which generally prevails; and it is also maintained by some that those churches which accept such baptism as valid are unworthy of the fellowship of the associated body of Baptists. There are others who, like Dr. Broadus, while they advise against the reception into church fellowship of those who have not received their baptism at the hands of a Baptist minister, still advise that the matter should not be magnified to the extent of causing divisions in churches or be permitted to interfere with the denominational fellowship. The Baptists of the Eastern, Northern and Northwestern States, generally speaking, take a different view of this subject, and hold that when a person is immersed on a profession of his Christian faith by a recognized Christian minister, is valid baptism, even though the administrator of the rite is not a Baptist minister and it may be that he himself has not been immersed. This also, we presume, indicates the views and practice of Canadian Baptists for the most part in reference to this subject. In connection with this matter we will quote from the Chicago Standard a short article which sets forth its own views upon the subject in terms which we suppose would be pretty generally endorsed by those Baptists

who do not think it necessary to reject "alien baptism."

"We have many times answered the question now again proposed to us by a Missouri correspondent, when he calls for or 'views in regard to what is called alien baptism.' 'Is it right?' he asks, 'is it good?' By 'alien baptism' is of course meant baptism, by immersion, by other than Baptist ministers. With a view to meet the wishes of our correspondent we will once more state three points. 1. The definition of baptism as given in the Articles of Faith most commonly adopted in Baptist churches is as follows: 'We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost, to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin, and resurrection to a new life.' The Philadelphia Confession of Faith uses the same language in substance. Those who reject what is called 'alien baptism' would make it a condition of membership in their churches that the person immediately addressed in it were to be professed of the gospel of the inflexible water baptism. So far as to limit administration to those who are such preachers, with nothing to suggest other qualification than that they should be true Christian ministers. Whether even this limitation can be inferred, however, depends upon the question whether the Commission was meant for the twelve disciples and their successors in the gospel, or for the church as a whole, in every age of the world. So far as we know, baptism in the apostolic age was administered by ministers of the word. This would seem to establish it as the intended usage, with a view to protection of the ordinance against abuse, that this form of service should be so limited. We believe that it should be. Even so, however, a true profession of faith in baptism should be accounted sufficient, wherever made, with an accredited minister of Christ as the administrator. As such we regard ministers of all evangelical denominations by whatever name called."

McMaster Commencement.

The cordial words concerning McMaster University, which appeared in the MESSENGER AND VISITOR lately, were warmly appreciated by the friends of McMaster who live in this neighborhood. It is but natural that Maritime Baptists, who are rich in the possession of Acadia University, and of the history which it has made during more than half a century, should feel a keen interest in the educational work of their brethren in the Upper Provinces. And on the part of all who have known by what patience and struggles the present strong position has been won, there cannot but be that sympathy which belongs to the fellowship of sacrifice and suffering. It is true that the struggle here has not been like that which the friends of Acadia have maintained, that is, a struggle due to inadequate revenues; for, as is well known, McMaster started with a very generous endowment. At Acadia, the gift of a million dollars would have solved nearly every perplexing problem with which its friends have had to deal. But not so here. In Ontario the opinions of Baptists were divided from the first. Some were strongly attached to the Provincial University, and thought it unwise to attempt to establish a Denominational University which in any sense or degree should seek to rival this. Others believed that the denomination had no right to spend any part of its energy, thought and means on higher education. To complicate the problem, also, there came into conflict opposing ideas with respect to the proper location of the Arts department. Many wished to see Woodstock chosen, for reasons which were plausible and seemed to them convincing. Others preferred Toronto, for reasons which seemed to them conclusive, and which were sufficiently plausible to win a majority of votes in the great Convention in which the matter was settled. These two things having been decided, namely, that an Arts course should be established, and that Toronto should be the headquarters of the University bearing Senator McMaster's name, the next thing was to launch the ship. This was done four years ago, when work in Arts began at McMaster Hall.

The most sanguine of the friends of this advance step, as they realize their success and their opportunity, rejoiced with trembling, and looked to the opening years with quite as much solicitude as assurance. How many students would prefer McMaster to the Provincial University? What would be the quality of these first students? When the first class was graduated what degree of attention and respect could be secured from the public at large, and especially from the Baptist public? These were nervous questions, and upon the answers to them, which the years would give, much must depend.

The first four academic years are now concluded, and all our Dominion educational world knows how these questions have been answered. The answers have been favorable beyond anything which the most sanguine anticipated. The first class to graduate in Arts from McMaster University numbered sixteen; thirteen young men and three young women. These sixteen have been distinguished from the first; for studiousness, earnestness of purpose and loftiness of ideals, and among the number there are several who have done work of a very high order, winning the highest praise from the examiners - not connected with their own university - who have passed upon their papers. And as for the public attention and interest won by McMaster, the closing exercises gave the most satisfactory evidence that the University will have no need to take an apologetic attitude in the presence of any institution of learning in the Dominion. Among those who were present at the closing exercises, as warm friends of McMaster, were some who four years ago were either indifferent, or doubtful, or hostile; but convinced by the logic of facts, they have frankly admitted their mistake, and henceforth McMaster will know no sturdier friends than they. A city is not a favorable place to awaken enthusiasm. The people are somewhat jaded by the constant round of public meetings. But no one could have attended the closing exercises of McMaster without feeling that the great audience assembled was made up of people who were intensely and sympathetically interested in the proceedings. This was shown on Tuesday evening when representatives of the graduating classes of the Arts and Theological departments read their essays; on Wednesday evening when George Dana Baerdmann, D. D., L. L. D., delivered the Baccalaureate sermon to a large and delighted congregation; on Thursday afternoon when at the Collation words of jubilation and thanksgiving and hope were spoken by young and old; and on Thursday evening when in the crowning meeting of all the degrees were publicly conferred. The degree of B. A. was conferred upon the sixteen men mentioned above; B. Th. upon three, and diplomas in the English Theological Course upon five. The slight of twenty-four graduates receiving their diplomas from our young Canadian university was full of inspiration and promise. The degree of M. A. in course was conferred upon Miss Blanche Bishop and Miss Mary Daniels, teachers at Moncton. The degree of B. Th. was conferred upon Rev. James McEwen and Rev. Albert T. Sowerly, pastors in the field. The degree of D. D. was conferred honoris causa on Rev. John Dempsey, one of the men whose age and services link him with the fast vanishing generation of pioneers. Thirty-nine holding the degree of B. A. and nineteen holding the degree of M. A. from other universities were admitted ad eundem gradum, which makes it possible for McMaster to start out with a large Alumni Association. The universities represented in this list were: Toronto, Acadia, Wellesley, Manitoba, Mount Allison, McGill, West Virginia, New Brunswick, Victoria, Mercer, Harvard.

Lieutenant-Governor Kirkpatrick, who was present Thursday evening, spoke cordial words of sympathy and encouragement, and Dr. McLennan, Principal of the School of Pedagogy, who has had special opportunities to know the quality of the work done by McMaster, not only congratulated the Faculty on the splendid success attained, which was manifest to all, but stated that he had never seen better examination papers than had come from this year's graduates. In looking for an explanation of the conditions which have brought such early and great success to McMaster, we shall not err in referring it largely to the fine character and attainments of the Faculty and the genius for administration possessed by the chancellor. God has shown His love for Acadia by giving to the Wolfville institutions noble, able and godly men, who, being totally free from the spirit of the hireling, have wrought patiently for the service of their day and generation. And now God has shown his love for McMaster by giving to her in these initial years, men whose peers are not easily found. Every member of the Faculty is distinguished for conscientious fidelity to his work, and several are recognized already as men of mark in their special departments. It has been a source of gratification to many that the strengthening of the Arts and Theological Faculties has gone on simultaneously, and that the quality of the instructors and the instruction in the Theological departments of McMaster today is such that our Canadian young men can come to Toronto with the confidence that they will find here superior advantages. For some years the classes in theology have been made up almost entirely of persons who had not received an art training. This has put Arts men at a disadvantage, since they were compelled to take a slower pace than

they otherwise would have taken. But all that is past. Hereafter every year the Arts department will furnish a good number of thoroughly furnished students, to the Theological department, and instead of having a theological department with here and there a well educated man among the students, the met of the students, hereafter, will be well educated men. With this new condition it is hoped by this writer that an increased number of Acadia graduates will come to Toronto for their training in Theology.

I have spoken of the Faculty. It is fitting that I should speak in particular of the work of Chancellor Rand. Baptists of the Maritime Provinces know what a school he has been trained, and what his executive gifts are. That he has not spared himself during these years in which he has been connected with McMaster, all who know his energy and enthusiasm will be certain. His appointment as Chancellor gave him the opportunity to carry out his plans more fully than ever; and he has done for McMaster what I believe could not be done by any other man, and what, while it is recognized and appreciated now, will be more appreciated twenty-five years from now than today. The severe attack of illness by which he was prostrated some weeks ago, made it seem certain that he could not be present at the closing; but to the surprise of all, he recuperated sufficiently to take his place, and though prohibited by his physician from making any extended address, he was able to guide the many details of the exercises in a manner which won the admiration of all. The warm place which he has in the affections of the students was shown by outbursts of applause whenever his name was mentioned by the speakers. It is the conviction of many that, by his gifts and past training, Dr. Rand was brought to our educational kingdom for such a time as this. The Baptists of Canada are now singularly well equipped educationally. It remains for us to appreciate and use our possessions. The two universities - Acadia and McMaster - are happily linked in sympathy, and are so far apart geographically that there can never be any unhappy rivalry between them. McMaster has reason to prize and love Acadia, for Acadia gave her; McMaster not only her chancellor, but also Dr. Welton, who is bestowing the richest years of his life and the choicest years of his cultured mind upon her students; and Acadia, as the pioneer, Baptist University established in the old province by the sea, cannot do other than rejoice over the success of her younger sister in this great province by the lakes. O. C. S. W.

Pedobaptist Testimony.

It is well for Baptists to know that Pedobaptist scholarship of the highest order stands arrayed in considerable numbers with us on the question of baptism. An excellent selection of these appeared recently in the Young People's Union, of Chicago. With a few additional testimonies - all Pedobaptist - they are reprinted for the readers of the MESSENGER AND VISITOR. Out of the mouths of our opponents let the verdict be given. The following occur chiefly in comments on Rom. 6: 3-5; James McKnight, D. D., Presbyterian, Epistles, vol. I, p. 259. "The baptized person is buried under the water, as one put to death with Christ on account of sin."

W. J. Conybeare and J. S. Howson, Episcopalian. Life and Epistles of Paul, vol. II, p. 169. "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." And in Vol. I, p. 439 "It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of Scripture."

Wm. Burkill, another Episcopalian, on this passage also says, "This apostle alludes, no doubt, to the ancient manner and way of baptizing persons in those hot countries, which was by immersion." And again, Albert Barnes, a noted Presbyterian divine and commentator, says concerning it: "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion."

A. P. Stanley, D. D., Episcopalian, Dean of Westminster and an authority of the highest rank in his denomination. In his Christian Institutes, page 9, he says, "Baptism was not only a bath, but a plunge an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, for the moment the waves close over the bather's head, and he emerges again as from a momentary grave." Again on Baptism, page 24, he says, "In the apostolic age and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. The liturgical service of baptism was framed for full-grown converts, and is only by considerable adaptation applied to the case of infants."

Thomas Chalmers, D. D., Presbyterian, in his Lectures on Romans, page 152, says, "The original meaning of the word baptism is immersion. . . . Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by His resurrection. We by being baptized into His death, are conceived to have made a similar translation. In the act of descending under the water of baptism we have resigned an old life, and in the act of ascending to emerge into a second or new life."

Dean Stanhope, Episcopalian, says, "The ceremony of immersing the body of the baptized in water, represents the burial of a dead person underground." Thomas Mackin, D. D., Presbyterian, in his Works, vol. II, sermon on Rom. 6: 4, page 15. "Baptism is a putting in and taking out of the water, or a being buried with an h. p. to rise."

M. B. Riddle, D. D., Professor in Theological Seminary, Hartford, a Congregationalist, in the International Revision Commentary, - Romans, p. 93: "That the custom of baptizing by immersion is alluded to is generally admitted, but the emersion is as significant as the immersion." J. A. W. Neander, an ecclesiastical historian of world-wide reputation, in his Life of Christ says, "As John's followers were entirely immersed in the water, so the Messiah would immerse the souls of believers in the Holy Ghost." And again in his Church History, vol. I, p. 310: "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same."

H. Olausson, D. D., Lutheran, in his Biblical Commentary on the New Testament, vol. I, p. 372. "The one part of the act - the submersion - represents its negative aspect, viz, the taking away of the old man (Rom. 6: 4), the other - the emersion - denotes its positive aspect, viz, the appearance of the new man."

John Davenant, D. D., Lord Bishop of Salisbury, Episcopalian, Commentary on Colossians, vol. I, p. 741: "This burial of the body of, sin, or of the old Adam, is significant in baptism, when the person to be baptized is let down into the water; like as the resurrection is when he is raised out." "This (the expression, 'Ye are also risen') is the second effect of baptism, which is shadowed forth when the baptized person, after immersion in water, is drawn out of it."

Faton J. Glog, D. D., Presbyterian, Eccegetical Studies, p. 143. "For your immersion into the water at baptism and your emersion from it, is a figure of the resurrection of the dead."

Prof. Philip Schaff, D. D., by general consent the leading Presbyterian scholar of America, in Lange's Commentary on Romans, p. 202. "All commentators of note (except Stuart & Hodge) expressly admit or take it for granted that in this verse . . . the ancient prevailing mode of baptism by immersion and emersion is implied."

J. P. Lange, D. D., Lutheran, Commentary on Romans, p. 204. "It (baptism into Christ) means strictly to immerse into Christ - that is, into the fellowship with Christ." And again, in Matthew 3: 6; "And were baptized, immersed in the Jordan, confessing their sins."

G. C. Knapp, D. D., Lutheran, Prof. in Halle University, in his Christian Theology, p. 490: "The image is here taken from baptized persons as they were immersed (buried), and as they emerged (rose again). So it was understood by Chrysostom. Since immersion has been disused, the full significance of this comparison is no longer perceived."

F. W. Farrar, D. D., Canon of Westminster, Episcopalian, in his Life and Work of Paul, part II, p. 362: "The dipping under the water of baptism is his (the Christian's) union with Christ's death; his rising out of the water of baptism is a resurrection with Christ." H. A. W. Meyer, Th. D., Lutheran, Critical and Eccegetical Commentary on Romans, vol. I, p. 288: "In the immersion in particular, now am I becoming buried with Christ; and then, in the emergence, now I rise to the new life with Christ."

F. A. G. Tholuck, D. D., Lutheran, Commentary on Romans, vol. I, page 316. "For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well known circumstance, that in the early days of the church persons, when baptized, were first plunged below, and then raised above water." C. J. Elliott, Bishop of Gloucester and Bristol, Episcopalian, in his Commentaries, vol. II, page 116. "There seems no reason to doubt that there is an allusion to the going down (katabasis) and the rising up (anabasis) in baptism."

Patrick Fairbairn, D. D., Presbyterian, prof. in Free Church Theological College, Glasgow, in his Hermeneutical Manual, "Liddell and Scott in their Lexicon, beyond all reasonable doubt, give the fair impression used by all professed by Josephus, when the signifying, to dip up to bathe or soak." Bishop Wilson, of pallian, says, "The with Him in baptism, a sign of admittance of administration, still dir church, except when the immersion or the whole person in the example of the body of our Lord." William Smith, Bible Dictionary, perly and literally, Edward Robinson, terial, prof. of the noted biblical school of New Testament to dip in, to sink, to And so also the graphers, Liddell and Cremer, Grimm and Pedobaptists, giving on the authority of in the world that is unassailable. In the Episcopalian Prayer, in the rite directed as follows: infants: "He shall discreetly, or shall In the Discipline Episcopalian Church, Infants: "He shall water upon it, or in water." The adult baptism is Wesley himself is try immersed, but "more convenient." Queen Elizabeth 1533, but such ritualism that today Queen Victoria wocapalians. Chipman, N. B. During the past been added to the The social and other interesting. Four belonged to the No Every year about people, more young men, come to Fre training. They ar church, and the ch to them. If they sickness there is at with a good matron open to receive the cannot be given t - two sisters - fair institution. In the young ladies who fever enjoyed the hospital. Another esteemed, Miss Canaan, met with overturning of a sl kept on her bed al a few weeks ago s Death has be city for the Some members been taken awa a sister aged and toward near the remembered in her and the mission James C. Turner, member of the business life had abroad, passed aw aged 78 years. H \$3,000 to help pay the church property that Mrs. Turner a it through her lif her death the \$3 paid, then the \$3 Missions. It will church to pay off \$3,000 go to missa among the denom now embarrassed ing to the amount church is praying among them. Rev. F. D. D hard all winter, crowned with st have been added tim.

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AN OLD MOTTO

BY MARY JOANNA FORTER. House-cleaning time, with its many duties, had come to the home on Linden Hill.

Mrs. Marshall found her hands full with the care of her five lively children and the accumulation of spring work.

"I'll help you, mamma," said Daisy, the eldest. With the fullness of life she felt herself equal to anything that she might attempt.

"What can I do?" asked Harry, the boy of nine. Mrs. Marshall smiled.

"How was it with Daisy, who had been first with the offer of help?" she went to the sitting-room quite as promptly as her brother went upstairs.

"Good morning, Daisy! What a reader you are! I really believe that I've been standing here for at least five minutes, trying to attract your attention."

"How lovely they are!" the girls repeatedly exclaimed, as they picked one after another of the exquisite violets.

self when she might have been with her aunt in the kitchen, or better still, have gone with her for a walk through the fields after ward.

"I really believe that they meant it for a reproof," she thought. But no, they did not. They were only amusing themselves with a game—Christian Intelligence.

"What shall be done with our boys from nine to eighteen?" Not a surprising question for one who expects to find time to rear boys and do anything else.

While his sisters are behaving like ladies, with dolls and toys, he grows rude and noisy every day. His childish beauty is usurped by a weather-beaten, freckled face, seldom clean.

"The devil improves this time to entice the boy to places where he will have a hearty welcome as well as full play for his energies.

"The divine Father foresaw this when he placed mankind in families, and gave the ungodly lands to the hands of a mother, filling her with love with which he compares his own infinite love.

"She, if a wise mother, opens her blinds by day, and lets the bright fire for night; illumines her house; hangs pictures suggestive of beautiful thoughts on her boy's room; goes without dresses if need be, in order to do this, also, to put attractive books and papers upon the table; convites music and entertaining games; banishes demons of dullness and apathy; brings in good cheer, home clubs, and every way spreads a net for the boy."

After Aunt Kittie's arrival household affairs seemed to go more smoothly. She knew just what to do and how to do it; how to help without being in the way.

"mamma," your growing boy needs you more, even if eighteen. Tuck him in and chat with him; above all, sometimes kneel in prayer for him, and pray for him. If you do not know how, learn! Never mind if your heart does fly and leap into your mouth. Kneel at his bedside, and though he should pretend to sleep, he will be listening to that memory.

When your boy sees that you are less offended with his rudeness than he is with your want of integrity; that you are not angry with him, he will make his mother's great heart of love a sure resting-place, and the problem of "what shall be done with him," will be solved, for he will never go far astray in the years to come, because he cannot forget whose idol and pride he was, when in everyone else's way, and who was patient with him when everyone else blamed.

Honest Big-Ears. BY CHARLES T. LUMMIS. The drolliest citizen of New Mexico is the sober, slow-going burro—the dwarf donkey familiar and dear to all parts of Spanish-America.

The Pueblo Indians are particularly fond of him. In every adobe-walled courtyard of their quiet villages he is to be seen of an evening, contentedly munching a whip of straw or folding a sleepy something after the fashion of a rusty jack-knife whose four blades were not quite shut into the handle.

When, after the Indians had come to trust me, I was at last admitted to their story-tellings, I was greatly interested in the strange fairy tales which the old men taught the boys, of a winter's night. The fox, the coyote (or prairie wolf), the bear, the owl, the eagle and other beasts and birds figure in no end of stories; but there seemed to be nothing about the burro.

But at last wrinkled old Patricio told me a story of the burro; and here it is, just as he told it—except that I have turned it into English from the strange language which he spoke.

"On a time Booc-roo-deh" was sent by his master to a town far beyond the Eagle Feather Mountain. It was the time when all must work in their fields, so the man could not go himself, but he said to the burro:

"You should not think that, Man-friend," answered the burro aloud—for you must know that, in those days all animals could talk like people.

me and not this one." And he said aloud: "Thank you, Coyote-friend, but I will carry them to my master's house."

"At least, give me one cheese to eat," said the coyote. "For my family is very hungry, and there is nothing in the house since two days. Your master will not miss one cheese."

"I am sorry for your family," answered Booc-roo-deh, "and if these were mine, you could have one. But as they are not, you will have to ask my master," and he kept walking on.

"That man is just jutting on his feet." How often the phrase is used with regard to persons brought to death's door by overwork, and consequent nervous prostration and debility. They cannot afford time to rest (so they will tell you) and gradually they reach the stage where their friends speak of them in the most pitiful terms.

Chief Justice Jeremiah Black, of Pennsylvania, in reviewing a case which came up from the court of his old friend Judge Moses, remarked: "surely Moses must have been wandering in the wilderness when he made his decision," and sent the case back to the lower court.

Rev. T. Watson, Colborne, Ontario, writes:—"K.D.C. has produced in me a wonderful change, almost from the first time of using. My indigestion is all gone, and my general health is much better than it has been for years. K.D.C. has my heartiest and unqualified commendation. I believe it to be all its makers claim it to be." Free samples of this wonder-working remedy, mailed to any address, K.D.C. Co., Ltd., New Glasgow, N.S., Canada, and 127 State St., Boston, Mass.

Old Aunt Fannie, who "does wash in" lives up in the West End, and has a very fair clientele. The other day she obtained an addition to the number, who, after making all necessary arrangements, asked the old lady for her address.

"All run down" from the weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Do not put off taking it. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetite.

I KNOW MINARD'S LINIMENT will cure diphtheria. JOHN D. BOUTILLIER, French Village. I KNOW MINARD'S LINIMENT will cure croup. J. F. CUNNINGHAM, Cape Island. I KNOW MINARD'S LINIMENT is the best remedy on earth. JOSEPH A. SNOW, Norway, Me.

A SUITABLE EPITAPH.—It is related that a chronic office-seeker died a few years ago, and his friends asked a well-known journalist for an epitaph for his tombstone. The journalist suggested the following, which was not, however, adopted: "Here lies John Jones in the only place for which he never applied!"

Injured Nerves. A Sad Accident. Thrown From Carriage, and Suffered Eight Years. A Nurse in the Hospital 4 yrs. Eight years ago I was thrown from a carriage, striking on the back of my neck, completely shattering my nervous system. I could not sleep; I was very constipated, and the least thing worried me; my doctor prescribed and patent medicines, but I received no benefit until I used Hood's Sarsaparilla. It cured me in a few days.

Howard's ROCHELLE SALTS. CITRATE OF POTASH. ACETATE. QUININE. CITRATE OF IRON & QUININE. For Sale by S. McDIARMID, Wholesale Druggist, 67 and 69 King Street, ST. JOHN, N. B.

R. R. R. RADWAY'S READY RELIEF. The most certain and safe Pain Remedy in the world that instantly stops the most excruciating pains. It is truly the great CONQUEROR OF PAIN and has done more good than any known remedy.

ALL INTERNAL PAINS, PAINS IN BOWELS OR STOMACH, CRAMPS, SEASONS, SOUR STOMACH, NAUSEA, VOMITING, HEARTBURN, NERVOUSNESS, SLEEPLESSNESS, SICK HEADACHE, DIARRHOEA, OOLIC, FLATULENCE, FAINTING SPELLS are relieved instantly and quickly cured by taking internally a half to a teaspoonful of Ready Relief in half a tumbler of water.

MALARIA, Chills and Fever, Fever and Ague Conquered. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious, and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 50c per bottle. Sold by druggists.

For the cure of all disorders of the Stomach, Liver, Bowels, Nerves, Headache, Constipation, Biliousness, Indigestion, Dyspepsia, Catarrhus, Fever, Rheumatism of the Joints, Piles, and all Disorders of the Internal Viscera. Purely Vegetable, containing no mercury, mineral, or deleterious Drugs. RADWAY & CO., 519 St. James St., MONTREAL. 25c per box to ask for RADWAY'S.



Pains in the Joints Caused by Inflammatory Swelling. A Perfect Cure by Hood's Sarsaparilla. "It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read so much about Hood's Sarsaparilla, I determined to try it, and get a half-dozen bottles, four of which entirely cured him." Mrs. G. A. LAKE, Oshawa, Ontario.

Intercolonial Railway. ON AND AFTER MONDAY, the 11th Sept., 1893, the Trains of this Railway will run Daily (Sunday excepted) as follows: TRAINS WILL LEAVE ST. JOHN: Express for Campbellton, Pugwash, Pictou and Halifax, 7.00. Express for Halifax, 10.30. Express for Point du Chien, Quebec and Montreal, 10.30.

WINTER ARRANGEMENT. ON and after THURSDAY, 4th January, 1894, Trains will run daily (Sunday excepted) as follows: LEAVE YARMOUTH.—Express daily at 8.15 a.m. arrive at Annapolis 12.10 p.m. Passengers and Freight, Monday, Wednesday and Friday at 12.00 p.m. arrive at Annapolis at 5.25 p.m.

When Economy is Wealth 'Tis Folly To Be Extravagant. SAVE MONEY ON Watches, Clocks, Jewellery & Silverware. You get best goods and lowest prices. Catalogue free.

SAVE MONEY ON California AND TIME Great Central Route Excursion. PREPARATION completed, through Toronto, Ont. Leave Toronto before a week, Monday and Tuesday at 10.00 a.m. for San Francisco and all points in Colorado, Utah, Montana, Idaho, Washington and Oregon via Chicago, Union Pacific and North Western Lines. Shortest time. Lowest rates. For Booking Call on J. H. SHERMAN, Manager, or to W. S. BOWEN, Agent, 211 Market Street, San Francisco, Cal.

CALIFORNIA, OREGON, WASHINGTON, IDAHO, and all the Wonderful Scenic and Historical Points. Via Chicago, Union Pacific, and Northwestern Lines. SHORTEST ROUTE. LOWEST RATES. For Booklets, Brochures and detailed information, apply to J. H. SHERMAN, Manager, 211 Market Street, San Francisco, Cal. or to W. S. BOWEN, Agent, 211 Market Street, San Francisco, Cal.

\*The matter which is usually selected from our guarantee that, to our household, the count down to week do worth several times the paper.

Springtime has come of flowers, Come with the buds, less trees, Come with the sun, Whispers of a breeze, Shine out to meet her, have hidden Under the ground late days, Haste to the feast to be bidden To welcome the yield her our How shall we render coming? Long reigned the nis away, While in far happy roaming, She who has come day, How shall we show tion? Though earth an should sing, Yet not sufficiently Which we would beloved Spring Snow-drops and croc before her, Messengers they Blue skies stretched opies o'er her Swallow and Cuc So with all reverer meet her, Nature uniting in Mountains and vall her Spring is come a rejoice.

THE F. Now Edna Elizabeth kills yourself clean and nice to get dry, I know, but it feel as if you had strength left to en through."

This is what m every housewif say, "Yes, mother d my work in the se taught me years ago old soul, I still think counsel and teachin Yes, it is a sign then, but I still re girls who stood in the sleeves rolled up tucked up in a m down apron, a blue denim apron q from head to foot, and how she did boot came up to the fe struggling with a that would not get if by right and pou so vigorously as a t wain.

The arnie girl or house this spring, morning and poetry have, and there will over the fence and word to live in her the long hard day. Then this girl will clean apron, a denim, or denim in- deno to know just keep all that kind o room's" mother wo No, she will not approach. Ah me if difference! but it cap will be replace there will be no hair; it has ceased long ago, what! The poetry, the curling hair, the golden days, the dening days of den were never lo long, and the poetry day and vanished no light.

Though these ha cleaning remains ju every. Each spring and there is quicky submit. "Now, Lisbeth, y baking this week; the fruit cake and amount of cooking she began to clean a very good plan thing we never did the very early sprig, damp and m warm days of the spring, when all be rejoicing at the weather; when thro windows the air con woody smell of trees, The way of the cr sweet after the lo- mood; and out from come the long-loo meadow lack away light, for we are sure! come when w- fure! notes that grow the more one hear These are the days when one can tes doors, spread the so- deep with bedding, "Ozone" in exchang and fill long lines w- tains, sheets, and shall come in full of To take the clean r- Then it is just t- porches with all the get out; it is such and retouch it with Through the side- doors, spread the so- outdoors we can, the are such cleanser, have learned to n- finding it a good Then when through





Joint Inflammatory

od's Sarsaparilla to recommend as afflicted with joint inflammation...

Cures

Sarsaparilla, I determine to try. I have tried many other remedies...

Standard Time

Standard Time. The 11th Street Railway will run...

Standard Time

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The matter which this page contains is carefully selected from various sources...

SPRING.

Springtime has come, with her promise of flowers, Come with the budding of bare, leafless trees...

THE HOME.

Now Edna Elizabeth, don't lay out to kill yourself cleaning house! It is mighty nice to get it all done in a few days...

The man's girl or old maid will clean house this spring, yet the work does not have the poetry in it that it used to have...

THE FARM.

The Culture of Pumpkins. The use of pumpkins as a fall and winter food for cattle cannot be too highly recommended...

Those who plant them usually drop just a few seeds in the hill with the corn, and let them take their chance...

a long walk out to the lake, down by the river side, or through the woods with basket, knife and shears...

Guinea Pigs.

A few weeks ago we were among those who had never seen a Guinea pig. Certainly, those who have only heard the name, would miss it far if they tried to picture to themselves from that the little animal which it represents...

The Forehanded Man.

The forehanded farmer always has something to sell. His crops are varied. He hesitates to put too many eggs in one basket...

perceptible "bill."

Saw four or five seeds in each hill as soon as danger of frost is over, which in this part is about the first of May...

A TERRIBLE EXPERIENCE.

EIGHT LONG YEARS OF PAIN AND SUFFERING. A Well-Known Godefrich Early Restored to Health and Strength After Physicians Had Failed—Given Her Experience for the Public Good.

It is now over eight years since one morning as I was performing ablutions, and when passing my hand over my face, I experienced a pain on the cheek similar to that which is felt when a thorn which has penetrated the flesh is touched...

"Commend

to Your Honorable Wife." In conversation with James Wilson, druggist, it was learned that Dr. Williams' Pink Pills have a very large sale...

REMEMBER!

The duty on Books has changed from 15 per cent. to 6 cents per lb. It will not prevent your Sunday School from reopening. Send to BAPTIST BOOK ROOM,

YOU HAVE THEM!

NOVA SCOTIA NEW BRUNSWICK, PRINCE EDWARD ISLAND and CANADIAN STAMPS. They will be found on letters between 1880 and 1884...

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HARDING & WIFE, St. John Agents for New Brunswick.

Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., may be had of all druggists or direct by mail from Dr. Williams' Medicine Co. from either address, at 50 cents, or six boxes for \$2.50.

A certain debating society is discussing the question as to which is the angrier—the husband who goes home and finds that the dinner is not ready, or the wife who has dinner ready and whose husband does not come home.

JOHNSON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. For INTERNAL or EXTERNAL USE. Sold by all Druggists.

Every Mother Should Know. The best test of any school is the percentage of graduates who live in the vicinity...

Mc COLETT'S. to Your Honorable Wife. COTTOLENE. The best test of any school is the percentage of graduates who live in the vicinity...

Burdock's BLOOD PURIFIER. CURES Scrofula. The best test of any school is the percentage of graduates who live in the vicinity...

PIDGON FERTILIZER CO. Ltd. WINDSOR, N.S. High Grade Fertilizers: "EUREKA" Brands Superphosphate and Potash Manure...

BAPTIST BOOK ROOM. YOU HAVE THEM! NOVA SCOTIA NEW BRUNSWICK, PRINCE EDWARD ISLAND and CANADIAN STAMPS.



