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At periods like the present, when the outlook in Europe appears so ominous, and the contingencies in international affairs are so important to Great Britain as well as to the other great powers, it seems hardly possible but that the British Premier must be sustaining burdens which make large demands upon his mental and nervous strength. But however much Lord Salisbury may feel the responsibilities and worriments of office, it is said that his appearance affords no sign that he is a heavy-laden man. It is highly characteristic of Lord Salisbury's odd temperament, says the London correspondent of the New York Times, that at this period of exceptional strain when the people picture him in their minds as anxious and careworn under these tremendous burdens of statecraft, that he should be making a series of after-dinner speeches in quite his gayest style of light comedy. When he is not cracking admirable jokes, he is discussing social and economical questions with a certainty of touch and a finish of preparation, which would suggest that he had been thinking of nothing else all the while. It is interesting too to observe that Lord Salisbury seems to thrive physically as well as in the matter of mental buoyancy. In the troubled times years ago, it must have been six or seven, I recorded a statement solemnly made to me on high medical authority, that he had bright disease and had been warned that he had only a little time to live. But here he is burlier and heartier than ever, with shoulders and neck grown as bulky as a bison's, but with a perfectly healthful skin, and a mind livelier than ever.

Harcourt on the Eastern Question. The declared intention of the British Government to act in concert with the other powers to compel the withdrawal of Greece from Crete, continues to excite adverse popular feeling in England. Lord Rosbery is said to be in accord with Lord Salisbury's policy in this matter, but Sir William Harcourt and other Liberal leaders are appealing to the popular sentiment against the government respecting its attitude toward Greece. At the annual meeting of the National Liberal Federation, which opened at Norwich on the 17th inst, Sir William emphatically condemned the government's European policy. The nation, he said, had never been exposed to a greater humiliation than it was now, when it was chained and coerced by the menace of wars in which it had no concern, to abstain from doing what it was under the higher obligations of honor to do, and compelled to do what its conscience condemned. Why should England coerce Greece for the sake of preserving the integrity of the Ottoman Empire, when every breach made in it was in the interest of mankind. Sir William praised Greece for coming to the help of the Cretans against the Turks. It was this brave champion that the British nation was

bidden in the name of Ottoman integrity to aid in crushing with the fleet of which the nation was so proud. Is it not time, he asked, that the British people take a stand and demand to know what are the limits of British submission and co-operation in this anti-crusade. He prayed that the shame of a great free nation being made an unwilling partner in the odious policy might yet be averted.

Mr. Gladstone on the Eastern Crisis. The voice of Mr. Gladstone is heard again in reference to international matters which are at present of so immediate and vital interest. The aged statesman has published, in the form of a letter to the Duke of Westminster, a sixteen page pamphlet on "The Eastern Crisis." From the account given of this utterance in despatches, Mr. Gladstone appears to have spoken very plainly and quite vehemently in condemnation of the course pursued by the powers in reference to the Ottoman Empire and the crimes against civilization and humanity, which the past few years have witnessed in the Sultan's dominions, all which he says have been committed under the eyes of the six great powers represented by their ambassadors at Constantinople. He charges that in the concert of the powers, Russia and Germany, under the government of two young men—the one wholly without knowledge and experience in affairs of government and the other often causing astonishment and consternation by his actions—are using their influence steadily against freedom, and he asks, why is the Government of Great Britain pinned to their aprons. Mr. Gladstone praises Greece for her action in reference to Crete, and says the little kingdom is a David facing six Goliaths. He declares his belief that neither the Italians nor the French, and least of all the British people, will tolerate the punishment of Greece for the good deed she has performed. Mr. Gladstone's pamphlet does not appear to have caused any remarkable sensation in England, but it is evident from recent speeches and declarations of the Liberal leaders, in and out of parliament, that they are at one with Mr. Gladstone in holding that the concert of Europe for the integrity of the Ottoman Empire represents a policy which Great Britain cannot too soon abandon.

Bonaventure. The result of the by-election for the Dominion Parliament in the constituency of Bonaventure, Quebec province, on Wednesday last, resulted in the election of Mr. Guite, the Government candidate by a majority of about 900 votes. This majority is greater by nearly 600 votes than that of the late Mr. Fauvel, the Liberal candidate, at the general election of 1896. Mr. Guite had been required by Bishop Blais to sign a paper pledging him to unqualified opposition to the present Manitoba school settlement, and all those who supported it. This pledge Mr. Guite had refused to give, and the influence of the bishop and his subordinate clergy had been accordingly turned vigorously against him. Throughout the constituency the government candidate was denounced by the parish priests from their pulpits, and the people were advised that it was their duty to vote against him. The priests, however, appear to have foreborne to intimate that failure to conform to their commands would be punished by refusing to the disobedient the rites of the church. From the result it would appear that the people paid little attention to the words of their priests, but voted as they saw fit. The School question evidently had little influence in deciding the contest. But it is not to be taken for granted that

elections in other Quebec constituencies would give similar results. There is a large Protestant population in Bonaventure—about one-third of the whole it is said. Among the French speaking Roman Catholics there are many Jersey men and natives of France, who are less docile to clerical influence than the native French Canadians. The influence of the clergy in a more purely Roman Catholic and French Canadian constituency in the interior of the province would undoubtedly be used with much greater effect. Still there seems to be plenty of evidence that the Roman Catholic people of Quebec will stand out for separate schools in Manitoba only as they are lashed into such a course by the whips of the bishops.

Plebiscite Plans. The Executive of the Dominion Temperance Alliance, at a meeting recently held in Toronto, considered plans of work in connection with the plebiscite to be taken on the subject of prohibition. A proposition considered in July last for the appointment of a National Literature committee was put into effect by the election of J. R. Dougall, of Montreal, Dr. Dewart, Ald. Spence of Toronto, and four others as said committee.

The work of forming local and county plebiscite organizations was ordered to be pushed on until the bill is enacted in the Dominion Parliament fixing the date for the plebiscite vote. On that being done, the executive will meet immediately and formulate a detailed plan of campaign to be inaugurated simultaneously throughout the whole Dominion. The date of this inauguration is to be known as 'Plebiscite Day.' The official announcement was made, that the recent action taken respecting provincial legislation would not affect the holding on July 13, of a Dominion, and on July 14, of a provincial prohibition convention. The calls for these gatherings will be issued shortly. Already the secretary has been notified of the appointment of delegates. The Dominion convention will consist of representatives of the provincial branches of the Alliance, other temperance organizations of a Dominion character, and church organizations of similar extent. The provincial convention will be a delegated convention of representatives of local temperance and religious organizations.

Affairs in Europe. According to information contained in European despatches the blockade of the Cretan ports by the warships of the powers was to be inaugurated last Sunday. The warships would make a cruise round the island, delivering to the inhabitants of the chief ports proclamations declaring the intention of the powers to establish autonomy in the island. Arrangements have been made also, it is stated, as to the localities at which the troops of the several powers should be located. The attitude of Greece and Turkey toward each other continues to be of a warlike character. The Greek Government is reported to be sending warships to Volo in Thessaly, and pushing forward with all possible expedition reinforcements of troops to the Turkish frontier. Russia is suspected of secretly promoting hostilities between Greece and Turkey with a view to furthering her own interests. There are rumors of a secret treaty lately arranged between Turkey and Russia in which the latter is to get Suda, Alexandretta and another Mediterranean port in exchange for the support she undertakes to give Turkey against Greece. There is a pretty strong popular sentiment in England against the policy of coercion toward Greece. The Liberal leaders, Harcourt and Kimberly, are taking a firmer stand and speaking out more definitely in opposition to the traditional policy of preserving the integrity of the Ottoman Empire to which Lord Salisbury still strongly clings.

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Lecture Delivered in Tremont Temple, Boston, February 28.

BY JOHN C. WOOLEY, THE FAMOUS TEMPERANCE ORATOR.

After quoting the greater part of the ninth chapter of John in a manner that held the rapt attention of his vast audience, Mr. Wooley said:

I am going to preach to you a little bit of a sermon. Some of you smile, because many of you know that I am not a preacher.

I suppose there is nobody on this planet to-day, who feels under any obligation whatever to vouch for me except one woman and three boys. I was, as my brother (Mr. Harris) says, an outcast from my own home and from the society in which I was reared and which I love. But I was no more and scarcely as much of an outcast in the old dark days, than I find myself to-day from the politest circles of Jesus Christ. Why? Because I want nothing and I fear nothing and I speak the truth. My wife, the one woman who vouches for me, wrote me a letter which I received this morning, in which the opening sentence was, "John, be gentle with the people," and my brother, Harris, whom I love with all my heart, came very near apologizing for me, when he introduced me to you.

But I want to preach to you about Jesus. Not about his divinity, that we will let go. Nor yet about his humanity in any doctrinal or technical sense, but just about Jesus himself as he appears in this most beautiful incident in the New Testament.

I suppose there is nobody who would accuse me of indulging in flattery of people. I suppose that while I have been accused of nearly everything else, there is not anybody who would say that I am toadying to people or to places or conditions. I should like to say before I proceed with this sermon, that I attended worship in this place this morning, joined with all my heart in all the service, and I want to say that for splendor of diction and for compactness of argument upon the premises and for the magnificence of the conception of it all, I have never heard a greater sermon than I heard this morning in Tremont Temple. And what rejoiced my heart especially was that as I listened I remembered that since I spoke last in this church, the pastor of the church from whose lips the sermon came, had announced from the pulpit and by the newspapers to all the world that from this time on, he will never cast his ballot for any man or party that does not stand out and out against the liquor traffic. I deem it an honor to publish him, to point the young men of Boston to him and such as he, and say "Follow such men," and it is for them to destroy the liquor traffic by the hands of the young Christians, and wherever the Christian pulpit stands true to Jesus Christ in this path, as this pulpit does to-day, we will close the saloons within this century, and make this people to be a nation whose God is the Lord.

I am to preach to you about Jesus. It was a Sabbath morning in Jerusalem, and the sacred city was lying bathed in the peace and sweet life of all the beauty of that eastern climate. The solemn hush of the Sabbath day and the solemn litany of the old Jewish religion floating through and under the archways of the splendid temple, almost made one forget the weekday din and clang of the warriors of Rome in whose possession the sacred city lay.

Around it were the Judean hills. I love to think of them clapping their hands, as the sun like a splendid blazing highpriest came down and enveloped them every one with his golden light, and the hilltops were glowing with the inexpressible wealth of that absolutism, and with the glory of the daybreak.

And there crouched a beggar by that city wall. For him no sun nor any Sabbath rest, but just the dead level of poverty and misery and pain. And he crept into a nook of the wall, so that he might be out of the way of the people and not be trampled on, or perhaps, poor soul, with a view to worship in the only way that seemed possible to him, by ceasing for that one day to cry out and thrust his poverty and wretchedness into the eyes of people. And there he lay alone in a city full of fellow-men, companionless as though he had been the sole possessor of the world, just so much of flesh and blood. A poor outcast sitting out of the trend of human life with all its comforts. So much jetsam and flotsam, as a marine would say, cast adrift upon the sea of life, while the great ship of human life filled her white sails and sped away upon her course. There he sat and the city was crowded with people, and there was about him all that makes life endurable and delightful, but he had none of this. And there he lay and all Jerusalem was before him.

Perhaps it was a bright day like this after some dreary days of rain and storm. You know how these bright sunny days bring out the people into the parks. How they make visits, who have not been visiting for months. How the children come home on the bright days, and how the parents go away to visit their loved ones in the

first bright days of the springtime. And perhaps it was just such a day and nearly all the people of the city were out on the highways, and there was no lack of kindness, I tell you, and no lack of a disposition to help people. Perhaps you might have stood at one of the corners of those busy streets and watched all the day long without finding a single thing that had not some bit of cheer in it. If you had had the power to look into the hearts of those men, you would not have found one heart that was too hard to help a beggar, who was blind and hungry and ragged. But nobody saw him, and that was the trouble. Not many real blind people walking about. They were blind people who had eyes, and deaf people, who had ears, and gave no help because they didn't see him. I suppose many of them were on their way to church. The banker was on the street with money in his pocket, and he was thinking of stocks and bonds and all the rest, and he would gladly have helped the man, but he was carrying his bank with him to church. He had his investments in one stock or another in his mind, and he was going to the temple to worship. He would have helped but he didn't see. And if someone had said to him afterwards, "There was a beggar by the roadside that you could have helped, he would have said "Why didn't he speak to me? Why didn't he make himself known?" Ah, friends, don't wait for people to call upon you. I think it happens most often that the most deserving of the hungry and the needy in this world don't call out or make any sign at all, and the reason why the charities of the land fail for the most part of that beneficence that they ought to carry with them, is because we wait until the boldest of the beggars appeal to us for help. Oh, if you will only look up your own cases and surprise somebody by the gift. If you will be alert to see the need and to meet it before they ask, you will get a lesson full of blessing above that which you can ever get out of any scientific benevolence or charitable organization in the world. I am not saying anything against them.

And the banker kept his gold and his heart was kind too, and the beggar got no help. And I suppose the merchant was in the crowd and he had money in his pocket and a kind heart in his bosom, a "rough and ready man" perhaps, but always ready to help anyone, but he didn't see the beggar for he had his store with him and was carrying it along to the temple. He had a sharp eye for money in his head. He was to have a handkerchief sale perhaps on Monday, and had advertised the day before, and he was watching the signs along the way, and if there had been one of his advertisements over the beggar, and if one dot had been left out, he would have seen that, you can depend upon it. Sharp eye for signs, but not so sharp for beggary, and the beggar got no breakfast. The priest was there too, and he was another kind of a man, severe perhaps in his demeanor, but glad to help the poor. He was on his way to the temple to watch the chance to preach, had a sermon in his mind, and he was thinking of his manuscript or his books or his nice knotty points of doctrine, and while he would have gladly helped his fallen brother, he did not do it, because the beggar uttered no sound. Perhaps a man came by who did see him, didn't mean to, perhaps, but his eye fell on him and he could not help but see him, and he stopped a minute, felt in his pocket and then looked blank and said, "I have forgotten my pocketbook, I haven't a cent," and hurried on. So many people and good people too, who think they cannot help because they have no money. Money is the meanest thing in the way of charity. Do what you can and do it well, that is the lesson I want to impress upon you to-day. And I suppose there were women in the crowd, sweet-faced, kind-hearted, gentle-handed women, who wouldn't have let a worm suffer, if they could have helped it. They had other things in their minds, a husband away, a son ill; one thought possibly of her clothing, or more likely of somebody's else clothing, and these women would have helped too, but they didn't because they didn't see the need.

What a pity that nobody saw the man, who was ready to be helped and how strangely those Jews acted in those days! Such selfish, blind-eyed people, they were to be sure! Oh, my friends, that quality of human nature didn't break down with the fall of Jerusalem, I can tell you. Who of you fixes his eye upon misery unless he has to? Not many of you. If the ministers of the gospel knew what the mission workers know by actual contact, by actually taking the need into the heart by the eye, they would be better preachers and better men than they are. If you, who put money into the basket, who don't see the trouble of the city, if you should go and with your own eyes see these places, if you could take into your heart the meaning of it all, you would be better Christians, better servants of your Lord than you are. They didn't see it, you don't see it. It is easy enough to drop some money into the collection basket, but we decline to go and see the misery with our own eyes. Easy enough to put the penny into the cup of the poor blind woman, if she will not compel us to stop and take the truth of it all in. We are willing enough to give a sandwich to the beggar, if he will not insist upon our looking into the cancerous sore upon his bosom and explain how he came to be a tramp and a beggar. Willing

to go, to preach, to save somebody, but not willing to look at the wretchedness in the face. No, no, Sorrow, I regret you, of course. No, no, Drunkenness, I regret you to be sure, but I can do nothing for you. Send for Murphy or Moody or Wooley or somebody else. No, no, Saloon. No, no, Liquor Traffic, I think you ought to die, but I can't kill you. Excuse me, I must see about the gold standard, the tariff or the money question in some form. Everybody feeling that the right ought to be done, almost nobody doing the right, because they don't open their eyes and see what is going on in the world, that is the matter. While the beggar gets no help for all their kind hearts.

I was riding in the train yesterday on my way here. The train ran over a little boy. Crushed and mangled his little body lay opposite the window of the car in which I was riding, and I exclaimed when I saw the bleeding body, "Why, we have run over a boy!" Two women were sitting behind. One covered her face with her hands and cried, "Oh, mercy! don't tell me, I don't want to hear about it. I wouldn't look at him for the world." The other woman, with white lips and pallid face, touched me gently on the shoulder and said to me, "Would you please find out if there is anything that I can do?" One was a woman who pitied the boy, to be sure, but by the impulse of humankind covered her eyes and wouldn't look at him for the world. She would have been glad to have done some kind act; perhaps she would have liked to have had her carriage take the body away, but she drew the line at looking at the wounds and taking the meaning of it all into her heart. The other, as cultured, as well dressed, as beautiful—a thousand times more beautiful to me, she is now—thought first of all to look into the whole wretchedness of the affair and to offer her body to be sacrificed for the help of the wounded boy. That is the spirit of Jesus Christ, I take it.

Not long ago I was riding with a woman in her own carriage behind a fine horse. She was an excellent horse-woman, and as we were hurrying through the town, a little boy came near being run over by our team. And what did she do? I know her well, and I believe she is as tender-hearted a woman as you will find in a year's search, and what did she do? She hit the horse with the whip and shut her eyes. She was going to keep from seeing it all. Oh, so unwilling to see the wretchedness in this world.

I was in a railroad wreck not long ago on Sunday, for I have to travel sometimes on Sunday, when I believe that the necessities of men and the work of the Lord demand it. The train in which I was wrecked, a carload of young men on an excursion, and many were killed and wounded. The dead were covered up and put in ranks along the ground, their faces covered with a bit of canvas. People were there looking for their friends. Presently I saw a man and his wife, who had lost two children—for some were looking for children—and the mother sickened at the sight,—and that was no wonder for we men were sickened by what we saw—and she sat down at a little distance, while her husband searched. He went from one dead body to another and looked into the face of the dead and covered it again after he saw that the face was not the one he was searching for, but after a little while he dropped upon his knees beside a ghastly mangled form, killed by the bursting of the boiler, and it was horrible to look upon, the eyes starting from the sockets, the lips burned to the bone. The father kissed the ghastly face, the open eyes of the dead, and calling to me said, "Tell my wife, here is Albert, come." And she came and dropped down upon her knees on the other side and wound her arms about the stiffened form, tried to drag it up to her bosom, talking to the ghastly corpse of the boy.

Could you have done that? No, no, but it was her boy, you know, her own child, she could take it all in, and she could touch with her own bare hands and lips the wounds of her dead. Oh! get that lesson. As Jesus Christ has healed you, given Himself for you, so do you get the fine eyesight that He has. Go your way watching for opportunities to do a kind act. There is many a man going to hell with set teeth and clenched hands, who might be saved if some good man would go to him, without any undue excitement whatever, and, touching him on the shoulder like a man, say, "Don't you want to be the man you used to be? Rise up and let me help you, I count it a privilege to do it." But not many are saved, because you are depending upon Francis Murphy to do the saving, or the preachers or the missionaries. There are too many drunkards and not enough missionaries of the right sort. And the drunkards will not be saved until you, by the help of the touch of the hand, are doing your own religious, charitable, benevolent work, are going out into the highways of the city and the country and helping these men and women in the name of your Lord.

But the beggar got no help and the crowd sped on its way, but Jesus Christ was on the street that day. Ah! Jesus would not miss seeing him, not by a long chalk. And I want to say to any wretched, troubled and tempted man, who may be here to-day, don't blame the church because it is not as active as it ought to be. Don't make your heart the sorer by complaining of the man who ought to be a help to you, but who isn't, but remember that God has an eye on you and He will send His Son or one of His sons to smile upon you and to cheer you by a word, to help you by medicine of some kind, to set you going, walking and leaping and praising God, if you are willing to be saved. Jesus Christ was on the street and He saw the beggar. Jesus Christ saw the man. That He was able to help him doesn't matter so much to me. The love of God is far more wonderful than His power to my mind. But that He had time to stop and had eyes to see the trouble and with His bare fingers to feel the blind eyes of the man, that He spoke to him gently, that is the lesson I would bring to you. And the moment He saw the beggar He stopped, and the crowd stopped too, and they looked at the man and one of them said, "Oh, he is a ragbag, a miserable beggar," and Jesus looked on him and said, "This is no ragbag, this is a man." So many

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and Jesus looked on him
is a man." So many

people are looking for ragbags, of course if they do, they find them. If you are looking for a harlot you can find one. Look for the pure soul that there is down in every man and woman in the city of Boston, and in the drunkard, my fellow citizens, don't look for the ragbag, look for the man. Jesus Christ, as He was passing, saw a man, because He was looking for a man. If He had been looking for a hog, He could have found a lot of them, but He was looking for a man, and He found one. Go man-hunting and you will find them plenty and worthy of the best cheer that you can give them. Jesus said, "This is a man;" you say as you see a drunkard stumbling on his miserable way? "My, what a hog he is!" And maybe it is so, but you don't learn that expression from Jesus Christ. Oh, no, no! Jesus said, "This is a man." And Jesus stopped and the people who were with him were embarrassed and they wanted to do something. Naturally enough they thought the cheapest thing was to say something, and that is the way of the world to-day. And one of them said—I am letting my imagination run on, but I do it reverently—one of them said, "This blindness is caused by heredity, and there can be no help that you can give him." "Yes, it may be so, it may be hereditary, but more likely it is a matter of environment and the way to help the man is to make the laws over and he will get well." And another said, "It may be heredity and it may be environment, either theory is of use in this case, but you may depend upon it, there is sin at the bottom. This man, or his father or his mother or his grandfather or his grandmother has sinned." What noses some people have for sin! I can smell it when the wind is the other way. So afraid of helping somebody for fear he is a sinner, because it may work for the benefit of somebody, who is not worthy. Stop that, for the love of Jesus Christ! Help because it is your duty, or for the benefit it must be to others, and you will get a blessing in your soul, especially if you take Jesus Christ into the transaction. Jesus said to them,—oh, what a gentleman Jesus Christ was!

Look here, friends, what is the use of philosophizing about this wretched man, he is blind and this sunshine that we rejoice in to-day means nothing to these blind eyes." No, nothing. And all the food that is going to waste in the city is nothing to him because he cannot get it or earn it. Now friends, there is no use talking about the cause of his blindness, his eyes are dark, his body unkempt, his clothing ragged, his stomach empty, his life is without a hope, and in circumstances like these there is only one thing to do, and that is to help. I will philosophize with you to-night, but not when we are in the presence of a beggar, who can be helped. I will philosophize with you until morning light, but when you stand in the presence of a beggar, a drunkard, or a sufferer, it is a sin to philosophize, to pray even until you have done what you can to help that case with your own hand without regard to the world. It is the gospel of Jesus Christ, and anyone who says it isn't tells you wrong.

Friends, get that lesson, get the fine vision that Jesus Christ had. I don't suppose He saw the well dressed women who were on the street, or the banker or the merchant, but He never failed to see the drunkard and the beggar and the lost one, and when He saw, He never failed to stop and give what help He could. Now the manner of the help. What did He do? He went up as He was passing. Here is a man in the gutter, degraded with the sin of drink and you are able to help him. Oh, but you say I must catch the train. I would like to help him, but I am due to preach. You never learn that from Jesus Christ. He helped him then and there. If you follow Christ, the sermon and the train will have to go. And Jesus never left until He helped. This is another great lesson. Now the way he helped the beggar. Do you know our greatest poet has said,
"Who gives himself with his aims, feeds three,
Himself, his hungry neighbor and Me."

Jesus saw the beggar and He investigated his case and He helped him with His own finger. I believe that it will make you a better man, if you will put your hand upon the brow and feel the throbbing temples of the men of this land, those who are walking up and down this great republic seeking for work and without a chance of getting work to keep soul and body together. It would do you good if you could lay your hand over the heart of American labor and feel its pulse beat. You would never go into a ballot campaign again and call the men fools because they do not support the ticket that you think they ought to support. The reason the saloon exists to-day is not because the business man doesn't hate the saloon, not because he is a coward, but because—God forgive him for that too—because he does see it, but it is unpleasant to look at and he whips up the political team and pretends he doesn't see it. If you could get the citizens, who are doing the public business to-day, to take conscience, straight, look at the liquor traffic in this country, it would put an end to the business before the century is gone, but they don't and they won't until we Christian voters oblige them to look at it and make up their minds to put an end to it.

The Death Valley Railroad.

Conversation at the close of a meeting of the Board of Directors of the Death Valley Railroad. President Satan in the Chair.
Sir Don't-Care Make-Money, M. P.: "I wish they wouldn't keep sending Sir Red-Hot Prohibition to Parliament. He makes no end of trouble."
Senator Take-It-Easy: "I don't suppose there will be a chance for those Anarchists Bribery and Corruption to take a hand at the next election?"
Judge Let-Em-Go (who dwells at the Social-Glass Village): "Oh! yes there will. We are going to shorten their term of imprisonment, for good behaviour you know. We can't do without their help."

Lord Need-the-Revenue, M. P.: "That little dude High-License, from Moderate Drinking County, is a great help to our Road!"

Sir Don't-Care Make-Money: "They say his having a seat in the House again is doubtful; the women are working against him."

Rev. Don't-Interfere (a resident of Social-Glass-Village): "Not all."

Judge Let-Em-Go: "By no means all. There are many who exert quite an influence on the other side."

Rev. Don't-Interfere: "I am thinking of that most excellent class of ladies who never meddle in anyway. They frequently criticize the methods of the Christian Philanthropy Company, and very sensibly too. But as a rule they mind their own business and that certainly is a great aid to us."

General A-Right-to-Drink (a resident of Hard-Drinkingville): "I would not feel like putting on mourning if Willardstown, in fact all Somerset County, was burned flat to the ground. Those people don't talk with common sense. The idea of interfering to the detriment of a legitimate business like ours! It's cheating gentlemen, that's what it is, organized deliberate knavery. Isn't that so, Judge?"

Judge Let-Em-Go: "Yes; but those people won't do us as much harm as you fear. Look at the attractions our Line affords. Why it's not in nature to refuse to enter our fine car Self-Indulgence, especially with such a pleasing conductor as Temptation. And our locomotive, King Alcohol, is kept in such excellent working-order and so well run by our driver Brewer."

Rev. Better-Keep-Quiet (who lives at Tippleton): "I think Bar-Room, the fireman, is fully as skillful as Brewer. Do you imagine the snub the Government has lately given to Bar-Room will effect us much?"

Senator Take-It-Easy: "No; his friends will stick by him no matter what the Government does. Although I am afraid there is danger ahead for us from that quarter."

Gen. A-Right-to-Drink: "Speaking of our car and so forth brings up to my mind my visit to the Christian Philanthropy Company's station at Stimulus Town during the few days I stopped in that place. Such a passenger car as Self-Control is so plain and hard to travel in! And then their locomotive Total Abstinence, why there is no beauty or brightness to it. The engineer Wisdom told me it was very strong and well-built, and the fireman Hope said it was easy to tend, but give me our dashing King Alcohol any day. Moral Suasion, the conductor, informed me that only those who travel on that Line are prepared to judge correctly of its merits. And he had the cheek, gentlemen, to urge me to take a ticket for Sobriety. I pretty soon let him know in round terms that I intended to stick to our Road, and the very next day I left for Hard Drinkingville."

Prof. Healthful Stimulant (who has lately gone to reside at Tippleton): "Did he say anything about the Curetown Branch?"

Gen. A-Right-to-Drink: "Oh yes! He said it was likely he'd see me in Repentanceville, you know his cars run on the Friendly Aid Line too; and that he hoped I would either take a trip with him then or with conductor Charity on the car Decision out to Curetown. Of course he puffed up that Line too, the impudent rascal!"

Prof. Healthful Stimulant: "As for their engine Antidote it is a perfect fraud, and will soon come to the ground, mark my words gentlemen. The driver Science can talk well and the fireman Nature stands by to put in a word or two, but the whole Line is worthless."

Lord Need-the-Revenue, M. P.: "Well, people listen and many as a consequence desert our Line."

Gen. A-Right-to-Drink: "Moral Suasion will never see me at Repentanceville. I am living now just where I intend to stay."

Chorus: "And I"—"and I"—"and I"—"

Judge Let-Em-Go: "So have said several Directors—Non-Resist, Merryfellow and Strong-Appetite for instance, and they reached the city of —"

President Satan: "That will do, please. Those gentlemen were weak-minded, they should never have been Directors. All the members of our Board now are sensible men."

(A short silence.)

Sir Don't-Care Make-Money, M. P.: "I felt pretty blue about our Road when I found that Scott Act had gone over to the enemy."

Judge Let-Em-Go: "So did I, but as soon as I found out how half-hearted he is, and how he can be twisted around it was plain he never could sweep the Death Valley Railroad away."

Rev. Better-Keep-Quiet: "It is only Sir Red-Hot Prohibition and his party that can ever do that."

Judge Let-Em-Go: "So long as men and women think they have a right to act as they want to the Prohibition crowd won't accomplish much."

Rev. Don't-Interfere: "But Rev. Good-of-Humanity and his wife are laboring indefatigably lately."

Senator Take-it-Easy: "And Mr. Save-your-Money, that celebrated banker, is making some startling announcements with regard to finance."

Lord Need-the-Revenue: "Lady Children's Friend should not be permitted to go around talking to the youth of our land as she does."

President Satan: "Gentlemen, the enemies of our Road will never succeed in crushing its traffic so long as the Public Opinion Mines supply our locomotive with fuel."
AGNES J. CHIPMAN.

Delightful Studies in the Word.
THE HOLY SPIRIT.

I. THE WISH OF MOSES, Num. 11: 29.

II. WHO IS THE HOLY SPIRIT?

1. Sent by the Father, John 14: 26. 2. Sent by the Son, John 15: 26. 3. Spirit of the Father, Math. 10: 20, 1 Cor. 2: 11. 4. Spirit of the Son, Gal. 4: 6, Phil. 1: 19. 5. Equal with Jehovah, Gen. 1: 2, Psa. 104: 30. 6. Honored as the Father and Son, Math. 28: 19.

III. HOLY SPIRIT BEFORE THE TIME OF CHRIST'S HUMANITY.

1. Rested on Moses, Num. 11: 17, 25. 2. On the seventy, Num. 11: 26, 29. 3. On Joshua, Num. 27: 18. 4. On Elijah and Elisha, 2 Kings 2: 9, 15. 5. In the prophets, Neh. 9: 30. 6. Omnipresent, Psa. 139: 7. 7. On Elizabeth, Luke 1: 41. 8. On Zacharias, Luke 1: 67. 9. On Symeon, Luke 2: 25. 10. Inspired speakers and writers, Job 32: 8, Ezek. 2: 2, 2 Tim. 3: 16, 1 Pet. 1: 11, 2 Pet. 1: 21.

IV. THE MAN CHRIST JESUS AND THE HOLY SPIRIT.

1. Begotten of the Spirit, Luke 1: 35, Math. 1: 18, 20. 2. Received at Baptism, Luke 3: 22. 3. "Filled with the Spirit," Luke 4: 1. 4. "Led of the Spirit," Luke 4: 1. 5. Offered up by the Spirit, Heb. 9: 14.

V. THE SPIRIT PROMISED.

A. To Christ, 1. Isa. 42: 1; 61: 1. B. To God's people. 1. To be "poured out," Prov. 1: 23, Isa. 44: 3, 4, 5, Joel 2: 28, 29. 2. To give fruitfulness, Ezek. 36: 25, 27. 3. Promised of the Father, Luke 24: 49, Acts 1: 4. 4. "Another comforter," or advocate, John 14: 16; 15: 26; 16: 7, 13. 5. "Prover from on high," Acts 1: 8.

VI. MANIFESTATIONS OF THE SPIRIT IN VISIBLE FORM, Luke 3: 22; Acts 2: 3, 4.

VII. THE SPIRIT'S PRIVATE WORK.

A. With the unconverted, 1. Conviction, John 16: 8-11. Conscience convicts, Holy Spirit convicts, Of sin committed, Of sin committed, Of righteousness impossible, Of righteousness imputed, Of judgment impending, Of judgment past.

A. J. GORDON.

2. Quickening, John 6: 63; Eph. 2: 1, 5, Col. 2: 13.

B. Holy Spirit's work for the children. 1. Dwells with them, John 14: 16. 2. Dwells in them, John 14: 17. 3. He reveals to them truth, past, present and future, John 16: 13. 4. Brings to their minds Christ's words, John 14: 26. 5. Teaches how to pray, Rom. 8: 26, 27. 6. Assures of sonship, Rom. 8: 16. 7. Seals the work of redemption, Eph. 1: 13, Eph. 4: 30. 8. He is the earnest of eternal joys, Eph. 1: 4, 2 Cor. 1: 22, 5: 5. 9. He is the agent in sanctification. (a) Cutting of the "old man," Rom. 8: 13, Gal. 5: 17. (b) Inducing holiness, 1 Pet. 1: 2, 1 Cor. 6: 11. 10. He gives liberty, Rom. 8: 2, 2 Cor. 3: 17. 11. Shows how to worship, John 4: 23, 24. 12. Induces patience, Gal. 5: 5. 13. Gives inward strength, Eph. 3: 16. 14. Teaches obedience, 1 Pet. 1: 22. 15. Reveals Christ's abiding presence, 1 John 3: 24. 16. Gives testimony concerning Jesus, 1 Cor. 12: 3.

VIII. HOLY SPIRIT'S PUBLIC WORK.

1. Dwells in the church, 1 Cor. 3: 16, 17, 1 Cor. 6: 19. 2. Directs the energies of the church, Acts 6: 3; 13: 2. 3. Distributes blessings to the church, 1 Cor. 12: 1-13. 4. Directs the work of the ministry, Acts 10: 17; 8: 26, 29, 39; 20: 28. Restraints, Acts 16: 6, 7. 5. Causes rejoicing, Acts 11: 24, Eph. 5: 18, 19. 6. Gives boldness, Acts 4: 13, 29, 31, Isa. 44: 3, 4, 5. 7. Overcomes opposition, Acts 2: 37, 41; 6: 10. 8. Administers punishment, Math. 12: 31, Acts 4: 8; 13: 9-11.

IX. EMBLEMS OF THE SPIRIT.

1. Oil of anointing, Acts 10: 33, 1 John 2: 27. 2. Water, John 7: 37-39, Isa. 12: 3. 3. Light, Heb. 6: 4. 4. Fire, Math. 3: 11, Acts 2: 3. 5. The door, Math. 3: 16. 6. The wind, John 3: 8, (see Rotherham), Acts 2: 2.

X. FRUITS OF THE SPIRIT.

In general, Eph. 5: 9. In particular, Gal. 5: 22, 23.

XI. HOW TO OBTAIN THE SPIRIT.

1. By unconverted, Rev. 3: 20, Acts 10: 34, 44. 2. By the children, Luke 11: 13.

XII. EXTRAORDINARY CONSIDERATIONS.

1. The Spirit's work and power may be quenched, 1 Thes. 5: 19. 2. He may be grieved, Eph. 4: 30. 3. Sin against Him cannot be forgiven, Math. 12: 31, 32, Mark 3: 28, Luke 5: 20, 23. M. B. SHAW.

Fallbrook, Cal., Feb. 16, 1897.

Why are people not satisfied to reach heaven in Christ's way? Why will they try to devise some other method? The old way is safe and sure. There can be no other. Jesus said that "whosoever seeketh to climb up some other way, the same is a thief and a robber."

Messenger and Visitor

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Prize-Fighting and the Press.

It will be pretty generally admitted, we suppose, that a newspaper does not properly exist for the mere purpose of making money for those who are financially interested in it. A newspaper does not make itself. Back of it there is human will, intellect, character, and an institution which is so potent an expression of moral influence cannot escape moral accountability for what it does or what it fails to do. If therefore a newspaper subordinates the highest welfare of society to the financial interest of its owners, there is responsibility somewhere for that sin against society. Righteous journalism will be actuated by the desire to promote the well-being of society, it will be controlled by principles of truth and justice, and hold itself amenable to moral standards, just as honorable men do in their individual and personal capacity. It seems quite evident however, and quite remarkable, that newspapers pursue courses of action for the legitimate results of which neither their owners, managers nor editors would wish to be held responsible. The attitude of many daily and some weekly newspapers toward prize fighting is a case in point. It is easy to see that the wide-spread and excited interest which is being taken in this brutal sport is to a very great extent dependent upon the notoriety given to it by the press. The newspapers, more than any other agency, are responsible for keeping it alive, and of promoting such disgraces to the civilization of the century as that which occurred on Wednesday last at Carson City, Nevada. If it should be proposed to legalize such an exhibition in any Canadian province, we have no doubt that every newspaper having any claims to respectability in that province would strenuously oppose it. Editorial broadsides would thunder against it, and the influence of owners and managers would be effectively employed to avert such a disgrace. But when the great fight occurs in a distant city, then some excellent newspapers devote columns and pages of their space to pictured representations and to reports, calculated to set before their readers, in the most detailed and realistic manner, the whole programme of the brutal exhibition from start to finish. The aim indeed seems to be to give every reader of these papers as nearly as possible the same advantages (?) as those enjoyed who actually witnessed the fight. If the exhibition at Carson was a disgrace to the Continent, what about the newspapers that reproduced it and thrust the brutal details of it into every home to influence young imaginations and to make the fight the topic of conversation, not only in every club and street corner, but in every school and play ground throughout the country. Why should the State of Nevada be denounced as the one God-forsaken corner of this North American Continent on which a big prize fight could be held, and its legislature held up to scorn as a body willing to sell its honor for the wages of immorality, if this fight is treated by almost all the secular press as if it were one of the most important events of a lifetime? There are of course a class of newspapers which regard it as a triumphant defence against the charge of publishing reports of prize fights and matter of a like moral quality, to say,—"We publish these things because there is a demand for them, it is our business to furnish the people with what they like and will pay for, and if the people do not like reports of prize fights, let them say so." There is, however, we should suppose, a pretty considerable number in that honorable fraternity who can hardly be satisfied with reasoning of that kind. It is a good argument for the rum-seller, that is, it is the best he has, and if he were obliged to find a better argument he must

get out of the business. But one would think there must be, in some kind of connection with a pretty considerable proportion of our daily press, consciences that could not quite comfortably consent to the proposal to send forth into society streams of influence which are acknowledged to be vicious and demoralizing, simply because there is a demand for that sort of thing and it is sure to sell.

At Minas Basin—And Other Poems.*

According to a familiar saying which at least possesses the authority of antiquity, the poet is a result not of education but of natural endowment. If this is true it may be expected that the poet will be heard from in his youth, while fancy's wing is all untamed and the pulses of his life are at their fullest throb. It is true, no doubt, that poetry has been for the most part a product of the earlier years of life. Some of the greatest masters of song passed away while yet their sun was at its meridian. But the divine gift may not always find early expression in the recognized forms of poetry, though, doubtless, in one way or another, it will always be finding expression more or less in life and speech. It is very remarkable, as it seems to us, that one who has been all his life so much a man of affairs and laboriously engaged in the practical concerns of life,—the organizer and superintendent of two provincial school systems, the organizer and, for a time, the head of a denominational university, besides doing much other work which make demands upon the pragmatic rather than the poetical faculties, should now, at so comparatively advanced a period of life, give to the world a volume evincing so large poetic faculty and embodying so much poetic merit as the volume before us undoubtedly reveals. Dr. Rand has indeed, from time to time, given evidence of his ability to express noble thoughts in elegant verse, but probably not even he himself was aware of the strength of the poetic forces that slumbered within him. The partial failure of his health a few years ago was to himself, and to many others as well, a grave disappointment; but if it has resulted—as seems to be the case—in giving to us this somewhat tardy fruit of his poetic genius, the author and his readers have cause to rejoice in the disappointment as a cloud which was "big with mercy;" it has surely broken "in blessings on our heads." The comparative leisure of the past few years, and the long summer vacations spent on the beautiful shores of Minas Basin have brought to the imprisoned muse its long desired opportunity and enabled a richly endowed mind to coin its imaginative treasures into the golden coin of poetic speech.

In what we may say respecting the volume before us and its author, we desire to speak with becoming modesty and hold our words subject to correction by those who are able to speak with greater authority on such matters. It needs one of poetic insight truly to interpret a poet or to estimate the value of his work, and the writer of these lines is neither a poet nor the son of a poet, nor can he pretend to any knowledge of the technique of poetic composition which would justify his offering criticism respecting the conformity of a writer to recognized standards of poetic composition. But the spirit is always more than the form through which it finds expression, and poetry is more than an art. It has spirit and life which can be recognized by wayfaring men as well as by scholars. And the verdict of the plain people after all has most to do in determining the question whether or not the author's work shall live after him. We shall attempt little in the way of criticism. There are indeed, as it seems to us, degrees of excellence in our author's work. In some pieces the note is clearer, truer than in others. Sometimes he has failed to give to his thought its perfect utterance. But there are many things which please and inspire, and some of these we desire to indicate. Despite the declaration of an English critic that "the odds are tremendously against any new book containing a single line of real poetry," we venture, nevertheless, to think that in the little volume before us

there are more than one line which the critics will be willing to class as poetry.

The book which Dr. Rand has given us contains forty-three sonnets, and in this form of poetic composition he is especially successful. For the most part the sonnets present some phase or other of nature's various life. Some of the subjects are: "At Minas Basin," "The Rain Cloud," "Love's Immanence," "A Deep-Sea Shell," "Glosscap," "Under the Beeches," "The Nightingale," "The Loon." The remainder of the book contains some thirty-seven short poems. Among those which please us most are: "Elissa," "In the Cool of the Day," "The Dragon Fly," "A Dream," "I am," "Fairy Glen," "Bay of Fundy," "Sea Music," "The Old Fisher's Song," "Nora Lee."

The larger number of these pieces also are poems of nature, and many of them are connected with objects or scenes with which the author's prolonged visits to the shores of Minas Basin have made him familiar. His passion for nature is deep, constant, and withal reverent, because he recognizes and feels, back of all the phenomena of nature, the Divine Source of all being, order and beauty.

"I am, and therefore these
Existence is by me,—
Flux of pendulous seas,
The stable, the free.

"I am in blush of the rose,
The shimmer of the dawn;
Am girde Orion knows,
The fount undrawn.

"I am earth's potency,
The chemic ray's, the rain's,
The reciprocity
That loads the wains.

"I am, or the heavens fall,
I dwell in my woven tent,
Am immanent in all,—
Supramentent!"

A fine sonnet, entitled "Love's Immanence," bears eloquent testimony also to the poet's recognition of nature's profoundest meaning.

"I watch the cloud soft-poised in upper air
And feel a presence bodied in its folds,
The wind in dark and shine a voice aye holds
The noontide forest listens to my prayer.
The trampling seas with rumbling chariots bear
Significant behests in heats and colds,
Urim fire throbs intense on barren wolds—
The crystal globed dew-drops love declare!

The silence of the wheeling heavens by night,
By day, is but the pealing anthem sweet
Beyond the pitch of my dull ears to hear,
While veiling shadows are the excess of light
That marks the goings of His power so near,
And hides Love's regal presence on His seat."

On almost every page we find evidence of close and minute observation of nature. Its various objects and forms and moods are pictured with true poetic insight and grace. But the poet is not a describer of nature merely, he is rather her interpreter, pointing us to that divine presence of which nature is the manifestation. Blomidon is described as—

"Red-breasted sphinx with crown of grey and green."
From "The Rain Cloud" we have this:

"Now falls the twisted rain, like unbound hair,
Dusking the wooded hills and mountain trail,
Now, marshalled by the trumpets of the gale,
Sweeps wide with level lances to their glare."

The phenomenon of "the phantom tide"—or ground fog often seen upon the marshes or dyked lands on cool nights in the late summer, is thus described:

"Lo, as the harvest moon comes up the sky,
Her shield of argent mellowed to the rim,
The phantom of the buried tide doth flow;
And without noise of wave or sea bird's cry
Fills all thy ancient channels to the brim,
Thy levels of a thousand years ago!"

The description of the Sea Undine is very beautiful: "Exquisite thing, soft cradled by the tide,"

"The massy tides gride over reef and ledge,
And sudden waves from fell Euroclydom
Dash to swift death the sailor in the Bay;
But this, all lit with pearl, and on the edge
Of doom—the fingers of a babe might slay—
Sleeps in the stressful surge of Blomidon."

We believe there is nothing in the book which we like better than the sonnet entitled "Under the Beeches." Here the author strikes a stronger, clearer note than almost anywhere else. The language of this sonnet for the most part is simple, homely English, to which homely intelligences and hearts will respond. This cannot be said of all the

* At Minas Basin—And Other Poems. By Theodore H. Rand, D. C. L. Toronto: William Briggs, 1897.

other poems. Many of them have grace and strength but of another character. The rhythm of almost all Dr. Rand's sonnets is exquisite, but here also our author has expressed his thought at once so truly and in so simple and poetic speech that the wayfarer man will feel its beauty and its force. To our mind the highest triumph of poetic genius is to utter great thoughts in language so sublime or beautiful as to compel the admiration of all and yet so simple that the plain unlettered people cannot fail to understand. Longfellow even has scarcely expressed a poet's thought in simpler, stronger phrase than appears in this sonnet:

The sibil's speech breaks from these leafen lips
 Moved by soft airs from shadowy spaces blown;
 We rear these giant boles amid eclipse,
 We workmen die, the work abides alone.
 The day has met the night beneath the sky
 And the hot earth put off its robe of flame;
 Sweet peace and rest come with the night bird's cry,
 Sweet rest and peace the herald stars proclaim.

'Tis very heaven to taste the wells of sleep,
 The founts of supersensuous repose!—
 The sibil's rune still murmurs on the breeze,
 The purple night hangs thick about the trees,
 And blessed stars, like lilies white and rose,
 Burst into bloom on heaven's far azure deep.

Beside this noble sonnet, a little poem, characterized by like simplicity of thought and expression, entitled "Fairy Glen," is worthy of a place:

"Hid in the virgin wilderness,
 The fretted Conway's Fairy Glen
 This summer day reveals its charms
 For painter's brush or poet's pen.

"The air is flecked with night and day,
 The ground is tiger-dusk and gold,
 The rocks and trees empearled in haze,
 A soft and far enchantment hold.

"Through cleft rocks green with spray-wet moss,
 Deep in the sweet wood's golden gloom,
 The amber waters pulsing go,
 With foam like creamy lily blooms.

"God's arbor, this enchanted Glen!
 The air is sentient with his name;
 Put off thy shoes from off thy feet,
 The trees are bursting into flame!"

The poem entitled "In the Cool of the Day" has some fine stanzas breathing a like spirit:

"Remote in thought from every living thing,
 Silent the sage without his threshold sate,
 Pondering the mysteries of Gyges' ring,
 Dreaming of timeless years and iron fate.

"The whirl of sudden wings his ear awoke,—
 A lark rose free in its grey singing robe,
 'O miracle of life,' in speech he broke,
 'A bird is greater than the solid globe.'"

"Elissa" shows the poet's genius fancy free. It is a gem of a poem. It is beautiful as a gem and all athrill too with life and love's sweet secret.

This little volume has no pessimistic notes. Many of the poems breathe a strongly optimistic spirit, which is at the same time reverent and devout, founded on Christian faith and hope. The poet sings "a fresh-blown, breezy song of coming good."

"Earth's skyward crags, which thirst
 For news from God are bathed in heavenly light,
 And from their sunrise shoulders the full morn
 Shoots far the splendor of its coming noon.
 The shadows of, a fleeing night yet dim
 The age and mask a hundred ills as good,
 More eager grasp at since they haste away;
 But from the slopes there pours a clear new light,
 Divinely aired above that of the sun.
 Philosophy of schools, nor science wise,
 Nor labor of itself life's secret finds,
 That fills the promise of man's vermillion bloom.
 'Tis love alone can sheathe the alien sword,
 And crown mankind in his own kingdom lord."

Editorial Notes.

—The next issue of the MESSENGER & VISITOR will be a special number in the interest of the Northwest work. Articles will be published from a number of brethren well qualified to give information and to arouse interest in respect to that important department of our denominational work.

—It is hoped that pastors and Sunday-school superintendents will bear in mind that Sunday, the 28th inst., has been named as Foreign Mission Sunday. Let a good strong effort be made to promote interest in the work and to secure collections which will add materially to the funds in the treasury.

—A despatch from Canea, Crete, of March 21st gives the information that the fact of the blockade

of the island by the combined fleets had been that morning communicated from Canea to all parts of the island in the telegraphic circuit. A very disturbed condition of matters appears to prevail on the Turkish frontier. The Turkish government is alarmed at the action of Serbia in calling out reserves, and has instructed the railway companies to be prepared to convey troops if necessary to the Servian frontier. A report has reached Paris that a sanguinary engagement has taken place on the Thessaian frontier between Turkish and Greek forces, but not much confidence probably is to be placed in such rumors.

—In eighteen States of the American Union there are laws either regulating or prohibiting the sale of cigarettes, but as a rule, it is said, they have not proved effectual for the purpose for which they were enacted. The city of Chicago now has a law which requires every retail dealer in cigarettes to pay an annual fee of \$100 into the city treasury. As a result of this law the number of places selling cigarettes has been reduced, it is said, from 5,000 to about 100, since most dealers do not find it profitable to sell cigarettes under the conditions imposed. For selling cigarettes without a license the penalty is not less than \$50 or more than \$200, and a further penalty of \$25 a day for each day the person shall sell cigarettes after his first conviction.

—Mgr. Del Val, the papal delegate who is coming to Canada, is described as being "distinguished looking, about 32 years of age, and of courtly manners." The news of the vote of the Manitoba Legislature on the bill embodying the Laurier-Greenway settlement reached Mgr. Del Val in London, and he is reported as saying in reference thereto that it came to him as a painful surprise, as it could hardly act favorably toward the settlement of the question to which he was addressing himself, adding further: "I think it was due to the pope to have waited until I had time to place before the government the pope's views and wishes." If this nice looking and well-mannered young man from Rome supposed that he had a mission to Canada to settle political questions, and that Governments and Legislatures here would postpone action until he should declare the judgment of Leo, it is just as well that he should begin to get his eyes open before he reaches Canada. If he is as intelligent as he is said to be, he will understand the situation much better after he has been a few months in this country.

—The place of Mr. Bayard, the United States ambassador to Great Britain under the Cleveland administration, is to be filled by Col. John Hay, well known as Lincoln's private secretary and biographer. The appointment is received with general favor on both sides the Atlantic. Mr. Bayard has been extremely popular with the English people. Speaking at a farewell banquet given in his honor by the Lord Mayor of London, Mr. Bayard said as to his own mission in Great Britain: "It has been simply, if you can state such a question, to ascertain what ought to be, in the name of God and humanity, the relations between the people of Great Britain and the United States." In reference to Mr. Bayard's words the Montreal Witness remarks: "This ought to be the conscientious task set himself by every British, and especially every Canadian, statesman, as well as by every American statesman. Most statesmen, politicians and publicists generally on both sides are inclined to ascertain what the relations between the United States and Canada ought to be in the name of protection and retaliation, in the name of national pride or aggression, in the name of a selfish few as against the many, in the name of false patriotism and loyalty, and in fact in the name of everything else but God and humanity."

—In replying to the toast "The English Speaking Races," at the Lord Mayor's banquet to Mr. Bayard, Lord Salisbury called attention especially to two significant characteristics of the age, the progress of English speech and the growing authority of public opinion. That speech, he said, is spreading over vast territories in Asia, Africa and Australia, as well as in America, and has called attention to the meaning of this fact, that all these distant peoples should speak each other's language:

"It is a great stumbling block and a great opportunity. If they are well guided it means the rule of good feeling,

Christianity, and peace. If they are not well guided it means a perpetual opportunity of taking offences at each other's words and actions, which adds infinitely to the danger and difficulty of their relations with each other. The progress of the English-speaking races is the most marvellous phenomenon of our time. It means a great machinery for the manufacture of the public opinion that is to guide the world. As in all times, there have been two forces that have contended with each other the power governing the societies of men—the official, organized government and the public opinion, by which, more or less, that organized government has always been controlled and influenced. But in our time the organized government is distinctly losing force and a public opinion is distinctly gaining in power, and as that process goes on, more and more important does it become that that public opinion should be rightly guided."

From Halifax.

The Rev. F. O. Weeks, now residing in Kentville, is supplying the pulpit of the North Church at present. Mr. Weeks is a very acceptable preacher. The church will no doubt find in him a good substitute during the illness of their beloved pastor. As Mr. Goucher was threatened with serious paralysis, it will be necessary for him to take a long rest. The Rev. Dr. Kempton has been laid aside by a cold, and was not able to fill his pulpit last Sunday. He expects to be in his place on Sunday next.

The committee who invited Rev. Dr. Fulton to Halifax to lecture have entered an action at law against the Board of Control of the Academy of Music, for shutting the Academy against Dr. Fulton after it had been rented and the money paid. Mr. Bulmer is the legal adviser of the committee. The damages are put at a thousand dollars.

On Wednesday evening six persons offered themselves to the First church for baptism. Five of them are from the School for the Blind. Their ages range from thirteen to sixteen years. Miss Norton, of the First church, is their Sunday school teacher in the School for the Blind. Their names are: Sanford Upham, from Prosser Brook, Albert County, N. B., Paul Duffy, Hillsboro, N. B., Wm. McLellan, St. George, N. B., Stanley Day, Moncton, N. B., and Samuel Rushton, Acadia Mines, N. S. The other one was Miss Mina Ackhurst of the congregation, granddaughter of the late Wm. Ackhurst, for forty years leader of the choir of the first church. The pastor and deacons had spent a whole evening with these converts just previous to their offering themselves to the church. The experiences of these young disciples, living in natural darkness, but now in spiritual light, was, according to the account given by the pastor and deacons, of a most interesting and touching character. The church gave them a hearty welcome. By the way, one of them was very ill in the hospital in Halifax a short time ago. He was for a time unconscious, and it was thought he could not live. The Rev. Mr. Crawford, a very devout High Church clergyman of the city, visited the lad, and, as the appearance of the case was that the boy could not get well, this clergyman, believing that baptism was essential to salvation, in the irrepressible benevolence of his heart, could not stand by and see the soul of the blind boy imperilled for the lack of baptism, so he braved all obstacles and performed the rite, as your reporter assumes according to the ceremonies of the Episcopal church. Well, the dear boy got well, and being dissatisfied with this apostolic baptism, offered himself to the First church. The Rev. A. C. Chute, B. D., M. A., duly ordained according to the rights and ceremonies observed by Baptist churches throughout the world, will, on Sunday evening next (D. V.), undertake to give the selfsame lad baptism in subject and manner according to apostolic doctrine and practice. In the meantime Mr. Crawford has the satisfaction of knowing that he saved the boy, and it is not in the power of Mr. Chute to destroy him or his baptism. But this lad is not baptized as much as has been one of the N. B. Baptist ministers. First a Methodist minister, in good conscience, sprinkled him when a babe, then an Episcopal clergyman came along and pronounced that no good, and gave him the baptism, as he judged, genuine and apostolic, and no mistake. Your reporter went with this self-same individual to Dr. Cramp, and he and the doctor together condemned out and out both baptisms. The doctor, after the reception of the person in question by the church at Wolfville, led him down into the water in the Gaspereaux river and baptized him. Since that I have not heard a word of complaint from the good brother about the deficiency of his baptisms. The last I heard from him he was perfectly satisfied, and was fondly believing that he would die hugging this assurance to his heart. I wonder if the Rev. Edward Hickson found this much baptism burdensome in the evening of life! The Rev. A. C. Chute has sold out another fifty copies of the Life of Dr. Cramp, and has more on hand—sixty cents each postpaid. No gain to Mr. Chute whatever—except a good conscience in that he is doing a good thing for the public. This is the time to get a Life of Dr. Cramp for almost nothing. REPORTER.

* * * The Story Page. * * *

Sweet Peas.

"Billy!"

"Yes'm."

"Come here, I want you," called Billy's mother.

"I'm awful busy."

"But I want to see you."

Billy gave an impatient grunt as he rested one end of the stick of pine he was whittling on the ground, and sighted to see if it was straight and level.

"I guess there's no hurry," he said. Billy was not given to hurrying to oblige other people, even his mother. Presently he heard her voice at the door of the barn, in which he was at work, or rather at play.

"What are you so busy about, Billy?"

"I'm making a cross gun."

"It's going to be a nice one, isn't it?" said mother, passing her hand along the stick. You always do nice work with tools, Billy."

"Yes," said Billy, "I like to make nice things."

"I came to get you to put something up for my sweet-pea vines to run on. They're just nicely out of the ground."

"But I want to finish my gun," grumbled Billy.

"You can do that most any time, Sonny," said mother, coaxingly. "But the peas are growing and can not wait long."

"Why didn't you plant 'em against the fence, so they could run on that instead of planting 'em out in the middle of the yard?"

"Because it's too shady by the fence. They'll blow beautifully there in the sun, and you know we don't get many beautiful things, Billy."

"What do you want put for them? Brush like the peas out in the field?"

"Well, that wouldn't look very nice for the front yard, would it? I thought maybe you could whittle out some sticks, you are so clever with your knife, you know."

"Lot's of work," growled Billy.

"Well, good-by, Aunt Maria; I'm off. Good-by, Billy."

A nice-looking, well-grown boy had been coming slowly towards the barn door, and, in doing so, had heard a little of the conversation between Billy and his mother.

"You really are going to take the next train?" said mother.

"Yes, I might as well as break into another day."

"I must get you a lunch, dear," said mother, hurrying towards the house. Hugh, Billy's cousin, lingered a moment to admire the smoothness of the cross-gun stock.

"But I've got to quit work on it," said Billy. "Mother wants me to fuss with her sweet peas."

"You're a lucky fellow," said Hugh.

"Not half so lucky as you are," said Billy, looking with admiring envy at his cousin. Hugh was a high school boy in the city some distance away, for which reason, and for his good clothing and his superior age, he was held in great respect by Billy.

"If I was a chap that had as good clothes as you, and could live in a city, and go to high school, and play foot ball, I'd think myself the luckiest fellow in the world."

"You wouldn't be if you had to do without what's far better than anything else in the world put together," said Hugh, soberly; "something you have and I haven't—and never can have again."

"What's that?" asked Billy.

"You have your mother."

"Oh!" there was a pause.

"Time was," went on Hugh, "when I didn't think it made much difference whether I pleased mother or not. I thought it a bother sometimes, when she asked me to do things for her. Now I shall never, in all my life, hear her voice asking anything of me—no matter how I long, long for it. Good-by; I'll come back again in the summer vacation."

Billy followed Hugh out of the barn to watch while he, with graceful thanks, took the offered lunch, seized his small valise and struck out in the direction of the station.

"He's a dear boy," said mother, shading her eyes as she also looked after him. Then she crossed the bit of grass in the front yard to take a look at the sweet peas just showing above the ground, and Billy could see her smoothing the earth about them, and pulling up a stray weed. He saw the smile which came upon her patient face as she bent lovingly over the tender shoots.

Somehow his high school cousin's words seemed to have opened Billy's eyes, for he noticed things which he had never thought of noticing. There were few pretty things, sure enough, and how mother loves pretty things. She was fond of flowers, but could have so few because of fences being carelessly kept, and gates liable to be left open. The little gate leading into the front yard was always out of repair, and Billy had more than once seen tears in her eyes when Carlo had gotten in and amused himself by scraping up her freshly planted seeds.

"Yes, I am always sorry to have him go; he's so kind and thoughtful."

Mother said it as she went into the house, and the sound of her gentle voice had scarcely died away before its place was filled by the noise of the sewing-machine, at which Billy knew she was working for him.

He went back to the barn and began hunting over some sticks which might do for the sweet-pea vines. He could not find any he liked, but his eyes fell on a thin, smoothly planed strip of wood which stood in a corner. He had found it at a house which was being built some distance up the road, and had longed for it to turn into some slats for some sloping shelves in what he called his museum. He had swept out shavings for an hour to pay for it, and thought it a great prize.

It was true that Billy was handy with tools. He had done wonders in the way of building sleds, carts, bird-houses, windmills and water-wheels. And just now, with the new thoughts which had come into his head with his cousin's parting words, it occurred to him that he had never made anything to please his mother. And with the thought came a remembrance of something he had seen in the little country town nearest the farm.

"That thing Mrs. Allen's got her morning-glories up onto. What'd mother think to have such? Mrs. Allen's got lots of nice things," remorsefully, "and mother ain't got any. But that's a bought thing, and we don't never buy that kind of things. But if I had some more of them smooth sticks p'raps I could fix up something—"

With one half regretful look at his cross-gun, Billy started for the place where the strip came from. There were more of them, and, oh, delight! a number of short pieces, which the workman said he could have for nothing. Again Billy put in some sturdy chore work to pay for the longer piece.

He went around by the back of the barn in order to get his treasure in without observation; and, on going to bed that evening, spent at least a half-hour of wakefulness in thinking over his great plan.

"I'll make it pretty. And I won't let her know till it's done and stuck in. Like enough she'll think I've forgot all about it." And Billy chuckled himself to sleep at the thought.

For two or three days he worked at his flower frame every spare hour, often stopping to give a jump and a whoop at seeing how the delicate things shaped themselves under his hands, almost of themselves it seemed sometimes, as if knowing of the love which belonged with the offering, and of having a share in its sweetness. Short bars at the bottom, then a bit of dainty lattice, then more cross-pieces, and, with a final triumphant inspiration, some wire twined deftly between, for the better holding of the delicate tendrils.

Billy sat and gazed with delight as the last nail went carefully in. Then came a new and bolder idea. "It ought to be painted."

In the twilight he carried it down to the unfinished house, and, going again early in the morning, made another exchange of work—this time for paint.

"White or green?" asked the painter. "Folks mostly has green for garden things, lately."

But Billy said white. His mother liked white and white seemed somehow more like her. White it was, dainty and delicate, as it finally stood in the back porch of the new house to dry.

In going out the next morning, Billy's eyes shone at perceiving that mother, evidently discouraged in waiting the support of her rapidly growing treasures, had stuck a few laths.

"Poor mother—she's give up on me," he said, with a smile.

"I wish some of them was out," said his sister Hetty, following him, and standing near the peas.

"Why?" asked Billy.

"Cause it's mother's birthday, and I want to put some of them on the dinner table—just to show her I remembered it, you know. There's a few other flowers, but she does love sweet peas so."

"Whoop!" cried Billy, with a jump over the laths, Hetty giving a little scream for fear the sweet-pea vines would be ruined.

Two hours later Hetty began the carrying out of a deeply laid scheme of Billy's by calling out:

"Mother, Billy's took away all the laths you had your sweet peas on. Pulled the vines off 'em."

"Dear me!" said mother in a troubled voice; "how could he! What could he have wanted 'em for?"

"Come out and see," went on Hetty.

Mother came, Billy was standing at one side of the yard, near enough to see the flush of surprise and delight taking the place of the troubled look—near enough to mark the smile and the glow through a little mist of tears, as before her arose the graceful mingling of shining white and daintiest green. They took but a little time—

her steps over the grass plot and those which brought Billy to her side. But plenty long enough for a crowd of resolutions to surge up the boy's heart that often and often, in many ways, would he taste the sweetness of bringing joy to his mother's face. He put his arms close about her.

"Happy birthday, mother. Many, many happy birthdays."—Ex.

* * * * *

My Pupil.

BY ESTHER CONVERSE.

I have seen him to-day. He lies in a darkened room. The little restless feet are restless no longer. The brown hands that seemed ever in mischief are folded. The bright eyes that looked so roguishly into my own, or filled with tears of penitence or pain, are closed. The tangled hair is brushed smoothly away from the broad forehead. I had not noticed the well shaped head in the school-room. Even the hands looked strangely unfamiliar. They were rough, grimy little hands,—the hands I knew,—and when I dealt the sharp, stinging blows they struggled in my own.

How could I, a strong woman, strike a child? What a confession of weakness! I, an educated, disciplined woman, have used brute force to gain obedience from a motherless child. The tender flesh must have quivered with pain; the sensitive child spirit must have been wounded to the quick.

I knew he had no mother. There was no one to give the good-night kiss; no one to listen to his childish complaints; no one to wipe away a tear of grief or anger.

I remember now that he was not a naughty child; he was thoughtless and roguish, but he was neither sly nor ill-tempered. He never attempted to deceive; he frankly acknowledged his little faults.

Was it his fault that he had no love for his lessons? I punished him when his spelling-lesson was unlearned, yet it failed to make him love his spelling-book. I did not explain the difficult words in his reading-lesson, but I held him up to ridicule when he stumbled and misread them. I remember the flush that crept to his tangled hair, and the sudden burst of tears. Poor little Johnny! it is not strange that he disliked school. But he was certainly a very trying child; there was some excuse for me. He was never for a moment quiet. He was often the cause of disorder in the room and raised many a laugh among the children. He was an inveterate whisperer; punishment availed nothing in his case. I am sure no teacher would have been patient under such provocation. There was always a hum in his corner of the room.

Well, the little lips are silent now. I would like to hear them whisper, "Teacher, I love you; you have been kind to me." I would like to see the blue eyes open and the roguish look come back to them while he said, "I'm just making believe. I'm doing it for fun." I would like to see him spring from the bed and come back to life and light.

His eyes will open to brighter light; his merry voice will ring out in gentler tones among his angel companions. There will be no more pain for Johnny. His teacher will be gentle and loving; his life will be full of joy. I will not mourn for him, but I may, I must grieve that I am so unfitted for my work. May patience, wisdom, and strength be mine.

When I hear the ill-timed laugh or the thoughtless whisper, let me remember Johnny's sealed lips, and by gentle means try to accomplish the desired end. When I take again the stained, roughened hand in my own, let it not be to inflict pain, but that I may lead an undisciplined child in kindness and love.

When the restless feet chafe my tired nerves or torture my aching head, let me remember the little feet that hastened from my room one day—never to return, and let patience have her perfect work. Johnny's school life was not successful, but his companions shall profit by it.

I have seen my pupil today alone in a darkened room.—The American Teacher.

* * * * *

Unless we greatly mistake, during the last year, there has been a marked decline of public interest in radical "higher criticism," but a renewed interest in the Bible. Somehow, after the critics have shown to their own satisfaction that there is nothing especially authoritative in the Bible, men feel that there is: The Bible speaks to them in a tone that no other book can rival. It searches out the deep things of the Spirit, and reveals a man to himself and God to him. You may explain just how the books of the Bible were written, and make everything in it very human and commonplace, but you cannot get rid of the divine element in it that appeals to every one who honestly studies it.—The Watchman.

A number of difficult how the completed with at length one essay upon it which, being she exclaiming the meaning best texts in t "Well, well, you say about can you pray "Oh, yes, si "What! wh "Why, sir, pray." "Indeed! w most people th "Well, sir," in the morning standing; and clothed with t washed me, I I begin to wor to my day; wh that God's wor out the house, all impurities; breakfast, I des the sincere mil little children, for the spirit of on all day, ever for prayer." "Enough, en are revealed to prudent; go on, ing"; and as fo for this expositi guide in judgm

Human natur immortality. I surring hope. A thus:

"It mus Else wh This lon Or whee Of falli Back on 'Tis the 'Tis heav And inti

Not only have to confirm the Bi nature, speaking impressive voices fact was beautiful zen in a memorial departed friend. touch with divine the buried acorn, prison walls, will was made in the i give the rosebush the autumn breeze time, will he writ of men when the inanimate, thoug multitude of form suffer annihilation royal guest, to thi here that he who the raindrop, the tephry, but makes has given immorta self the generous s scope.

Mr. Moody, th pretty incident co wife came down on trouble with one of obey, and he had g givenness. I went u little child and said my prayers." "Did you pray?" "Well, yes, I heard you, was struck; he kne going to pray when heart. He could no going to go off struggle, he said. came up and was g ed to get out of bed but he wanted to fr just as a salve to the some mean, contem drayers. But they ence."

Praying Mary.

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting; which, being overheard by a plain, sensible servant girl, she exclaimed, "What! a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible."

"Well, well," said an old minister, "Mary, what can you say about it? Let us know how you understand it; can you pray all the time?"

"Oh, yes, sir."

"What! when you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray."

"Indeed! well, Mary, do let us know how it is; for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for a washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul. And as I sweep out the house, I pray that my heart may be cleansed of all impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father and pray for the spirit of adoption, that I may be his child; and so on all day, everything I do furnishes me with a thought for prayer."

"Enough, enough," cried the old divine, "these things are revealed to babes, and often hid from the wise and prudent; go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that 'the meek will be guide in judgment.'"—Sel.

HUMAN IMMORTALITY.

Human nature instinctively clings to the doctrine of immortality. It gives to the soul the inspiration of an assuring hope. Addition represents Cato as soliloquizing thus:

"It must be so—Plato, thou reasonest well— Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread, and inward horror Of falling into naught? Why shrinks the soul Back on itself and startles at destruction? 'Tis the divinity that stirs within us; 'Tis heaven itself that points out an hereafter, And intimates eternity to man."

Not only have we this universal instinct of humanity to confirm the Bible doctrine of human immortality, but nature, speaking to us through her many whispering and impressive voices, declares the same great truth. This fact was beautifully worded recently by a prominent citizen in a memorial address given over the dead body of a departed friend. He said: "If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it to burst forth from the prison walls, will he leave neglected the soul of man, who was made in the image of the Creator? If he stoops to give the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another spring-time, will he withhold the words of hope from the souls of men when the frosts of winter come? If matter, mute, inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay? Rather let us believe that he who in this apparent prodigality wastes not the raindrop, the blade of grass, or the evening sighing zephyr, but makes them all to carry out his eternal plans, has given immortality to the mortal, and gathered to himself the generous spirit of our friend."—Religious Telescope.

"Saying" And "Praying."

Mr. Moody, the well-known evangelist, tells this pretty incident concerning his own little son: "My wife came down one evening, and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child and said: 'Did you pray tonight?' 'I said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you I said my prayers.' 'Yes, I heard you, but did you pray?' The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart. He could not do it. 'Well now, said I, 'are you going to go off to sleep without praying?' After a struggle, he said, 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had said his prayers, but he wanted to pray. Lots of people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."

The Young People.

EDITORS, REV. E. E. DALEY, A. H. CHIPMAN. Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics.

C. E. Topic, March 28.—What Christian heroism is and does, Luke 9: 18-26, 51-62. B. Y. P. U. Topic, March 28.—The school in missions. Alternate Topic.—The sin of covetousness, 1 Tim. 6: 6-19.

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

(Baptist Union.) Monday, March 29.—Psalm 148, Praise from all creation, Compare Ps. 103: 21, 22. Tuesday, March 30.—Psalm 149, God's pleasure in his people, (vs. 4). Compare Ps. 35: 27. Wednesday, March 31.—Psalm 150, The grand Hallelujah and Doxology, Compare 1 Sam. 12: 24, 25. Thursday, April 1.—Job 1, God's permissive chastenings, Compare Rom. 8: 18, 19. Friday, April 2.—Job 2, Only life remains, but Job sinned not, Compare Ps. 39: 1-5. Saturday, April 3.—Job 3, No resurrection light cheered Job, Compare 1 Cor. 15: 19, 20.

Daily Readings on the Life of Christ.

DIVISION THIRD.—TOPICAL: A STUDY OF CHRIST'S GREAT THEMES.

Lesson 27.—His assertion of Messiahship. Monday.—Prophecies of the Messiah. Ps. 2, Isa. 9: 6, 7, Dan. 9: 20-27, Mal. 3: 1-3. Tuesday.—Type of the Messiah. The King—Priest, Gen. 14: 12-24. Expounded, Heb. 6: 18-20 and 7: 1-28. Wednesday.—First to acknowledge Him as Messiah. Shepherds, Luke 2: 7-18; the poor Jew. Wise men, Matt. 2: 1-11; the rich Gentile. Simon and Anna, Luke 2: 25-38; the pious aged. Thursday.—The Father's assertion of it, Matt. 3: 17. The Son's assertion, John 4: 25, 26. The Spirit's assertion, Acts 2: 32-37. Friday.—The Disciple's assertion of it, Matt. 16: 13-16. The devil's assertion, Luke 4: 33-37. The world's assertion, Matt. 21: 1-11. The children's assertion, Matt. 21: 15-16. Saturday.—The Messiah's Triumph. Prophesied, Psa. 24, Dan. 2: 31-45, Rev. 19.

H. F. ADAMS.

Sacred Literature Course B. Y. P. U.

THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR BY D. A. STEELE, D. D.

OLD TESTAMENT HINTS.

Lesson 29.—A Precious Name.

To all of us the name of Jesus is sweet, and the ear is charmed by its sound. Christ is also familiar and suggestive of all that lies in the great salvation. Messiah seems more of an official designation. It is not used so often as the first two. But really it is a beautiful word. It sounds musical, and can be conveyed over into Chinese, or Burmese, or into our own Mic-Mac, without change, while its equivalent Christ can hereby be pronounced by the same peoples. Perhaps it might be well to familiarize ourselves with this the greatest title of the world's Redeemer. Take your Testament, and for an exercise, substitute Messiah for Christ; for example, try this change in the Epistle to the Philippians.

MEANING OF THE WORD.

In olden times, kings, priests and prophets were set apart to their office by the pouring of oil on their heads. (see 1 Sam. 9: 16, 27; 10: 1, and 16: 13, for typical cases of kings; 1 Kings 19: 16, for prophet; Lev. 8: 12, for priest.) They were thus consecrated to their high office. The great personage who is to be Prophet, Priest and King of His people, is foreshadowed in the Old Testament as the anointed one, or the Messiah. Jesus of Nazareth, when He labored among men, by all His actions, and by all His words, as well as by His whole bearing, claimed that He was the Sent of God, the one anointed to redeem men, to intercede for men, to reign over them, forever.

THE EXPECTATION.

Israel had an expectation of an anointed one, who should be a deliverer, but their notions were confused. "The word expressed faith in a bright future for the world; nevertheless in current use it was mixed up with idle dreams." Jesus came to His own people, not as they expected He would come, with show and might of arms; but a gentle, tender man, discarding all force and pomp. He shall not strive, nor cry, neither shall any man bear his voice in the streets. A bruised reed shall he not break, and the dimly-burning wick shall he not quench, till he send forth judgment unto victory, and "in His name shall the Gentiles trust," is Matthew's portrait, retouched from the sketch of Isaiah. This is not the kind of personage

the world desires. His own family would not understand His methods. Looked at closely, however, one reason why we believe in Him is because He is so different from all others, so original and so purely spiritual. He came crashing into Judaistic forms, and dogmas and traditions, like a mighty steel-clad battleship, bearing down whole fleets of timber and spikes. All must yield before this silent omnipotent one.

THE EXPLANATION.

Wherever you find the word Christ, you have the word Messiah, this being the Hebrew word, which is translated into Greek as Christ, both meaning anointed, or the Anointed One. In John's Gospel we find the simplest form of Jesus' constant assertion that He is the Messiah. In the conversation with the Samaritan woman (chap. 4), He gently leads her to see her sinfulness, her need of living water, and in what true worship consists. Her spiritual nature is assured, until at length the messianic idea that lay slumbering alike in the breast of Jew and Samaritan, breaks out. "I know that Messiah cometh, when He is come, He will declare unto us all things." Then and there the preacher told her plainly that He was the Messiah. To our senses, more clearly than at any other time, Jesus revealed Himself as the Messiah. But really, if we examine the Gospel record He is always telling us the same thing. In the cleansing of the temple, in the forgiveness of sins, in the healing of the sick, in the raising of the dead, as well as in suffering for our sins, and in His resurrection. He is ever emphasizing the truth that He is the Anointed One.

ANOTHER CLEAR CASE.

It is in Peter's memorable confession (Matt. 16: 13-20) that our Lord strikingly acknowledges that He is the long-expected one. Led by the teacher, the band of disciples had wandered as far north as Caesarea Philippi. (See map, and locate north of Sea of Galilee.) One day the Master held a colloquy of such important nature that Matthew must preserve it for all following generations. "Whom do people say that I, the Son of Man, am?" "What could they expect, the Son of Man to be? How high could we go in title? The apostles answer that people give different names of personages He is surmised to be. "Now," says Jesus, "What is your opinion?" Peter, spokesman as usual, answers with perfect confidence: "Thou art the Messiah, the Son of the living God," thus recognizing in one breath, Messiahship and Divinity.

From the extraordinary manner in which Jesus treats this out-burst of Peter, we have the strongest affirmation that He is the Anointed One of the Law, the Prophets, and the Psalms. The Father has revealed the Messiah to Peter.

OTHER INSTANCES.

If it were at all necessary we might point to our Lord's Intercessory Prayer, John 17: 3. By the substitution of "Jesus Messiah whom thou didst send," new light will come. Use the same word, in the question of the High Priest: "Art thou the Messiah, the Son of the living God?" And remember the answer of our Lord, distinct, unequivocal, "I am." Jesus everywhere, and in all ways, declares He was what all the evangelists and all the apostles call Him upon every page. Let us so study this glorious theme that we may say, "Yes, and our fellowship is with the Father, and with His Son, Jesus Messiah."

FOR PRESENT USE.

- 1. The Messiah reveals Himself in different ways to different people: To Andrew, to the woman of Samaria. 2. But both were His messengers to others, John 1: 41; 4: 28. What lessons from these two points? 3. The Messiah was a stumbling stone to many, because He did not answer their carnal expectations. How is He a stone of stumbling now? 4. What is the right attitude, and the safe one? Ps. 2: 12; Phil. 2: 5. WE PRAISE A MESSIAH CRUCIFIED, . . . MESSIAH THE POWER OF GOD, AND THE WISDOM OF GOD.

Ian Maclaren on Baptism.

In his book, "The Mind of the Master," in the chapter "The Kingdom of God," Ian Maclaren, (Rev. John Watson) makes a clear Baptist statement on the ordinance of baptism in the following words:—"Loyalty to Jesus was to be the spinal cord to the new body, and the sacraments were to be the signs of the new spirit. Each was perfect in its simplicity—a beautiful poem. One was Baptism, where the candidate for God's Kingdom disappeared into the water and appeared again with another name. This meant that he had died to self and risen a new creature, the child of the Divine will."

There remains for Dr. Watson to simply put into practice his teaching, to be a Baptist; then his own "spinal cord" will connect his teaching and practice.

H. G. MRELICK.

Silence.

Be still; the crown of life is silentness, Give thou a quiet hour to each long day. Too much of time we spend in profligate And foolish talk—too little do we say. If thou wouldst gather words that should avail, Learning a wisdom worthy to express, Leave for awhile thy chat and empty tale— Study the golden speech of silence.

Academy.

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 MARCH.

For Mr. and Mrs. Archibald and Miss Wright, that the seed long and faithfully sown in Chicacole may soon yield an abundant harvest. For the schools and native helpers in this field.

DEAR SISTERS.—A word from your treasurer should be in order. Think of it, two quarters and one month of the third is past of the present year, and since so many of us met at Berwick and scanned our past year's work, praised God for the blessings which had been ours, and laid plans for the work for the incoming year. How far and wide we have scattered since that time. Some of those into whose faces we gazed, and to whom we listened as they told us of their "call" to take hold of the work at the other end of the line, have been watched over tenderly by "Him who holds the waves in the hollow of His hand," and are today in India. They have fulfilled their part, and all they promised us has been done. What about our part? Have our pledges and vows made at that time been redeemed? Is our Telugu mission holding a deeper place in our lives, prayers and purses because four hearts which beat in unison and interest with ours in the work at that time are now in the east prepared to fulfil their pledges to God and us?

Let us look for a moment at our figures. Total received for F. M., \$3,071, which is thirty-six dollars more than at this date last year. Looking at this from one side we may say "well done," but turning it around and getting the broader view do we feel we have redeemed the pledges given either by ourselves or our delegates in August last, and are we assuming the greater liabilities arising from increased responsibility?

Amount received for Home Missions, \$630, which is fifty-two dollars less than at this date last year. What think ye about it sisters? Your treasurer's opinion is that that much dreaded word deficit will be written on our Home Mission department at the close of the year if we are not more watchful of its interest and more liberal in our giving.

We have received two legacies, one a gift of \$100 from the late Mrs. Ritchie, formerly of Hants Co., N. S., but who for a number of years has resided in Massachusetts. This sister, although living away from us, always remembered the W. B. M. U. with a yearly offering, and then at the last so graciously with this large bequest. Another we mention gratefully from Mrs. Mark Curry, Windsor, of \$50. These gifts prove to us the deep interest our women have in raising fallen womanhood in lands where Christ is not known as the woman's helper and friend.

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

Foreign Mission Day is fast approaching, March 28th. What are we each doing my sisters to make it a great success? This opportunity for giving and receiving a blessing will soon be forever past. What shall be recorded on high concerning our individual effort in this direction? The Foreign Mission Journal gives us a fine example of how a church in Virginia regards Foreign Mission Day.

Towards this day the Church begins to look from year to year and frequent attention is called to it in one way and another by the pastor. On the Sunday preceding begins a week of prayer for the preparation of our hearts and the guidance of the Holy Spirit. The pastor makes careful and prayerful preparation for these meetings and every night a congregation assembles and the Bible is studied, many earnest prayers made that the Spirit may direct in this matter. These meetings are among the most interesting that we have. It is not at all rare to see strong men and women weeping as they study the Word and feel the quickening presence of the Spirit.

On Missionary Sunday the pastor is greeted with a large congregation, for it is a day much talked up and looked forward to by the people. He earnestly preaches along the line of God's requirements of His people, and without pressure the offering is made. I am sure that of all days this is our happiest. A bar-keeper in attendance at our church on Foreign Mission Day seeing the interest manifested by the people said, "This is what I call religion," and himself put in a liberal contribution.

Who could help being happy and receive a blessing when coming as we had from a week of study and prayer for the guidance of the Spirit. Our offering amounted to \$1,000. What a joy it was to give! I beg of you try this method. It will develop the people not only in the matter of giving, but will so deepen their spiritual life—which after all must precede the matter of their contributions—as nothing else possibly can.

The Holy Spirit in Missions! Oh, how we need Him today! The churches seem to have lost sight of the fact that He is their teacher. Let us come back to Him and honor Him, that He in turn may honor the churches.

As far as we follow this example in the matter of preparation we will have the same glorious results. We cannot do the pastor's part in this matter, he alone is accountable for that. We can each do our own part and God will richly reward His faithful servants.

Foreign Missions.
Foreign Mission Board
How can the Speedy Evangelization of the World be Effectuated?

BY F. W. SANDFORD.

By much waiting on God for the power of the Spirit. They prayed ten days—until they were "all filled with the Holy Ghost." (Acts 2:4); their converts "continued steadfastly in prayers," (2:42); when imprisoned and threatened by the Sanhedrin, the entire company of Christians "lifted up their voice to God with an accord" and prayed till the whole building shook with power, till again "all, filled with the Holy Ghost, spoke the word of God with boldness," (4:31); when their converts, and thus the Apostles' labors had miraculously multiplied, their method of meeting this extra demand upon them was not more hours of labor but more hours of intercession, (6:4) we will give ourselves continually to prayer; when the leading Apostle was to be martyred "prayer was made without ceasing unto God for him!" (1, 2, 5); it was while the leaders of the church at Antioch were fasting and praying, that Paul and Barnabas were definitely called by the Holy Ghost, to start out on their great, and to them almost, worldwide missionary tours, the result of which is seen in the Anglo-Saxon Christianity of to-day. It was while Peter was praying, that the revelation concerning the Gospel's being carried to the Gentiles was given him, (10:9); and while Paul and Silas were praying that the Phillippian prison walls were shaken by a great earthquake (16, 25, 26); and the entire pathway of these men from the felt weakness of the little group at Olivet watching their departing Lord, to the hour that one by one they departed to be with Him, was paved with faith in a prayer-answering God. Every problem—whether it be the baptism of the Holy Ghost, the healing of the sick, the raising of the dead, the casting out of devils, the opening of prison doors, the sending out of missionaries, the preaching of the Gospel in face of threatened death, the pulling down of heathen strongholds, the writing of inspired epistles from dungeons dark; or the rescue of every person from shipwreck and death on a tempest swept sea—was settled by the early church on their knees. So it must be again; the body of people to be used for the actual evangelization of this globe must "advance on its knees"—days, nights, weeks and even months, being spent on their face before God. Until man lies utterly weak and helpless before the insuperable mountains which stand as barriers to the evangelization of the world, and realizes it is God and God alone that can accomplish this miracle of all miracles, the evangelization of the nations will continue to be on paper and in fervid imaginations instead of in fact.

2. The recognition of the Holy Ghost as a Person.—One who had come from glory to take His place as Teacher and Director in the midst of the disciples as really as their Master had done. This can never be emphasized too much. The blood has been preached for eighteen centuries. Thank God for its blessed victories; but shameful defeat and humiliating weakness, in general characterize the nominal church who have preached and talked nothing but the blood. The Apostles themselves were a failure, until they had advanced from Calvary to Pentecost. They quarrelled, doubted, denied, cursed and forsook their Lord in the testing time. But when the Holy Ghost had come, was received, and obeyed implicitly as a Personal Director, when "the Oil" had been poured "upon the blood" and Pentecost followed Calvary in their experience, the Acts of the Apostles suddenly began to read like a thrilling romance full of faith, courage, daring, heroism and world-wide victory. The Gospels told of the Second Person; the Acts of the Third. It was the Holy Ghost who filled them at Pentecost, spoke through them preached in foreign languages, convicted, and soundly converted 3000 souls, 5000 souls, "multitudes;" healed the lame man, gave boldness before the Sanhedrin, shook the house where they prayed, caused men to sell their all and throw the proceeds into a common treasury for the evangelization of the world; struck hypocrites dead, made deacons bold as lions and to shine like angels amid a shower of blackest lies and death-dealing stones; opened heaven, revealed to view Jesus Christ on the right hand of God, transported evangelists bodily from one field of labor to another, struck to the earth in awful conviction bitterest enemies, leveled Jewish prejudice in the dust, sending a Peter to a Cornelius that the Gentiles might have their Pentecost; called, set apart, sent forth and cared for two such foreign missionaries as the world has never seen before or since: struck a reviling sorcerer blind; drew almost whole cities to hear the story of the Gospel, and when the evangelist had been stoned, supposedly to

death, pulsed his entire being with resurrection life so that he went on preaching as before; shook open prison doors and off prisoner's bonds, cast out devils, healed the sick, raised the very dead and in general "turned the world upside down" as their enemies themselves declared. This mighty Holy Ghost was recognized as a Person—an intelligent, thinking, self-conscious Being—of whom Luke bore testimony when he wrote "They (Paul and Silas) were forbidden of the Holy Ghost to preach the word in Asia. . . they assayed to go into Bythnia, but the Spirit suffered them not;" and Peter before the general assembly at Jerusalem when explaining why he as a Jew had preached to the Gentiles, he said, "The Spirit bade me go . . . nothing doubting;" and Paul at Rome when he declared "Well spake the Holy Ghost by Basias the prophet unto our fathers," etc., or at Ephesus when he said to the elders, "The Holy Ghost hath made you overseers," or "the Holy Ghost witnesseth in every city saying, bonds and afflictions abide me;" and all the Apostles bore living testimony to the personality of the Spirit, when before the Sanhedrin they said, "We are His witnesses, and so also is the Holy Ghost"—"the Holy Ghost whom God hath given them that obey Him." No wonder houses shook and prisons opened and the earth quaked and the nations bowed! God Almighty, Maker of Heaven and earth, was recognized in the Person of the Holy Ghost as being within each anointed believer and in the midst of the assembly as a whole, so that their decisions read, "it seemed good to the Holy Ghost and to us." This is the secret—"the Holy Ghost and us." The Holy Ghost! He is the secret of power. The blood, the secret of purity. But "Ye shall receive power the Holy Ghost coming upon you and—!!!"

3. Having God and His providences they did not need earthly possessions; and threw them at His feet for His service. Pentecost spoils a man for this world, but makes him an excellent citizen of that above. "All that believed were together and had all things common and sold their possessions and goods and parted them to all men as every man had need." People want the world evangelized, but want to look out at the same time for "number one." Such people will never, never, never evangelize this globe. It takes all. They forsook all and followed him." The rich young man who had kept the commandments didn't. They succeeded in evangelizing the world. He failed. Probably he gave large gifts for philanthropic purposes, but God doesn't use money; He uses men. He wants you! you! Not yours, alone, but you. He wants yours, only that He may get you.—Tongues of Fire.

—In the recent death of Deacon M. C. Cowan, the Main street church has sustained the loss of a highly valued member and faithful office-bearer. At a meeting of the Trustees and Building Committee of the church, held March 8th, a resolution was adopted, expressing their deep sense of Bro. Cowan's worth and especially of his faithful and valuable services in connection with the erection of the new house of worship, recognizing that to him the success which attended that undertaking was largely due, and also assuring his bereaved wife and family of the sincere sympathy of their brethren in their sad affliction.

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Business.

We are sending out to many subscribers a "gentle reminder" that we would appreciate hearing from them.

Wishing to make it effective it was difficult to make milder than it now appears. It is attractive as a photographic reproduction of the first page of our paper and it is a well printed little sheet.

Many will regard it as something new. It should be looked upon as a modest, pleasant, plain request for early attention to the label on your paper.

THE ACTS OF THE HOLY SPIRIT. By Rev. A. T. Pierson, D. D. Second edition. 16mo, cloth, 75c.

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B. Y. P. U.

Prayer Meeting Topic for the week beginning March 28—"The sin of covetousness," 1 Tim. 6:6-19.

I. Covetousness should be shunned because—(1) Covetousness should not be associated with Godliness, vs. 6; (2) Our entrance into the world is a ban to covetousness, vs. 7; (3) Our exit from the world is a ban to covetousness, vs. 7; (4) Our actual wants, though not our wishes, demand it not, vs. 8; (5) The accompaniments of covetousness are injurious "temptations," vs. 9; (6) "A snare," vs. 9; (7) "Foolish and hurtful lusts," vs. 9; (8) The results of covetousness warn us against drowsiness, vs. 9; (9) Money, the chief object of the covetous, is the root of all evil, vs. 10; (10) Which root of evil was often from the faith, vs. 10; (11) And pierced the possessor with arrows of sorrows, vs. 10; (12) Inferior are all these possessions to "faith, love, patience, meekness," etc., vs. 11; (13) A worthier aim than absorption in self is ours, vs. 12; (14) A solemn charge to view life in its relations to God, vs. 13; (15) We should covet earnestly the best gift of "obedience to Christ," vs. 14; (16) Covetousness is unnecessary as our Father is King of Kings and has all, vs. 15; (17) We are called from covetousness by a consideration of eternal things, vs. 16; (18) Whoso is rich only in money, is poor indeed, vs. 17.

II. A charge to those in danger from covetousness. (1) To "do good," vs. 18; (2) "To distribute," vs. 18; (3) "To communicate," vs. 18; (4) To secure a reward when the realm of covetousness is destroyed, vs. 19.

Our readers will learn with regret of the serious illness of Dr. Roberts, President of the Southern Association B. Y. P. U. We extend sincere sympathy and pray that life may be spared and health restored.

Secretary Estabrooks made us a pleasant call on Monday of this week. He is actively at work upon a programme for the coming convention. Announcements will soon be in order and they will be received with much pleasure. He has not received reports from all the new Unions of the year, but from what he has learned the number is large. Dorchester organizes this week. Pastor Burgess has recently been greatly encouraged in his pastoral work there.

Attention.

Rev. D. G. MacDonald's paper on "Baptist Principles: Are they Worth Defending," is now being mailed to the Young Peoples' Societies. The committee has given each society as many copies as the number ordered by the Maritime B. Y. P. U. would permit. Those receiving the tracts will kindly place them at the disposal of the society. I am also enclosing to the societies of the Nova Scotia Central Association, B. Y. P. U. copies of the Maritime B. Y. P. U. constitution. W. N. HUTCHINS.

Notices.

The Cumberland Co. Quarterly meeting will convene with the Baptist church, at Springhill, on Tuesday, March 30th, at 4 p. m. The following programme has been arranged:—Preaching, by Rev. L. A. Cooney; B. Y. P. U. meeting, led by Rev. J. H. MacDonald; General Topic, Growth. Subjects and Speakers:—(1) Education a means of Growth, Rev. J. L. Miner; (2) Activity a means of Growth, Rev. W. H. MacLeod; (3) Responsibility a means of Growth, Rev. E. H. Howe; (4) Character the fruit of Growth, Rev. J. H. MacDonald. Missionary meeting, led by Dr. Steele. Subject and Speakers:—(1) Heathen Hopeless, Rev. Dr. Steele; (2) Bible Argument for Missions, Rev. Mr. Nowlan; (3) How to make a Missionary church, Rev. C. H. Haverstock; (4) Reflex Influence of Missions, Rev. J. M. Parker. The Speakers at both meetings are simply allowed 15 minutes. All Baptist churches, in county please appoint delegates. Hope we will have a large gathering. J. L. MINER, Sec'y. Amherst, March 18th.

In Memoriam.

About a year ago, for the first time in its history, the hand of Providence opened the "portal we call death," to the home circle of Acadia Seminary, and a beloved teacher passed through into the "life elysian" of the everlasting city. Again the portal has been opened, and now the students mourn the departure of one of their number.

After a week of intense suffering, Miss Mamie Nickerson entered into eternal rest on the morning of March 1. That week

meant much to the Seminary. During its days of anxiety, the thoughts and sympathies of the whole household were centered on the sufferer, and much concerning her character was revealed which would under no other circumstances, perhaps, have been so definitely expressed. The repeated evidences of the universal respect and love she had won made clearer the gentleness, the sincerity, and the consistency of her Christian life during the months she had been in the Seminary; while her implicit faith in the Saviour and her constant prayerfulness, even in hours of intense suffering, not only illuminated the motives of that life, but shed a light about her which made plain to those who were near the reality of all eternal things.

Mamie Etha Nickerson was the eldest child of Mr. John E. Nickerson of Forbes Point, Shelburne County. For two years she had been engaged in teaching at her home. She entered the Seminary in the fall of '96 for more extended culture and more thorough preparation for her profession, deciding at the beginning of the second term to direct her course toward the attainment of a B certificate in the July provincial examinations. She was apparently in perfect health until a week before her death. Within a few hours from the beginning of her illness, the case assumed so serious an aspect that the local physicians thought it necessary that physicians be called from Halifax. The disease was pronounced appendicitis, and an operation advised as the only possible means of saving life. The operation, which was performed immediately, showed the case so complicated that there was little ground for confident hope of recovery.

Mrs. Nickerson, summoned as soon as the serious nature of the illness was known, was with her daughter for four days. She expressed the deepest gratitude for the prompt action of the physicians and the careful attention which lengthened her daughter's life even for a short time.

An impressive service conducted by Mr. Trotter and Dr. Sawyer was held in the Seminary, after which the body was taken to Forbes Point for interment.

Miss Nickerson's ability as a student, her character, and her influence in the school were of the highest order. Her diligent and enthusiastic devotion to her work, her eager thirst for knowledge, and her quick appreciation of every new idea presented to her were a constant inspiration to her teachers. In making application for admission, she wrote, "To all the regulations of the school, I promise faithful obedience, and the promise was never broken. Loyalty to the school, loyalty to her ideals, loyalty to God marked every action. She was an earnest, humble, Christian, and the silent influence of her consistent life will long be felt."

"We cannot think her dead: it must be only

That she has travelled far, And while we find our path on earth more lonely,

Our sky has gained a star." Acadia Seminary, March, 1897.

Personal.

Rev. H. G. Estabrook, of Petitediac, was in the city on Monday and attended the ministers conference. He preached at Hampton on Sunday exchanging with Rev. N. A. McNeill.

We deeply regret to learn that Dr. W. F. Roberts of St. John, North End, is so ill that his condition gives his friends the



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gravest anxiety. Dr. Roberts is a young man and rising in his profession. He is an earnest and active member of the Main St. church, and is also president of the B. Y. P. U. of the Southern Association.

H. G. Melfick, Superintendent of Manitoba and Northwest Baptist Missions is on his way East. He expects to remain in the Maritime Provinces until after the meetings of the Associations which he is planning to attend. Until then he will visit some of the churches in the interest of the mission. His address is Wolfville N. S.

The Beloit, Wis., Free Press says: Rev. W. A. Spinney, lately of Cleveland, O., has become pastor in this beautiful city of over 8,000 inhabitants; the seat of Beloit College with 500 students, in which co-education has lately been adopted. The church has over 400 members, is finely organized and well equipped for aggressive work. Mr. Spinney succeeds Rev. A. W. Runyan, a Newton graduate, who has become pastor at Normal Park, Chicago.

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The Home.

An Ink-bottle Episode.

BY ADELAIDE G. MARCHANT.

"Oh, dear, look at that!"
 "Your carpet will be ruined."
 "What shall we do?"
 "Get something to catch the drops. Don't stand there looking at it."

All these exclamations were called forth by an occurrence that certainly looked serious enough. One of the occupants of the room, in turning suddenly around, had hit with her hand an ink-bottle standing on the desk. In a moment the bottle was rolling over the floor, after liberally distributing its contents on various parts of the carpet.

One person in the group, however, was equal to the occasion, and gave her orders immediately.

"Have you got any milk in the house?"
 "Yes, plenty," was the answer.
 "And a fire in the stove?"
 "Yes."

"Heat some milk very hot and bring it here quick." Only a small quantity was put on at first, so that in a few minutes the hot milk was brought to the director of affairs, who meanwhile had been absorbing all the ink possible with a blotter.

"Bring some warm water and a cloth, and put more milk on to heat; this will not be enough," were the orders issued, while she poured the steaming milk with liberal hand directly on the ink. Her directions were quickly followed, and the milk rapidly washed up with warm water. More milk was applied where the amount of ink was greatest, or on spots which had escaped the first application. All present joined in vigorous exercise of the cloth and warm water, or in bringing fresh supplies as that in use became inky black.

"There," said the director, surveying the scene and drying her hands, "we can't tell exactly till morning, but I believe that it is all out."

"I call it marvelous if your statement proves true," remarked one of the company; "I never saw such a quantity of ink wiped out in that fashion before."

The next day, however, she was obliged to confess that the marvel was true, for the only traces of the catastrophe were that the portions of the carpet which had received the impromptu scrubbing were cleaner than the surrounding parts.

A day or two later a dark spot appeared in one spot.

"That is where the milk was not wiped up quickly enough and caused a slight grease-spot," announced the director, critically surveying the spot. "A little gasoline will remove that."

Upsetting an ink-bottle, though not a thing to be desired, is not regarded as such a direful calamity as formerly by at least one observer of this scene.—Womankind.

LITTLE CARAMEL PUDDINGS.

Little Caramel Puddings.—Into a clean, dry frying pan put one-half of a cupful of granulated sugar and set on the side of the fire, where it will melt slowly. No water is to be added, and by the time the sugar is entirely melted the syrup should be of a clear, golden brown color. If the fire is too hot, the syrup will be two dark and the burnt flavor too pronounced. Have ready some small cups or timbale molds. Pour a little of the caramel in each, turning them round and round in order to coat the sides and bottom as evenly as possible. The amount given should be sufficient for five or six small cups. In a bowl break four eggs, add four tablespoonfuls of sugar, and beat enough to mix well. Add one pint of milk and one teaspoonful of vanilla, and stir occasionally until the sugar is dissolved. Then fill the molds, set them in a pan of warm water, and bake in a moderate oven until they are firm in the centre. If baked too fast, they will be full of bubbles. When done pass a knife round the sides and turn out on individual plates.

The caramel, uniting with a portion of the water in the milk, serves to form the sauce. Serve cold.

CHICKEN A LA MARYLAND.

Chicken a la Maryland.—Select young, tender chicken, clean, and disjoint them. Put four tablespoonfuls of lard in a frying-pan, and when it smokes lay in the pieces of chicken and fry until well browned, turning them often. They will take from fifteen to twenty-five minutes to cook, according to size. As each piece is cooked remove to a heated pan or dish and stand where all will keep warm. When all are done pour off the greater part of the fat, return to the fire and dredge in sufficient flour to absorb all that remains. Add one cupful or more of cream, stir until it boils, season and cook five minutes. Have ready some firm, cold cornmeal mush. Cut in thick slices, then into diamond-shaped pieces dip in beaten egg, roll in flour and fry in butter. Dish the chicken, pour over it the gravy, sprinkle with finely chopped parsley and garnish with the fried mush.

The Care of The Hair.

It is comparatively an easy matter to take care of the hair in health. It should be regularly and vigorously brushed with a rather stiff brush, in order to keep the scalp clean. The tip ends of the hair should be clipped or burned off once a month. There are few hair tonics which are of any special value except as soothing and agreeable applications. Dandruff, which is one of the most common diseases of the scalp, is very hard to cure. The only remedy is to bring the skin back to its normal condition, where the pores do their work. No grease or pomade of any kind should be used on the hair where there is dandruff, as a common cause of this trouble is the clogging up of the pores with grease. The hair should be brushed frequently and regularly where there is a tendency to form dandruff, and the scalp washed in clear cold water and vigorously shampooed afterward, rubbing over the entire surface with the tips of the fingers. This stimulates the pores to do their work. Sometimes a few drops of ammonia may be added to soften the water in which the hair is washed. Rain water will need no such additions. All soap, borax and all strong alkali preparations should be avoided in washing the scalp.

Unless the hair is very greasy, once a month is often enough to wash the hair. Where the scalp is naturally too oily it should be washed often, however, and a little borax may be used to overcome the oil. On the contrary, where the hair is lacking in natural oil a very small quantity of nice vaseline may be used or a pomade made of vegetable oils, which do not clog up the pores as preparations of lard or coarse mutton tallow are likely to do. The "incomparable" Macassar oil, which has remained in popular favor since the days of Byron, is simply prepared from a pound of the nicest olive oil mixed with a dram each of the oil of origanum or marjoram and of rosemary. Pure olive oil perfumed with attar of roses is a simple, safe hair oil.

AS WELL AS EVER.

A Brickmaker Listens to Reason—Uses Six Boxes of Dodd's Kidney Pills and tells it.

Brockville, Mar. 8 (Special)—Mr. W. H. Odell perhaps one of the best known citizens of the town has lately recovered from a long continued and painful kidney ailment. He tells the story of his experience to the correspondent as follows:—

"I have suffered for over a year from kidney disease, the pain in my back being so severe that I was unable to stand to my work."

"Noticing the published cures of what Dodd's Kidney Pills were doing for others I concluded to use them."

"Having used only six boxes I can say that I am perfectly cured and well so that I can attend to business as well as ever I could."

Paint'em.

The house, barn, out-buildings, fences, roof, floors, cupboards, shelves, boxes, furniture, baseboards, window-sills, bath tubs, iron beds, stoves, flower-stands, garden tools, 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 today for a free copy.

Sherwin-Williams' Family 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 one purpose. Over 10,000 dealers sell Sherwin-Williams' Family Paint. No cut-and-dry mixture for all surfaces, but a specially prepared paint for each surface.

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 Messrs. C. GATES & Co., Middleton, N. S.
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I am willing to make oath to the truthfulness of the above statement.
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MASONIC TEMPLE,

St. John, N. B.

Early in April the Laurier government will invite the McKinley administration to appoint a joint commission to enquire into this whole subject of international trade with a view to arrange a reciprocity treaty.

Constipation

is a disease which afflicts over 75 per cent. of the American people. It is a dangerous disease because it not only poisons the blood but causes heaviness, oppression, and dulls the intellect. Then follow chronic headache, loss of appetite, slow digestion, nervousness, bad breath, dingy complexion and low spirits. It will eventually bring on liver and kidney disease in some incurable form. But sufferers from this dreaded malady are speedily

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Bread, Biscuits, Pastry?

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WOODILL'S GERMAN BAKING POWDER.

March
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 Adapte
 Lesson I.—A
 PETER
 Jesus Chris
 9:34
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 32. The of events in Luke's narra the order of of peace (ver Caligula (A. I salem took departure for The restorati ponds in mar of Jairus's de one of exquisi tiveness, but sion." As P QUARTERS—N but on a tour The apostles visits to rem only thus cou maintained at nor epistles w —From the stood to the THE SAINTS— apart for God had its origin early adopted tive of what God's people AT LYDIA—T the plain of S from Jerusalem been probably geist.
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BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson I.—April 4. Acts 9: 32-43.

PETER WORKING MIRACLES.

GOLDEN TEXT.

Jesus Christ maketh thee whole, Acts 9: 34.

I. POWER. VERSES 32-35.

32. The chronology and even the order of events in this and the two succeeding chapters have been much disputed. It seems most natural to consider the order of Luke's narration as indicating in general the order of occurrences. During the period of peace (verse 31), in the last years of Caligula (A. D. 37-41), Paul's visit to Jerusalem took place (38 or 39). After his departure for Tarsus, Peter came to Lydda. The restoration to life of Dorcas corresponds in many particulars to the raising of Jairus's daughter. The description is one of exquisite beauty and full of suggestiveness, but requires no critical discussion. As PETER PASSED THROUGH ALL QUARTERS—Not hiding from persecution, but on a tour of inspection and supervision. The apostles probably made many such visits to remote groups of disciples; for only thus could uniformity of doctrine be maintained at a time when neither gospels nor epistles were written. HE CAME DOWN—From the heights on which Jerusalem stood to the low plain by the shore. TO THE SAINTS—The "holy ones;" those set apart for God's service. This term probably had its origin in Hebrew worship, but was early adopted by the Christians as descriptive of what disciples of Christ should be. God's people have the privilege of holiness. AT LYDDA—The ancient town of "Lad," on the plain of Sharon, about a day's journey from Jerusalem. The church there had been probably founded by Philip, the evangelist.

33. A CERTAIN MAN—Doubtless other miracles, as marvelous as this, were performed, which have not been recorded; but the results which flowed from this one led the historian to narrate this in full. ENRAS—Probably, but not certainly, a disciple. The name is a variation of the name of the poet Vergil's hero. KEPT HIS BED EIGHT YEARS—A confirmed invalid; all the more notable would be his cure. PALSY—Paralysis and nerve disease in many aggravated forms are frequent in the East. This is partly due to climate conditions; partly to the awful inheritance of ancestral sins against the body which comes to those whose very religious impulses have been diverted to vicious ends.

34. PETER SAID—Peter is careful to show that the power he is about to exert is not of himself. Our Lord, on the contrary, invoked no name higher than his own. JESUS CHRIST MAKETH THEE WHOLE—"Jesus the Messiah health thee." The true Christian displays Christ, not himself. This victim of paralysis had probably been troubled, directly or indirectly, in all his organs; now he is made "every whit whole;" no effect of disease lingers. ARISE—And thus demonstrate the cure. MAKE THY BED—Literally, "spread for thyself." The bed was a roll of matting or carpet spread upon the floor. AROSE IMMEDIATELY—Whether Christian, Jew or pagan, Enneas had faith in God and in Jesus. His activity proved that he was really cured. Compare Matt. 9: 2-8. Peter could not do this work; Jesus did. No more could Peter forgive sins and heal a sinful soul; Jesus can. And they whom he heals must arise and use their strength in doing his will.

35. The news of the miracle spread. Enneas seems to have been well known in the locality. After the healing ALL the inhabitants SAW HIM, and knew its completeness. They reasoned that the Jesus who could do such a work must be the Messiah, and, acting promptly on their belief, as honest men should do, they TURNED to him as their LORD. Probably not every individual, but the people in mass, thus "turned to their Lord." The gospel became dominant through the community. Seldom indeed, does so sweeping a work of grace occur! SHARON is the beautiful plain elsewhere called "Sharon," on which Lydda stood.

II. LOVE. VERSES 36-39.

36. The word DISCIPLE originally meant "learner," with especial reference to one who learns by companionship with a teacher. TABITHA, . . . DORCAS—One of the Hebrew, the other the Greek word meaning "Gazelle." Both names would be used in a mixed population; and as names in the East are given to represent traits of person or character these may indicate that this woman had beauty of person as well as of character. FULL OF GOOD WORKS—Love to Christ inspired energetic love for others. It always does. ALMS-

DEEDS—Works wrought especially for the poor. The Christian who disregards the poor is no Christian at all; and this holds as true of paupers in morals as of paupers in dollars.

No true Christian is regardless of the poor. God has told us that he that giveth to the poor lendeth to the Lord. Christ has said that he walks about our streets in their persons, and that whatever we do to them we do to him. It is the strong physically, mentally, and to a good degree morally, who secure and keep worldly wealth. Men weak in body or mind or morals are sure to be poor. It is godlike to care for the weak.

37. WAS SICK AND DIED—God sometimes takes his people to heaven, when, to our eyes, they seem most needed in this world. "The husbandman may pluck his roses and gather his lilies at midsummer, and he may transplant young trees out of the lower ground to the higher, where they have more of the sun. The goods are his own." The heavenly husbandman makes no mistakes. LAID HER IN AN UPPER CHAMBER—Delaying the burial, which in the East is on the day of death, in order to send for the apostle. Probably this "chamber" was a room upon the roof.

38. NIGH TO JOPPIN—Nine miles or so distant. They had heard of the healing of Enneas, and cherished hope. THEY SENT—It was too late to send for a physician, but not too late to send for an apostle. The simple presence and prayers of a devoted, loving minister are often precious to those in affliction. But notice; these people did not wait for Peter to find out their trouble in the best way he could, and then complain because he did not come promptly, but they sent him word.

39. PETER AROSE AND WENT—As every Christian should go to everyone who needs him. WIDOWS—Who had been relieved and clothed by her. There were doubtless many of this class, made such by the wars of the times. They wept in their sorrow as they talked of her and showed Peter the clothing which she in her love had made for them. There was no need to hire mourners. THE COATS—The tunics or undergarments. GARMENTS—Outer mantles.

III. LIFE. VERSES 40-43.

40. PUT THEM ALL FORTH—That he might concentrate himself in prayer. TABITHA, ARISE—As a Hebrew he spoke her Hebrew name. He is not reported to have invoked the name of Jesus in the miracle, but doubtless he had addressed him in his prayer. Every prayer is answered; but not all answers are so much in harmony with the petitioner's desire as was this.

41. GAVE HER HIS HAND—A reassuring token. Great must have been the joy of those sorrowing saints and weeping widows when the door was opened and they saw their dead alive and well. CALLED THE SAINTS—The disciples in the house and neighborhood. WIDOWS—To whom she had ministered.

42. KNOWN—Such a marvel could not be kept still had they tried. The story went like wildfire, and ALL JOPPA knew its truth. What was the effect? Nobody believed in Peter as its source, for he ascribed the power to his Lord; and as when Jesus raised Lazarus many believed and found salvation, Jesus raised to life their dead souls, as he had Tabitha's dead body (John 5, 25.) And this he does now.

There was a serious election riot at Davidew, Austria, Thursday. The peasantry learned that officials were supporting conservative candidates and became greatly exasperated thereby, fearing the candidates they were favoring would be defrauded. They set upon the imperial commissary who was conducting the election and killed him. The military was called upon to disperse the mob, but did not succeed in doing so until two electors were killed.

Blood, Iron and Gold.

The historic phrase "My royal cousin" is no mere fiction in Europe at this time. Most of the reigning families are intimately related to each other by ties of birth or marriage. And that fact is often referred to as a guarantee of peace between the nations. A little observation is sufficient, however, to show how futile such a guarantee is. For, in the first place, sovereigns do not always rule. Most wars are popular wars, and not a few have been irresistibly forced upon the monarchs by the people. King George of the Hellenes, for example, is at the present moment powerless beneath the stress of public sentiment. Doubtless he agrees with that sentiment. But if he did not, and tried to oppose and to suppress it, he would probably be swept from his throne by a revolution. And in the second place, the closest kinship between sovereigns is not the slightest pledge of amicable relations.

For instance, take the dynasties of Great Britain and Russia. In the last reign before the present the Russian Empress was the sister of the Princess of Wales, and the present Empress is a granddaughter of Queen Victoria. Yet antagonism between the two realms has been unconcealed and these relationships have done nothing to allay it. Great Britain and Germany are at loggerheads, and the German Emperor is a particularly bitter foe of England; yet that Emperor is a grandson of the English Queen. An equally impressive example to the same effect is given in the present case of Greece. King George is the brother of the Czar's mother, and thus the Czar's own uncle, and Prince George is the Czar's own cousin and was the savior of the Czar's life; and the Crown Princess, Sophia, is the German Emperor's sister. Yet Russia and Germany are in this crisis the implacable foes of Greece, and their enmity is due chiefly to the personal enmity of their sovereigns.

Blood counts for little in the iron game of war. The only thing that can match iron is gold. It was well pointed out by a writer in last Tuesday's Tribune that the real bonds of peace in Europe are not marriage certificates nor registers of birth, but the literal bonds of financiers, which represent the indebtedness of the nations. If the Turkish Empire is destroyed, who will pay the Turkish debt? That is the phase of the Eastern question which is foremost in the minds of many, and they not the least influential of men.—New York Tribune.

Chronological Comfort.

"It's glad Ol' om," said Mr. Rafferty, 'thot Ol'm not shuperstitious.' 'Phyw?' inquire Mr. Dolan. 'Ol'd be unaisy about the year thot's comin'.' 'Mebbe ye've noticed it yerself.' 'Noticed phwat?' 'That the first av January comes an a Friday.' 'Faix, thot's dishquietin'. But let's be thankful it don't fall an the thirteent av the month.'—Washington 'Star'.

The Full Account.

A prosperous liquor-dealer was boasting to a group of men standing near his saloon of the amount of money he had made. "I have made one thousand dollars in the last three months," he said. "You have made more than 'that,'" quietly remarked a listener. "What is that?" was the quick response. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than I reckon, but you'll get the full account some day!"—The Christian Instructor.

The Sunday School.

Scrofula

Makes life misery to thousands of people. It manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated by Hood's Sarsaparilla, the

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A curious probate suit, involving some \$100,000, will shortly come on in the London law courts. The above sum has been left by an old gentleman to found and endow a church on condition that every Sunday before service the whole of the Thirtynine Articles are to be read by the clergyman outside the church door. Disinherited relatives are contesting the validity of the will.

The Sunday school scholars of the Bathurst street Methodist church, Toronto, had a perilously narrow escape Sunday. Just as the doors were being opened and the little ones were rushing to get into the building to escape the high wind that was raging, the brick chimney fell, crushing through the roof and demolishing the seats on the floor below. Had the accident happened five minutes later there would undoubtedly have been many fatalities.

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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.



From the Churches.

MAIN STREET.—Four more were baptized on Sunday evening 21st inst. Some special meetings are being continued this week.

NORTH RIVER, WEST CO.—Pastor Estabrook baptized five persons on Sunday 14th, others have manifested an interest in their salvation. Some old difficulties have been removed and the conditions for religious work have become much more encouraging.

WEST YARMOUTH, N. S.—We have spent one week on our new field of labour, and we are confirmed in our belief that God has led us here. We feel very much at home among these warm hearted people. They call a pastor according to scripture, that is without candidating, and they pay him according to scripture. Every Monday morning he is paid from the Sunday's voluntary contribution. C. P. WILSON.

NEW GLASGOW.—On Sunday evening we baptized the following persons:—Hedley Musgrave, Thomas McDonald, Fred Rice, Isabella Wallpole, Jennie McDonald, Margaretta Small, and Maude Simonds. We have received by letter; Mrs McFarland; and on experience, Mr. and Mrs. J. F. Simonds. Making in all seventeen added to the church since the opening of the new building. G. P. RAYMOND. March 18.

SUSSEX, N. B.—By the sale of property which realized \$500 and contributions to nearly as large an amount, the church has succeeded in paying off a debt which had rested against it for some years, and pastor and people are rejoicing in the sense of relief experienced. A statement lately printed in the form of a large double card, shows that during fifteen months preceding January 1, 1897, \$2849 had been raised for all purposes. The contributions to missionary and benevolent funds were \$366. The present membership is 162. Of which 20 are non-resident, 33 were baptized; 26 received by letter; dismissed 2; died 1, and 41 names dropped.

PORT ELOIN, N. B.—On March 7th we closed our pastorate with this church and field. It was a sad and yet a joyful occasion. The church was crowded to witness the baptism of Mrs. Elwood McGlashen, Cora Goodwin, Grace Goodwin and Ida Stewart. It was the first baptism in the new church, and it made a good impression on the large audience. We are praying that the Lord may guide two men to this field for there is plenty of room for two pastors. Since we began work with these churches 33 have been received into Christian fellowship. May the Lord bless these and make them a blessing to others. C. P. WILSON.

WOLFVILLE.—Six believers were baptized during February. This month six others have been baptized. Others are cherishing a hope in Christ. There has been a good interest in the Academy this year and several have confessed Christ, who it is hoped will soon make the public avowal in baptism. A mission has been started by the church in the east end, in connection with which there is a Sunday evening service and a Sunday School. Much Dorcas work has been done by the sisters in connection with this mission. Evangelist Gale begins work next Sunday, and we are looking for an enlargement of spiritual interest.

PORT CLYDE, N. S.—Again we have great reason to be very thankful to Almighty God, for by His power Zion is being built up. Some few weeks ago we baptized one brother, George Strang, and also March 14 we baptized three noble young men—Everett Thomas, William King, Amos Hatt. We feel certain that before many weeks several more will follow their Lord in baptism. Although we have severe persecutions and trials to pass through, God is on our side, and we are coming out victorious over those who would tear down the walls of Zion. Our church here is small in numbers, but God is continually adding to our numbers, and we give Him all the glory. ERNEST QUICK.

DIGBY, N. S.—The call of the Digby church to succeed Rev. A. T. Dykeman, was extended to the writer without "candidating" or without being asked "to visit" the field. Time alone will prove the wisdom or unwisdom of their choice. The present pastorate has not yet passed the experimental stage. We are glad to say that we are not without evidences of the Father's favor. It is very gratifying to know that the utmost harmony prevails between us as pastor and people, and that we have confidence in each other. We have had a most generous welcome from the Digby people, and hereby desire to express hearty appreciation. On Thursday evening March 4th, a very large gathering convened at the parsonage and gave us a most inspiring reception. The superlative degree of sociability was attained, Deacon J. F. Saunders on behalf of the company read an address, Miss Blanche Burnham and Miss Mamie Chaloner rendered readings, and light refreshments were served. The interior of the parsonage has been papered, and the two large rooms painted. We find many evidences of wise leadership on the part of Bro. Dykeman whose name is almost a household word hereabouts. We are in the midst of special meetings in the town. The outlook is becoming more and more hopeful. B. H. THOMAS.

FIRST CHURCH, HALIFAX.—The printed annual statement of the church for 1897, gives the list of church officers and standing committees, Deacons' report, report of Finance committee and Membership Roll, containing names and addresses of members. The weekly offerings for the year \$3098, and the receipts from all sources \$4873. As to the membership and spiritual condition of the church, the Deacons' report says: "At our reunion a year ago our number was 303; we have since received 8 by baptism, 18 by letter and 1 by experience, in all 27; and our roll has been diminished by 10 dismissions and two deaths, and fellowship has been withdrawn from 4, the total removals from the list being 16, leaving our numerical strength at the present moment 314. These figures show some advance though small. Our financial record for the year indicated a strong and steady purpose to maintain the cause of Christ in our own community and to assist the various objects promoted by our denomination. As further indicating our religious condition, reference may be made to the spirit of harmony and unity which has constantly shown itself between pastor and people, and between the members in general. The loving esteem in which our pastor is held by members of church and congregation is as gratifying as it is manifest and may largely account for the abundant measure of Christian fellowship that shows itself among the membership of the church." The pastor expected to baptize a number of candidates Sunday, the 21st inst.

ACKNOWLEDGEMENT
Permit me to acknowledge a very generous donation made me by the people of Hopewell church. On the evening of Feb. 16th, our friends of Albert and Riverside, assembled at the parsonage and spread our table with many good things. After partaking of these, Deacon Rufus Tingley on behalf of the company presented me with \$36 in cash and \$15.05 in useful articles. Mrs. C. and myself were invited to attend a similar gathering the next evening at the Albert House, Hopewell Cape. On arriving there we were greeted by some 120 persons, after another pleasing repast, Bro. Willis Newcomb on behalf of the donors presented me with \$52.50 cash and \$1.50 in articles, making in all \$88.50 cash and \$16.55 in useful articles. Since coming to this field some eighteen months ago we have received constant tokens of kindness and sympathy. May God reward them and enable the pastor to so preach the gospel that their souls may be fed and sinners saved. The sympathies of our church have also been greatly aroused lately in relation to the temporal and soul famine in India. May God help us as a people, to wake up to our responsibility. The door for the gospel to fill India is being widely opened. May we enter. I. B. COLWELL.
In response to an appeal for three bells for our Indian churches in Manitoba, the Sunday Schools of St. John, N. B., contributed sufficient to purchase one. They had the bell made in the city and forwarded to Winnipeg to be placed on the chapel at St. Peter's Reservation. We thank the schools for this liberal gift. We would like to get at least one more which would be placed in the chapel at Fairford. Anyone having a bell to spare would do good service in giving it to this work. An engine or ship bell would do. I will be in the East in a few days and will be glad to give any information about the work. My address is Wolfville. H. G. MELLICK.



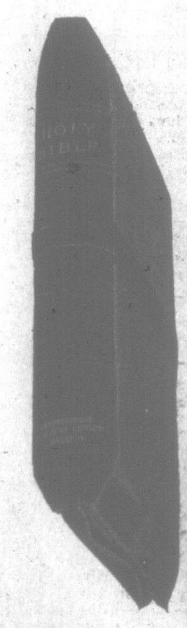
Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., New York

WOLFVILLE.—A Centennial Schubert Recital was given in Alumnae Hall of Acadia Seminary on the evening of the 19th. The idea was a happy one. The Hall was tastefully decorated. The several parts were rendered by the young ladies in good style. The exhibition was very creditable to all who took part in it and indicated that the teachers are doing their work with skill and efficiency.

Quarterly Meeting.
The Carleton, Victoria and Madawaska Counties Quarterly Meeting convened with the Centerville Baptist church on Tuesday evening, March 16th, but "as no small tempest lay on us" the attendance was very small. Bro. H. D. Worden preached the opening sermon, which was both earnest and practical. On Wednesday morning the Quarterly sermon was preached by Bro. A. H. Hayward, his subject being, "The existence, manifestation and purpose of God's love." Our brother's discourse was worthy of a much larger congregation than was present to hear it. At 3.30 the Quarterly conference was opened and led by Bro. Young, general missionary. A soul refreshing time was enjoyed. The usual missionary meeting was held in the evening. Missionary sermon by the writer, followed by addresses by Bros. Gross and Young. Owing to the severe weather and small attendance our sisters made no effort to hold the W. M. A. S. meeting. The following resolutions were passed unanimously in the business meetings:
Resolved, That this Quarterly meeting endorse the action of the Baptist ministers conference of St. John in re of Mr. Mont McDonald's generous offer to accept \$3,000 as a final settlement of his claim upon the denomination for moneys advanced from time to time to save the St. Martins Seminary.
Resolved, That this Quarterly meeting through the secretary-treasurer extend its sympathies to our brother, Rev. G. W. Corey, in his present sore affliction.
The next session of Quarterly meeting will be held with the South Richmond church, McKenzie Corner, on the third Tuesday in June. The opening sermon by Bro. N. P. Gross (lic.) at 7.30 p. m.; Quarterly sermon by A. H. Hayward, missionary sermon by Bro. Rutledge. Collection at Quarterly 56.
CALVIN CURRIE, Sec'y-Treas.
Green Road, N. B., March 19th.

OUR BIBLE OFFER IS STILL OPEN.

It is Given as a Premium for 3 New Names.



IT IS
The large size Emerald Teacher's Edition of the genuine Bagster facsimile series of Bibles—acknowledged the best for Students' use—bound in flexible Morocco by a new patent process, giving extreme flexibility to cover and sewing; full divinity circuit, gold edges, silk sewed, with silk marker. Do not mistake this book in size; it is the full large size Bagster Bible (6 1/4 x 9 3/4 x 1 1/4), containing over 1,100 pages, including all the comprehensive Helps that go to make the name "Bagster" synonymous with all that is latest and best in the field of Biblical research. This book has the excellent quality of having the largest and clearest type in the smallest compass on paper that permits marking in ink.

New or old (advance) subscribers may secure the Bible and the paper one year for \$3.25.

A Miniature Photograph.

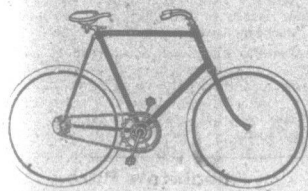
BLACK SUITS!
For this necessary part of a gentleman's apparel we are showing English Serges and Cheviots from \$15 to \$28. English Worsteds \$20 to \$38. Fine Broadcloths and Venetian Cloths \$25 to \$40.
Many of these imported direct from the manufacturers, saving all intermediate profits, Fit, linings and finish guaranteed.
Customary discount to clergymen.
A. GILMOUR, Merchant Tailor,
68 King Street, St. John.

March 2
\$85.00.
Massey-
Beautiful in
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DUNLOP TIRE
ENGLISH
Our new art
the agent nearest
upon application
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\$85.00.

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Massey-Harris Bicycle.



Beautiful in Design! Faultless in Construction!

DUNLOP TIRES. CHRISTY SADDLE. ENGLISH PERRY CHAIN. Our new art catalogue and the address of the agent nearest to your home will be sent upon application to MASSEY-HARRIS CO., LTD. St. John, N. B.

MARRIAGES.

CARTY.—At Freeport, N. S., Mar., 13th, Mrs. Mary Ann Carty, aged 76 years. She died trusting her Saviour.
HARDY-SPIDLE.—At Mahone Bay, Mar. 10th, by Rev. H. S. Shaw, Selden Hardy to Minnie Spidle, all of Mahone Bay.
ANDERSON-HUSKINS.—At Lockeport, March 18, by Rev. Addison F. Browne, Walter Anderson and Etta Huskins. Both of Lockeport.
SPICER-BANKS.—At the residence of the bride, Meadowvale, Annapolis County, Mar. 10th, by Rev. E. E. Locke, Capt. George D. Spicer, of the ship Glosscap, to Mrs. Jeanetta S. Banks.
DIMOCK-McLATCHY.—At the home of the bride's parents, Mar. 3rd, by Pastor A. A. Shaw, Edmund H. Dimock of Windsor, and Blanche K. McLatchy, of Wentworth, Hants Co.
STUART-TINGLEY.—At Riverside, Albert Co., Feb. 15, by Rev. I. B. Colwell, Dea. James Stuart of Caledonia to Mrs. Mary N. Tingley, of Forestdale, A. Co.
ROBINSON-EDGEETT.—At Riverside, Albert Co., Feb. 24th, by Rev. I. B. Colwell, Clair C. Robinson, of Hopewell Hill, to Jennie M. Edgett, of Curryville, A. Co.
HARRISON.—At Mungerville, N. B., Mar. 7th, Dorothy, infant daughter of Harry and Annie Harrison. A few weeks of earthy experience exchanged for the blessedness of the Shepherd's care.
THURBER.—At Freeport, N. S., March 3rd, after a lingering illness, Mrs. Elizabeth Thurber, aged 75 years. She leaves a family of seven children to mourn the departure of a kind and devoted Christian mother.

DEATHS.

WARD.—At Chipman, on 9th inst., Iva I., daughter of Daniel and Hattie Ward, aged 2 mos.
BAY.—At Lockeport, March 17, Rosa, infant daughter of Deacon John and Annetta Day.
STEPHENS.—At Amherst, N. S., March 14th, Mrs. George M. Stephens, in the 41st year of her age.
FRIB.—Kingston, Kings Co., N. B., Mar. 1st, Olive Y., daughter of George Erb. Deceased has been an invalid from childhood. Her's was a happy release.

MENRS. C. C. RICHARDS & Co., Yarmouth, N. S.
GENTLEMEN.—In January last, Francis Leclair, one of the men employed by me, working in the lumber-woods, had a tree fall on him, crushing him fearfully. He was when found, placed on a sled and taken home, where grave fears were entertained for his recovery, his hip being badly bruised and his body turned black from his ribs to his feet. We used MINARD'S LINIMENT on him freely to deaden the pain, and with the use of three bottles he was completely cured and able to return to his work.
SAUVEUR DUVAL, Elgin Road, L'Islet Co., Que. May 26th, 1893.

WHEATON.—Boston, Mar. 10th, of pneumonia, Gordon S. Wheaton, aged 33 years, leaving a widow and three children to mourn the loss of a loving father and husband. Which is truly his gain. For his was a consecrated Christian life. His end was peace.

FORREST.—At Amherst, N. S., March 6th, of pneumonia, Alice, daughter of Charles Forrest, aged 23 years. Our sister through her short but severe illness looked forward with confidence to the coming change, through the merits of the atoning blood.

NEWSOME.—March 12th, at the home of his uncle, Bro. Geo. Newsome, Westmorland, P. E. I., and after less than three weeks illness, Frederick Newsome, youngest child of the late Samuel Newsome, at the early age of 13 years. Fred was a charter member of our Mission Band that was organized a short time ago, from which meetings he will be very much missed.

NELSON.—At Forest Glen, Col. Co., N. S., on the 18th ult., Mrs. Hattie J. Nelson, aged 34 years, leaving a husband and six children to mourn her sudden departure. Our sister was converted and united with the Brookfield Baptist church several years ago. May the God of peace comfort the mourning ones according to His word.

DUNING.—In Willimantic, Conn., Mar. 11th, Margaret, wife of Andrew Duning, in the 63rd year of her age. She was born at Economy, N. S., and at the time of her death was a member of the Temple church, Dorchester, Mass. She leaves a husband and six children, all being present at the funeral, which was held at the house of her daughter in Dorchester. Rev. Mr. Chamberlain, pastor, officiating.

CARTER.—At De Bert, Col. Co., N. S., on March 13th, Deacon John Carter passed to his reward, aged 82 years. A thoroughly ripe Christian. He had for years been waiting for the summons. When at last it came his heart was flooded with joy. His illness lasted but a few days, during the first two or three of which he was constantly praying and repeating scripture. Then as he passed into a state of semi-consciousness, he recited the words of the hymn beginning: "The hour of my departure's come." Bro. Carter was the last member of the De Bert church who had united with the church at the time of its organization.

WADDING.—Stilman A. Wadding, beloved son of Henry Wadding, of Beaver Harbor, departed this life on Feb. 14th, aged 25 years. He died of consumption, after suffering about 2 years. Our young brother had a short Christian experience and life. He was baptized into the fellowship of the F. B. church by Rev. Mr. Dewitt, F. B. His faith in Christ never faltered. I had the pleasure of visiting our young brother a number of times, and always found him calm and patient. His religion sustained him to the last. He died in peace with his God and all about him, and now rests in blessed death till Christ shall come. Intelligence please copy.

HALFKENNY.—On Sunday, the 14th inst., at Hartshore College, Richmond, Va., Lalia Halfkenny. Miss Halfkenny was formerly a student at Acadia Seminary, and much beloved. For several years she has been a teacher at the above institution. Consumption took her away. A fellow-teacher writes, "Her death was not only peaceful but very triumphant. The most beautiful home-going that I ever saw." The remains reached Wolfville on Saturday, the 20th, and were buried in the cemetery there. A service was conducted in the Baptist church, prior to the interment, in which Dr. T. A. Higgins and Pastor Trotter took part.

FREEMAN.—At Amherst, N. S., March 13th, Maynard Freeman, aged 53 years. Bro. Freeman was recovering from a severe attack of pneumonia when he was suddenly overcome with heart failure and passed quickly away. He was for years a consistent member of the Amherst Baptist church and was always found "diligent in business, fervent in spirit serving the Lord." Though the call came unexpectedly our brother was found waiting. To his wife and two daughters this visitation is a severe shock, as well as an irreparable loss. To them the sympathy of a large circle of friends is extended. They have, better still, the glorious hope of reunion vouchsafed to them through our Lord Jesus Christ.

GRIFFIN.—At Greenwich, Kings Co., March 5th, Mrs. Eliza J. Griffin, in the 68th year of her age, leaving a son and daughter to mourn the loss of a kind and affectionate mother; but their loss is her gain, for our sister had from childhood been a follower of Christ, and in her last years as she grew weaker in body she grew stronger in faith and looked forward with joy to the glorious meeting with her Saviour and with loved ones gone before in that land where the inhabitants never say, "I am sick." She

Let us Shake Hands Through the Mails. 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.

100 PIECES Brussels, Tapestry, All-Wool and Union CARPETS. New Designs. Low Prices. Window Shades from 30c. F. A. JONES, 16 and 18 King Street.

A. KINSELLA, FREESTONE, GRANITE, MARBLE WORKS. Wholesale and Retail. (next I.C.R. Station) St. John, N. B. Having on hand a large stock of Monuments, Tablets, Gravestones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received before May 1st, 1897, at Greatly Reduced Prices. He guarantees satisfaction with his work, and delivers and sets up free of charge. (mar243m) R. G. Dun & Co. report 50 failures this week in Canada, against 49 in the corresponding period last year.

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

Much in Little

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

Hood's Pills

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

There are thousands of sickly school-girls all over this broad land that are dragging their way through school-life who might enjoy that abundant life which belongs to youth by simple attention to hygienic laws and a proper course of treatment with Scott's Emulsion. This would make the blood rich, the heart-beat strong; check that tendency to exhaustion and quicken the appetite by strengthening the digestion. Our book tells more about it. Sent free.

SCOTT & BOWNE, Belleville, Ont.

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 20 stops, built in U. S.; one of two manuals and 21 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 (Rood) at very low prices. Factory—Mill Brook. Warerooms—Webster St., Kentville, N. S.

Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1896, the Trains of this Railway will run Daily [Sunday excepted] as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Picou and Halifax.....	7.00
Express for Halifax.....	12.10
Express for Sussex.....	15.55
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 22.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.50
Express from Moncton (daily).....	15.50
Express from Halifax.....	16.00
Express from Halifax, Picou and Campbellton.....	13.50
Accommodation from Moncton.....	24.50

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B. 8th October, 1896.

BARLEY CRYSTALS

New Diuretic, Laxative, Tonic Cereal. Endorsed by physicians in cases of indigestion, biliousness, constipation, and other ailments. Pleasant, nourishing, and easily digested. Guaranteed to give relief in all cases. FINEST AND CHEAPEST. Sold in all parts of the world. Ask Dealers, or Write to Farwell, Bibles, Waterbury, N. Y., U.S.A.

News Summary.

The Toronto Young Liberals have passed a resolution condemning the construction and operation of the Crow's Nest Pass Railway by the Canadian Pacific Railway. There was some opposition to the resolution.

A memorial service was held in the chapel at Government House, Ottawa, yesterday, in memory of the late Prof. Drummond. The service was held at the request of Lord and Lady Aberdeen, who were warm friends of the deceased.

War has again broken out in Samoa. The rebels have attacked the loyal islands of Maueno and Apolima, driving out all the inhabitants and sacking the Mormon mission under the charge of Foster Cluffon, of Arizona.

The Postmaster General proposes to commemorate Her Majesty's diamond jubilee by the issue of a new three cent postage stamp appropriate to the occasion. It will likely be in circulation for three months only during the summer.

The Department of Railways and Canals, Ottawa, has given a contract for 3000 tons of steel rails for the Intercolonial Railway to the Maryland Steel Company. This is the first time that the American companies have tendered for supplying steel rails to Canada.

The chairman of the Trans-Continental Passenger Association has denied the application of the Canadian Pacific Railway for authority to pay \$12 commission on round trip tickets and \$6 on one way. It is believed the Canadian Pacific will now take independent action and pay the commissions, which may give rise to a rate war.

There was a big rush at the New York custom house Saturday to get goods out of bond before the new tariff goes into effect. The total collections on goods withdrawn from bond was \$1,210,656 for the day, which are the largest collections on record. The total collections of customs Saturday amounted to \$1,488,693.

Constable Stevenson, of Moncton, and another officer went to Cocagne on Monday to arrest a man named Webb, who is wanted in Halifax for bigamy. The man was found, but resisted arrest. He pounced upon the constable, cuffed him over the head, knocking his teeth out and breaking two of his ribs. Webb is still at large.

The Toronto barbers are presenting to the Ontario Legislature a petition asking that all barbers be qualified for their profession and that they take out a regular certificate after an adequate apprenticeship has been served, and that all barber shops be under the inspection of the Provincial Health Department. The movement is directed against cheap barber shops and incompetent barbers.

The Westport is the name of a 48-ton new steamer now taking freight in the Market Slip. The steamer is to make weekly trips between St. John and Westport. She is fitted up to carry about twenty-four passengers, and will also take a large amount of freight. She is commanded and owned by Mr. J. D. Payson. Capt. Payson speaks well of her, and says he had her specially designed for the trade. She will make the run to Westport in about six hours. Her cabins, etc., are nicely gotten up.—Globe.

Ambassador Bayard on Sunday attended the services at Saint Paul's Cathedral, London. The Archdeacon of London preached the sermon. He alluded to the presence of Mr. Bayard and paid a tribute to him as an able and sincere contributor to results of the highest kind. Nobody, he said, had done more to remove disagreements between branches of the Anglo-Saxon race and it was fitting in taking farewell of him that they offer in the central cathedral of the English church heartfelt acknowledgments of his powerful contributions to the peace of the world.

A band of Albanians from Uskub, a town some 25 miles south of the Serbian frontier, have pillaged villages in vicinity of Uskub and burned three others. In their attacks on the villages they shot twenty-four persons. Later the Albanians crossed the Serbian frontier with the evident intention of continuing their marauding in Serbian territory. They were, however, met by a force of Serbian gendarmes who had received warning of their approach, and were repulsed after a struggle in which a number on both sides were killed or wounded. The Turkish Government has sent troops to deal with the predatory Albanians.

It is reported at Havana that Spain has decided to withdraw 20,000 or 25,000 from Cuba to send to the Philippines.

Weyler has agreed to the scheme and this explains the reason of his recent orders calling to volunteer ranks all able-bodied men willing to join them in order to fill the gaps left by the troops to be sent to Spain. The campaign in the Philippine Island is almost paralyzed owing to lack of reinforcements. Captain General Polavieja, who it was reported was about to resign because of ill health, has cabled he will retain his command in the islands. A serious uprising has occurred at Sancti Spiritus, many volunteers committing scores of outrages. Not receiving their pay, and as the paper bills issued are valueless there, they have begun looting stores and shooting proprietors who resist them. Six prominent Cuban merchants have been shot down in cold blood for resisting their demands. The Spanish officers make no attempt to stop the riots.

Hothouse Lives!

Disease Germs in Homes that Are Badly Ventilated.

Sickness and Disease Prevail at This Season.

Paine's Celery Compound Gives New Life.

It Should Be Used by Every Ailing Person This Month.

The all important thing for nervous, sleepless and run-down people to know is that Paine's Celery Compound builds up the whole physical system, improves digestion and regulates the nerves. By accomplishing this work, sound, regular and refreshing sleep is insured, that daily helps flesh building and the gathering of strength.

In the winter the majority of men and women have lived hothouse lives. Thousands of homes are badly ventilated and without proper sanitary arrangements. The air is full of poison germs that are inhaled by the inmates, and we find sickness and disease holding sway.

This is the month when the blood is impure, when eruptions, boils and skin diseases make life a misery. This is the month when we see the sallow faces, the hollow cheeks and sunken eyes, betokening ill health and weakness. This is the month that demands physical repairing and cleansing, in order that the seeds and germs of disease may be eradicated from the system.

Paine's Celery Compound is the medicine needed by every broken-down and diseased mortal at this time. Its marvellous virtues have been noted and commended by the ablest physicians in the world and its best and strongest advocates are those whom it has restored to perfect health.

Dr. A. W. K. Newton, an eminent physician and surgeon of Boston, says: "Paine's Celery Compound is not a patent medicine, and it must not be confounded with the ordinary nervines, bitters and sarsaparillas. It is as much superior to them in formula and results as the diamond is superior to glass. It purifies the blood, strengthens the nerves, and is nature's food for the brain."

"I had some trouble myself from blood poisoning received in a very delicate surgical operation. The formula of Paine's Celery Compound led me to try it, and I was much pleased with the result. I prescribed it for men and women who have no appetite, cannot sleep, and are weak and run-down. For this condition, and for disorders of the blood and nerves, it has no equal."

"When a man or woman has lost appetite, lost sleep, and feels that life is a burden; that person is in a serious condition. I prescribe Paine's Celery Compound for my patients who have these common and dangerous symptoms with invariably satisfactory results. It is the best possible remedy to keep up one's strength and energy during the spring and summer months."

WOMAN, WHY?

You have Sallow Skin, Pimples, Eruptions, Discolorations.

Why resort to cosmetics and powders to hide the effects?

Dr. Agnew's Liver Pills regulate the system and restore to the cheek the healthful rosy bloom and peach blush of youth.

Disorders like these arise from sluggish liver. From one to two pills a dose, will clarify and purify the complexion in short order. Dr. Agnew's pills at all druggists. See that you get what you ask for. 30c. for 40 doses.

Twenty-five tons of seed grain were distributed in three pound packages from the experimental farm, Ottawa, this year.

A HEALED HERALD.

Thinks Rheumatism is Born of the Lower Regions, but Proclaims South American Rheumatic Cure a Heaven-Sent Healer.

Henry Humphreys, East London, sends his unsolicited testimony: "I was seized with painful rheumatism in my left foot. I could not rest with it day or night, the pain was so intense. I tried many remedies, but they had no more effect on me than water on a duck's back. I was persuaded to try South American Rheumatic Cure. I followed the directions closely and in a very short time this wonderful remedy effected a complete cure, and there has not been the slightest hint of a return of the disease. It is a sure remedy and I delight to herald the goodness all over the land."

Peter Mitchell is appointed superintendent of fisheries for Quebec and the Maritime Provinces, with headquarters in Ottawa.

A SUBTLE THIEF.

Kidney Troubles Steal on One Insidiously—A Slight Cold—Then Congestion—Then Inflammation—Then the Deadly Malady Bright's Disease—South American Kidney Cure is a Kidney Specific—It Relieves in Six Hours and Cures—Never Fails.

Mr. James McBride, of Jamestown, Ont., says: "I believe South American Kidney Cure saved my life. I was so severely afflicted that my friends had to attend me daily to take the urine from me."

Mr. A. Williamson, Customs Officer, Kincardine, Ont., writes: "I can highly recommend this specific as the greatest of boons to suffering humanity for all affections of the bladder and kidneys."

The London Daily Mail has a despatch from Bombay saying that 1,500 houses in Mandalay have been destroyed by fire. Seven thousand persons have been rendered homeless by the conflagration. The loss is placed at \$2,000,000.

OHI THE MISERY.

Mrs. Galbraith of Shelburne, Ont., was a Great Sufferer from Indigestion, the Bane of so Many Lives—South American Nervine Released its Hold—It Relieves in one Day.

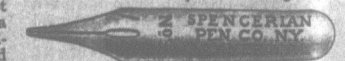
"I was for a long time a great sufferer from indigestion. I experienced all the misery and annoyance so common to this ailment. I tried many remedies and spent a great deal on doctor's bills without receiving any permanent benefit. I was strongly recommended to try South American Nervine. I procured and used it, after using only two bottles I am pleased to testify that I am fully restored to health, and I have never had the slightest indication of a return of the trouble. I recommend it most heartily."

The Standard American Brand Established 1860

SPENCERIAN

DROP US A LINE

If you wish to select a STEEL PEN suitable for your handwriting



Sample Card SIXTEEN PENS, different patterns, for every style of writing, including the VERTICAL SYSTEM, sent prepaid on receipt of TEN CENTS.

SPENCERIAN PEN CO. 450 Broome Street, New York, N. Y.

That Un... He is found in... dom takes a farm... see this article... "whom the sho... article is given... that he may be... We learn th... We need the arti... He has been off... at a reasonable p... wants it and he a... You can follow h... the article from... sold for less than... A few days ago... corn to market, ... same price that a... The neighbor wo... crib, thus saving... hauling it to mar... He is often a... may be that he... of corn. You w... go to get it. Oh... and so refuses to... week you saw his... ket. What is th... ous, and thinks h... world.

His stock com... send him word th... your grass and d... is busy and pays... erate his stock fo... out on the back... About this time... and when you tel... he is mad. Why?... able. Let your... line for an hour... notice, he drives... dog wounding on... Since his earli... not, in his opinio... instance. He's a... little, in his esti... about politics, rel... You might as well... to grow with its... and tell him he is... We do not thin... Do you, kind read... treat him? It w... that won't do any... Put up an extra... clear through fro... the other. He is... keep up his half... but don't associat... you may have a p... invited, and if he... er parties he will... Golden Rule. Re... limit at which he... virtue." Treat hi... than yourself.—H... Rural.

Peas as ar... While it does no... vate and crop orcl... bearing, an except... for the pea crop, w... soil, rather than de... to the land will... pigs are turned in... is also probably a... be found of dispe... peas, which are n... filled with grain... the time when the... orchard to devour... is no better feed... than peas gathered... pigs are left with... the surface soil will... enriched, thus pre... for another pea cr... With peas to furni... and phosphate to s... orchards may be k...

The Farm.

That Unreasonable Neighbor.

He is found in all communities. He seldom takes a farm paper, and is not apt to see this article. If he should, we say, "whom the shoe fits let him wear it." This article is given in good faith, and it is hoped that he may be helped by these suggestions.

We learn that he has an article to sell. We need the article and go to purchase it. He has been offering it to the city market at a reasonable price, but now his neighbor wants it and he at once advances the price. You can follow him to market and purchase the article from the merchant to whom he sold for less than he asked you at the farm. A few days ago we saw a farmer hauling corn to market, where he received just the same price that a neighbor had offered him. The neighbor would have taken it from the crib, thus saving the seller the expense of hauling it to market.

He is often a successful farmer, and it may be that he has an extra good variety of corn. You want a bushel for seed and go to get it. Oh no! he never sells corn, and so refuses to let you have it. Only last week you saw him hauling a load to market. What is the real cause? He is jealous, and thinks he has the best corn in the world.

His stock comes across the line and you send him word that his pigs are rooting up your grass and destroying your corn. He is busy and pays little attention. You tolerate his stock for a week and then turn it out on the back road to wander away. About this time he comes after the stock, and when you tell him what became of it he is mad. Why? Because he is unreasonable. Let your stock wander across the line for an hour and, without giving you notice, he drives them away, his vicious dog wounding one or two animals.

Since his earliest recollections he has not, in his opinion, been wrong in a single instance. He's a saint and you know very little, in his estimation. He knows all about politics, religion and current events. You might as well try to get an apple tree to grow with its roots in the air as to try and tell him he is wrong.

We do not think the picture too strong. Do you, kind reader? But how are you to treat him? It won't do to get mad, for that won't do any good. Be easy with him. Put up an extra high, strong line, fence clear through from one end of the line to the other. He is not apt to be willing to keep up his half of the fence. Be friendly, but don't associate with him. Some day you may have a party to which he is not invited, and if he has been invited to former parties he will be mad. Remember the Golden Rule. Remember that "there is a limit at which forbearance ceases to be a virtue." Treat him fairly and firmly, being compassionate, for he is less fortunate than yourself.—H. E. Tweed in Western Rural.

Peas as an Orchard Crop.

While it does not generally pay to cultivate and crop orchards after they get into bearing, an exception may well be made for the pea crop, which adds fertility to the soil, rather than decreases it. The benefit to the land will be all the greater if the pigs are turned in to harvest the peas. It is also probably as profitable a way as can be found of disposing of orchard-grown peas, which are not generally very well filled with grain. The peas ripen just at the time when the hogs are needed in the orchard to devour the fallen fruit. There is no better feed for young growing pigs than peas gathered by themselves. If the pigs are left without rings in their noses the surface soil will be mellowed as well as enriched, thus preparing it for winter and for another pea crop the following year. With peas to furnish nitrogen and potash, and phosphate to supply universal fertility, orchards may be kept thrifty without us-

ing any stable manure. This is the only way in which very large orchards can be cheaply kept in good condition. Almost all orchards are too large for farmers to profitably manage. To enable them to cheaply provide nitrogenous fertility is a difficult task, as clover requires two years to grow, and while growing it unduly checks the growth of trees, as the pea crop will not.—American Cultivator.

Deserted Farms in Maine.

In the majority of cases the trouble is that the New-England farmer is not satisfied with the kind of living that formerly contented him. He wants more luxuries. The ways of the town have had their influence upon him, and he requires more papers, more books, more frequent contact with the comforts and conveniences of the centres of population. If he would be satisfied with the profits of previous generations he might still get on all right on the much-abused acres from which his grandfather extracted comfort and contentment.

But times have changed, and the New-England agriculturist has changed with them. In place of the old-time farmer has come the foreigner, economical in his methods, scanty in expenditure. He wants are few, and every member of his family turns to and helps in the development of the farm he has purchased. There is no piano-playing daughter, no son who smokes cigarettes on the street corners of the town. The cost of running a farm is reduced to a minimum and the family's savings bank account increases rapidly.

As for the farmer who mortgages his farm and finally gives up the struggle against reluctant nature, it is the opinion of this expert observer that the number of failures is not out of proportion to the number of failures in other branches of industry, and that the poor management of the defunct agriculturist would have wrecked any other business in which he might have been engaged.—Waterville Mail.

MOTHERS REJOICE

AS THEY SEE THEIR LITTLE ONES MADE STRONG AND WELL BY KOOTENAY WHICH CONTAINS THE NEW INGREDIENT.

A sick child always appeals to our love and sympathy. It commands the tenderest care and watchfulness of its mother, who would gladly sacrifice anything to have her darling well.

To mothers who have children suffering from any disease brought about by thin, watery or impure blood, Kidney Trouble following Scarlet Fever, Rheumatism, Eczema or any other skin rash, or any condition in which the child is puny, weak and delicate, and does not thrive well, one would strongly recommend the use of Ryckman's Kootenay Cure, not because we say it's good for these conditions, but because Mothers gladly state under oath how it saved their darlings when everything else failed.

One of these mothers was Mrs. Geo. White, who lives at 139 Stinson St., Hamilton, Ont. She says that her daughter Louisa is nine years of age, has always been delicate, and has had Eczema since birth. Since giving her Kootenay Cure the Eczema has gone, and her general health is greatly improved.

Another, Mrs. Isabella Sullivan, of 65 Walnut Street South of the same city, has a little boy aged five, who was attacked with Rheumatism and pains in his back and Kidneys so bad that he could not stand or get out of bed without assistance. Despite the skilled medical attendance he grew very weak, and at times would faint. Kootenay has gladdened the heart of Mrs. Sullivan by restoring her boy, so that now she says he can play hard all day, and is as healthy a child as one could wish for.

Instances like these are well worth the serious consideration of those having sick or suffering children.

The detailed sworn statements of the above cases, together with hundreds of others, sent free, by addressing the Ryckman Medicine Co., Hamilton, Ont.

The New Ingredient works well. One bottle lasts over a month.



Mistress and Maid

both have their part in the great savings that come from Pearline. Suppose you're the mistress. There's the economy of it—the saving of time, etc., and the actual money that's saved by doing away with that steady wear and tear on everything washed. Suppose you're the maid. There's the saving of labor; the absence of rubbing; the hardest part of the house work made easier and pleasanter.

But suppose you are mistress and maid, both in one, doing your own work. Then there is certainly twice as much reason why you should do every bit of your washing and cleaning with Pearline.



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And other Sunday-School Requisites.

Libraries sent to Schools on approval. Write for Catalogues and Prices.

AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING:

Peloubet's Notes on S.S. Lessons. Huribut's Illustrated Notes.

Huribut's Revised Normal Lessons. Collection Envelopes.

Blackboard Cloth.

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Look for them Ask for them

E. B. Eddy's Matches

They have the name and fame

Made in Hull

B. Eddy's Matches

Sulphur, Safety, Parlor, Wax

Perfect in any climate

E. B. Eddy's Matches

Used every day in the year

Good enough for a prince

E. B. Eddy's Matches

Cheap enough for a pauper

The name is on every box

A Leading Horseman's Opinion

Few men in Canada are better known, or whose opinion will have greater weight with the horse-loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver.

J. W. MANCHESTER & CO.,

Sirs,—Manchester's Tonic Condition Powder and Veterinary Liniment are the best Horse medicine I ever used.

A. L. SLIPP.

Mr. Slipp owns and drives horses worth thousands of dollars, and when he uses medicines wants the best; he wants medicines prepared by qualified Veterinarians, not by quacks; YOU WANT THE SAME.

Sold by all Druggists and Country Merchants, or sent post paid on receipt of 25 cents.

J. W. MANCHESTER & CO., St. John, N. B.

Whitman & Keith, of Brockton, Mass., shut down their shoe factory on Tuesday afternoon, summarily dismissing 250 employees. The firm, expecting a strike, took the initiative and locked out all its help. Strikes and lockouts exist in four factories in Brockton.

George Banks, aged 24, a convict at Charlestown State prison, is lying at the point of death. He was murderously assaulted with a hammer in the hands of Florentine Manzi, another convict. The trouble was the outcome of an old quarrel between Manzi and a Portuguese convict, in which Banks interfered.

Charcoal, the Indian murderer of Sergt. Waldo, of the Northwest mounted police, was hanged at Macleod, Man., on Tuesday.

The London Mail publishes a despatch from Cape Town saying the British troops there have been ordered to hold themselves in readiness for emergency.

A despatch from St. Johns, Newfoundland, says thousands of seals are reported in the Gulf of St. Lawrence. Four steamers and a fleet of sailing craft are busily engaged in filling and loading them. People along the shore are reaping a harvest, the herds being so close they are able to go out in boats and kill scores.

**Get
Ayer's Cherry
Pectoral**

"Get it honest if you can,
but—get it!"

*It cures all coughs and
colds.*

POVERTY OF THE BLOOD.

**A TROUBLE THAT IS MAKING THE
LIVES OF THOUSANDS
MISERABLE.**

It Brings in its Train, Nervousness, Pains in
the Back and Side, Headaches, Heart Pal-
pitation and Results Fatally Where Efficacious
Treatment is not Restored to.

From the *Sussex, N. B. Record.*

There are many ways in which people
may prove benefactors of the human race.
There are those who of their abundance
spend large sums in erecting public build-
ings and beautifying public parks. Others
spend their money in charitable work, and
in alleviating the sufferings of less fortunate
fellows, and for these acts these people
are honored. The person who having
obtained relief from sickness and makes
public the means by which health was re-
gained, is none the less a public benefactor.
Among these latter is Miss Elena O'Neill,
daughter of Mr. Jas. O'Neill, a well to do
farmer living near Millstream, Kings Co.,
N. B. Miss O'Neill was attacked with
anemia (poverty of the blood) a trouble
unfortunately too common among the
young girls of the present day, and one
which is certain to terminate fatally if not
promptly checked, and the blood enriched
and renewed. Having discovered a remedy
that will achieve this happy result, Miss
O'Neill is willing that less fortunate sufferers
may reap the benefit of her experience.

To a correspondent of the *Record*, Miss
O'Neill related the story of her illness and
cure. She said: "I believe that had I
not begun the use of Dr. Williams' Pink
Pills my trouble would have ended fatally.
My illness came about so gradually that I
can scarcely say when it began. The first
symptoms were a loss of color, and a feel-
ing of tiredness following even moderate
exertion. Gradually I became as pale as a
corpse, and was extremely nervous. Then
I was attacked with a pain in my side,
which daily grew more and more intense.
I coughed a great deal and finally grew so
weak that if I went upstairs I had to rest
when I reached the top. My appetite for-
sook me. I was subject to spells of dizzi-
ness, and severe headaches, and was gradu-
ally wasting until I lost all interest in life.
I had tried a number of medicines but
found no relief. In this apparently hope-
less condition, while reading a newspaper
I saw a statement of a young lady whose
symptoms were almost identical with my
own, whose health had been restored
through the use of Dr. Williams' Pink
Pills. This statement was so encouraging
that I determined that I would try this
medicine. In my case as in that of the
young lady whom I had read about, the re-
sult was marvelous. The pain in my side
from which I had suffered so much, disap-
peared, my nerves were strengthened, my
appetite returned and my whole system
seemed to be strengthened and renewed.
I am now as well as any member in the
family, and have not known what sickness
was since I discontinued the use of Dr.
Williams' Pink Pills.

My gratitude towards this grand medi-
cine is unbounded, and I hope my state-
ment may be the means of bringing en-
couragement and health to some other
sufferer.

The gratifying results following the use
of Dr. Williams' Pink Pills, in the case of
Miss O'Neill prove that they are unequalled
as a blood builder and nerve tonic. In the
case of young girls who are pale or sallow,
listless, troubled with a fluttering or palpi-
tation of the heart, weak and easily tired,
no time should be lost in taking a course of
Dr. Williams' Pink Pills, which will speedily
enrich the blood and bring a rosy glow
of health to the cheeks. They are a specific
for the troubles peculiar to females, such
as suppressions, irregularities and all forms
of weakness. In men they effect a radical
cure in all cases arising from mental worry,
overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are sold in boxes
(never in loose form) by the dozen or hun-
dred at 50 cents a box, or six boxes for
\$2.50, and may be had at all druggists or
direct by mail from Dr. Williams' Medicine
Company, Brookville, Ont.

News Summary.

The Education bill has passed the com-
mittee stage in the House of Commons.

The government issued the writ this
afternoon for Champlain, fixing nomina-
tion for 31st instant and polling for April
7th.

Hon. G. E. Foster, speaking at Wake-
field, in Wright, last evening, said that the
Manitoba school question was dead and
buried.

In the Senate on Friday John Hay was
nominated ambassador to Great Britain,
and Horace Porter ambassador to France.
They were confirmed.

The golden wedding anniversary of Sir
William Dawson and Lady Dawson was
quietly observed Friday by a gathering of
their children and thirteen grand children
at Sir William's home in Montreal.

All the leading business houses in St.
Johns, Newfoundland, have sent a memori-
al to the government asking that the act
relative to the purchasing of bait by French
fishermen be put in force at once.

The young Carina has just granted a
sum of 10,000 roubles towards the erection
of residential quarters for the female
students attending the St. Petersburg Medi-
cal Institute for Women.

The supreme court at Havana has dis-
missed the case of Charles Scott, the
American arrested recently on the charge
of having Cuban postage stamps in his
possession. Scott will be released.

The death occurred at Ottawa Wednes-
day night of Mrs. Mary Thorne, aged
seventy-seven years, widow of the late
James H. Thorne, of Halifax, and mother
of Stephen S. Thorne, of the post office
department.

Queen Victoria has given approval of the
proposal that June 20th, the anniversary of
her accession to the throne, be observed as
a day of general thanksgiving. She has
directed that June 22 be observed as a
holiday.

A battle occurred Wednesday in the
province of Paysandu, South America,
between large bodies of government troops
and insurgents. The total losses on both
sides were 1,000 men. It is not stated
which side was victorious.

It is stated that as a result of the visit of
President Kruger, of Transvaal, to Presi-
dent Steyn, of Orange Free State, a federal
union of the two republics had been de-
cided upon. Such a union is regarded at
Cape Town with much concern.

York and Sunbury Quarterly Meeting.

This quarterly meeting convened with
the Marysville church March 13th. Rev.
J. H. Hughes of St. John preached a grand
gospel sermon on Friday evening. The
business meeting was called to order by
the president, Rev. Geo. Howard, on Sat-
urday morning. Six pastors were present
besides a number of delegates from the
churches. We were glad to welcome Bro.
F. B. Seelye, who has recently assumed the
pastoral care of the Lower Prince William
and Upper Kingsclear churches. The re-
ports from the churches were encouraging,
and all the work within the bounds of this
quarterly is in a prosperous condition. Rev.
J. H. Hughes presented the claim of Mr.
McDonald against our denomination for
money advanced to the St. Martins Sem-
inary, and the following resolution was passed
unanimously:

We the York and Sunbury Quarterly
Meeting endorse the statement of Rev. J.
H. Hughes in re the claim of Mr.
McDonald, and believe we are morally
bound to reimburse our brother for the
money expended by him on the St. Martins
Seminary. We, therefore, recommend that
our churches pay an average of fifty cents
per resident membership for this purpose.

We enjoyed a grand conference meeting
in the afternoon led by Dea. D. C. Parent.
A large number took part and it was a
season of refreshing from the Lord. Bro.
F. B. Seelye (lic.) preached a very helpful
sermon Saturday evening. The programme
for Sunday was as follows: Quarterly
sermon at 11 a. m. by Rev. A. Freeman,
preceded by a prayer meeting led by Bro.
C. N. Barton (lic.); Sunday School at 2
o'clock followed by a meeting in the
interests of Sunday School work. The
speakers were, C. N. Barton (lic.), Dea. H.
W. Clark, Rev. Geo. Howard. Preaching
in the evening by Rev. Geo. Howard. All
these services were well attended and very
much enjoyed by those who had the priv-
ilege of being present. The next quarterly,
in June, is to meet with the church at Upper
Queensbury, Bro. F. B. Seelye (lic.) to
preach the introductory sermon, and Rev.
Geo. Howard the Quarterly sermon. Col-
lection amounted to \$12.—

F. D. DAVIDSON, Sec'y-Treas.

Ogilvie's Hungarian

Are you using this Flour in your home? If not, is there any reason?
It will make more bread and better bread than any other known flour.
At the first trial you may not get the "knack" of producing the best
results, but it will come, and then you would use no other. It
has the largest sale of any flour in Canada. My sales this year
more than doubled those of last year, because housekeepers want
the best and find it only in OGILVIE'S HUNGARIAN.

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

We have a

Bargain

For you now. We are closing out a line of
heavy, dark Tweed Suits, for \$4.75, good
value for \$7.00. They are just the thing
for general use. Don't miss it, if you need
one.

Mail orders promptly attended to.

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People of refined musical taste,
buy their Pianos and Organs,
from the W. H. JOHNSON
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Street, Corner Buckingham
Halifax.



New Fancy Work Book.



for 1896. Just out. Gives explicit
instructions for embroidering tea
cloths, centrepieces and doilies in
all the latest and most popular
designs, including Rose, Jewel,
Delit, Wild Flower and Fruit Pat-
terns. It tells just what shades of
silk to use for each design, as well
as complete directions for working.
Also rules for knitting Baby's Shirt
and Cap and crocheting Baby's
Bonnet. 96 pages, over 60 illustra-
tions. Sent to any address for ten
cents in stamps. Mention "for
1896, Corticelli Home Needlework."

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ARMSTRONG'S**

Doily and Centrepiece Book
just published, the most up-to-date
book on the subject, sent to any ad-
dress for ten cents in stamps.

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55 Richelleu Street.

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position, its moderate premium rates and its
unexcelled profits to policy-holders—Policies
unconditional—Guaranteed extended Insur-
ance, paid up and cash surrender values—
All claims paid immediately upon receipt of
proof of death.

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

G. W. PARKER,
General Agent.