

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME LVII

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
VOLUME XLVI

Vol. X., No. 18.

SAINT JOHN, N. B., WEDNESDAY, MARCH 28, 1894.

Printed by G. W. DAY, North Side - King St.

—It is stated that the United States navy and life saving service will probably be equipped with cutters and life-crafts made of aluminum. A boat built of this material for arctic exploration has met every test so satisfactorily as apparently to leave nothing to be desired. A boat eighteen feet long, four feet wide and two feet deep was put empty into the water and a man attempted in vain to capsize it. It was then weighted with sand-bags and a crew of seven men—4,601 pounds in all—and yet it remained 54 inches out of water. Then it was filled full of water and a man placed on each end, but still it would not sink.

—Very largely attended meetings were held in Brooklyn, N. Y., on Tuesday last, at which Mr. Moody was present and stated that during the past four months over 54,000 persons have been converted in three states alone. Plans are being laid for organized evangelistic work on a great scale in New York city during the coming spring and summer, with the purpose of reaching some of the great mass of people who are not connected with any Christian denomination. Already financial aid has been pledged for the movement. Mass meetings have been held in Cooper Union; Mr. Moody and a number of other evangelists are engaged in the work.

—It would appear from reports lately published that Labrador is a country of more resources than it has generally been supposed to possess. Accompanied by a party of voyageurs and Indians, Mr. A. P. Low, of the Dominion Geological Survey, and his assistant, last summer traversed the country from the coast in a northerly and north-westerly direction to the Hamilton Inlet on Hudson Bay. The climate in the interior is described by Mr. Low as being much milder than had been supposed and the country thickly wooded with magnificent forests of spruce and poplar. In addition to the timber, there are said to be indications of very rich deposits of iron ore of the best quality.

—A HOLY life, said Bonar, is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Shiloh that go softly in their meek mission of refreshment, not the waters of the river, strong and many, rushing down in torrents, noise and force, are the three symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little follies, little indiscretions and imprudences, little fables, little indulgences of self and the flesh—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

—MR. WARREN RANDOLPH, secretary of the International Sunday-school Lesson Committee, announces that, at a meeting of the Committee held in Philadelphia on the 14th and 15th of the present month, the following resolutions were adopted:

*Resolved, 1.* That in the general lessons for 1896 and thereafter, the following course shall be pursued: 1. A longer lesson than has been common shall be indicated, and its topic shall be so stated, when practicable, as to cover this entire lesson, and to show the historical connection and progress. 2. A certain portion shall be marked as "selected verses" which may be printed in "lesson helps" when the publishers so desire, and may be the sole lesson for those who prefer short lessons. 3. Memory verses and golden text shall be given as heretofore.

*Resolved, 11.* That a separate course of Primary Lessons shall be prepared to begin with 1896.

—REV. W. H. GIBBS, in the Chicago Standard says: "There is a new demand for the prophet of the bold and fearless sort, named Nathan; of the 'thou art the man' kind, who will be faithful to God whether men like it or not. There never was a time when the demand for a pure life on the part of God's professed children was more urgent than now. While we are standing about and asking the world what the function of the church ought to be, we are forgetting what the idea of Jesus Christ was in the founding of His church. We are to stand for righteousness—not outward manifestation but inward possession; we are to be a standing rebuke to any sin and all sin, whether the sinner lies in the gutter or sits in the best pew and helps to take up the collections. . . . It is the minister's business to lift the lid off sin, no matter whose head is under it. If ever there was a time for such service, and it means heroic and thankless service, that time is here and now."

## PASSING EVENTS.

ON Wednesday last, when the Dominion Parliament adjourned until Tuesday following Easter, proceedings had not advanced far beyond the acceptance of the reply to the speech from the throne. The address in reply was moved by Sir James Grant and seconded by Dr. Lachapelle, of Hochelaga, who spoke in French. Mr. Laurier, Sir John Thompson and Sir Richard Cartwright, among the leaders, delivered speeches upon the address. A rather fiery speech from Mr. Martin, of Winnipeg, in which he paid a good deal of attention to Premier Thompson, appears to have been the most exciting feature of this debate. No amendment was proposed by the opposition and the address was finally adopted without a division. In reply to a question put by Mr. Laurier as to the policy of the government with respect to the French treaty, Mr. Foster replied that two important delegations have asked to be heard with regard to this treaty, and the government therefore decided to defer giving an answer until after those delegations have been heard. Among new measures which have been introduced there are bills to repeal the Franchise Act and to secure the better observance of the Lord's Day, both introduced by Mr. Charlton, a bill to extend the ballot to the territories by Mr. Martin, and another to the same effect by Mr. Daly, Minister of the Interior. Mr. Coatsworth introduced again his bill of last session to amend the law respecting Cruelty to Animals, by extending the list of punishable offences, and Mr. Weldon re-introduced his bill, brought before the House last year, to disfranchise voters who have taken bribes. Mr. McCarthy has introduced a measure looking to the amendment of the Northwest Territories Act by relegating to the Assembly the exclusive control over education, and abolishing entirely the official use of the French language in the territories. This measure will of course arouse a fierce storm of opposition among the French Catholic members on both sides the House. A bill has been introduced by Mr. Mulock to regulate ocean freight rates on cattle. It is claimed that the exorbitant rates charged by ship-owners and their arbitrary procedure operate greatly to the disadvantage of the cattle trade and the country. The estimates for the year were presented on Wednesday afternoon. The total amount asked for is \$40,088,892, a reduction from last year of \$4,486,522, of which \$4,114,174 is in items chargeable to capital and \$371,348 in items chargeable to consolidated fund, but the supplementary estimates are still to come.

—It would not do to say that it is wrong ever to condemn a man even to severe penalties on circumstantial evidence, but it goes without saying that the possibilities of reaching erroneous conclusions and of doing the gravest injustice by way of such evidence is sufficiently great to demand the greatest care in admitting it. Appearances may be very strongly against a man and yet he be innocent. The case of ex-State Treasurer Hemingway, of Mississippi, who has spent the last four years in the State's prison, is a case in point. Hemingway was, perhaps, as honest a man as could be found in the State, and yet, because appearances were against him and he could not prove his innocence, he has for years dwelt in a convict's cell. "It was proved on the trial that he, Hemingway, was state treasurer of Mississippi, and in that that capacity had in his charge several hundred thousands of dollars in state funds. It was further proved that when his term expired and he was called upon to turn these funds over to his successor, his vaults were empty and the State's money gone. Still further it was proved, and he admitted it in his testimony, that nobody but himself had access to the vaults, and nobody else knew the combination to the safes in which the stolen money was kept. His books were correct, and they, too, proved the shortage and Hemingway's responsibility for it." It was true that Hemingway had always borne a high character; there was nothing in his way of living to indicate that he was using more money than he belonged to him. He freely gave up every dollar he was known to possess to make good to the state its loss. Still there were the apparent facts which clearly indicated his guilt, and the jury formed its verdict accordingly. The judge, a friend of the convicted man, reluctantly passed sentence, making it as light as possible. At length, by some means,

a clew was found which, followed up, leads to the proof that jury, judge and public opinion were all mistaken, and Hemingway right in the persistent assertion of his innocence. When he swore on trial that he alone had access to the vaults and knew the combination to the safes which held state funds, he did not know that this secret had been stolen, and that thieves had obtained access to the vaults. "Now he knows that this was the case, and so does the grand jury which indicted him, the district attorney who prosecuted him, the petit jury which convicted him, and the judge who sentenced him. All these, with thousands of citizens all over the state, are asking the governor to pardon him, and soon he will be a free man, as he might have been all the time had he been as vigilant in the execution of his trust as he is honest. He has paid a heavy penalty for his carelessness."

LOUIS KOSSUTH the Hungarian patriot, died in Turin, March 20th, lacking a little more than a month of having completed his 92nd year. Forty or fifty years ago Kossuth was filling a large space in the world's eye; but since then a generation has come on the stage, which has heard comparatively little of the man, and has had comparatively little sympathy with his nobly patriotic ideals and his brave struggles for liberty. Of late he has been little heard of, and the world for the most part has known nothing of him, or has thought of him as one who belonged to a past age. In the ordinary sense of the term the career of Louis Kossuth was not a successful one. His ideals were not realized, and the things for which he strove he did not win. His ambitions and hopes for his country and his people were never fulfilled, and he lived and died in exile. It is true that in these more recent years his exile was self-inflicted. Kossuth would have been welcomed to his native land with honor had he chosen to return. Perhaps it would have been wise in him to have done so and to have recognized the improved conditions which now exist in Hungary as the fruit in part, at least, of his earlier ideas and labors; but Kossuth could not bow in submission to the rule of imperialism, and so ended his long life in exile and, it is said, in poverty. But now that the indomitable spirit has departed, his remains are carried back to the old home land that his bones may find a final resting place on Hungarian soil.

THE death of Senator Botsford, which occurred at his home in Sackville, N. B., on the 19th inst., has revealed a man who had outlived most of his contemporaries, and had been continuously in public life for more than sixty years. Since the confederation of the provinces Mr. Botsford has been a member of the Senate of Canada, and previously, for 34 years, he had sat in the Legislative Council of New Brunswick. Senator Botsford's career has been an honorable one. He was a man of integrity and of considerable ability; his lengthened public life gave him an intimate acquaintance with several chapters of his country's history, in which also he took a not unimportant part.

—This returns from the plebiscite in Nova Scotia on the subject of prohibition are not yet complete and definite, but it is evident that the result has not disappointed our expectation that Nova Scotia would give a larger majority in favor of prohibition than any of the other provinces which have voted on the question. The vote is probably not far from five to one. Halifax City gave a substantial majority for prohibition and in the whole county the "yes" vote exceeds the "no" vote by 3,095. Cumberland went nine to one in favor of prohibition, Kings has given a still larger majority, and some other counties did nearly or quite as well. The returns show that the heaviest "no" vote was among the Highland Scotch of the eastern part of the province and the Acadian French of the west. These are also the districts in which the influence of the Roman Catholic church most largely predominates. The province as a whole may certainly be considered to have spoken very definitely on this important question; if the whole Dominion was as strongly in favor of prohibition, it is evident that a prohibitory law could not long be delayed.

Are you troubled with gnawing sensations, "goneses," load at stomach? Take K. D. C., and be convinced of its great merits.

## The First Yarmouth Church and the Brussels Street Council.

From the first we have been averse to giving undue publicity to the case of Dr. Day, but it seems our silence has not been appreciated nor understood. Whether the doctor supposed we are divided here on his case and sad and come out in print against him, or so blinded that he cannot see the true character of his conduct, it is hard to divine; but from the first he seems to have courted publicity, and has at last so managed things that we are obliged to submit this case to the tribunal of the entire Convention. It seems to us that there is a little confidence between the churches that matters of this kind cannot be disposed of without the whole world knowing every detail. In the past we have been wont to praise our quiet doctor's way of disposing of difficulties, as compared with the clamorous church courts of other denominations, but if the course pursued in Dr. Day's case is to be followed in the future, the advantage of our way of doing things will be hard to see. Of course it is impossible to work our system unless the churches have confidence in each other.

We regard the course pursued by the St. Martins church as a breach of the confidence which has always existed between the churches of our denomination, and we believe that if they shall follow out the advice given by the Council of March 8th, they will place themselves in a most unenviable position by establishing a precedent which, if followed, will make discipline impossible, and will reduce the denomination to a state of anarchy.

If the reports of the proceedings of the St. John council can be believed, our church has been tried and condemned without a hearing. Would any court of justice in the British Empire dare to try a case and pronounce judgment without hearing the defence? I think not. Yet this is what a council of Baptist ministers and leading laymen have done with a church of their own denomination. See, brethren of the St. John council what you have done. You have, upon the statement of an excluded member of a Baptist church, advised one church to rise up against another and request that an excluded member be immediately restored on terms dictated to them, and this too in the face of the fact that the church has never been asked to state their objections to the brother's restoration. It appears that we are only given three weeks in which to carry out the will of those who have so judged us, and if we do not carry out our instructions the hammer of justice will fall. Now in this condition of things it is open to us to call a council to advise us what to do, and so council might oppose council. If we call a council we will surely ask the St. Martins church to send delegates. It is not our mind, however, at this time to ask advice of the churches, but to lay our case before the denomination and the world and there leave it. We feel confident that when the truth is known every intelligent Baptist, and as well every sincere Christian, of whatever name or denomination, will heartily condemn the action of the St. John council.

While writing this I do not forget there were brethren on that council whose self-respect, high sense of fair play, and love for their denomination's honor, compelled them to dissent from the decision of the council. These brethren have our thanks. Did it not occur to the brethren assembled in council at Brussels St. that possibly this church had reasons for not restoring Dr. Day which he, as an excluded member would not be likely to divulge? Well, such is the fact. The attitude of Dr. Day toward this church ever since his exclusion has been one of open and secret hostility. Such being the case, in view of the solemn and sacred nature of church fellowship, do the St. Martins church want us to go through the mockery of restoring Dr. Day to a fellowship which would lack the necessary element of reality? I think upon sober reflection, they will not ask us to perform that farce. On the other hand is Dr. Day prepared, for the sake of whatever gain it may be to him to be restored to the denomination, to say he fellowship the 1st Yarmouth church before he withdraws his public and private charges? Surely he has not fallen so low.

I am sorry that it falls to my lot to write these things. I did hope that our church would have been called to the Brussels Street Council, and that there a reconciliation between Dr. Day and this church could have been effected,

but as we were denied a voice there nothing remains but the course now being pursued of giving the whole affair to the public.

Dr. Day's exclusion from the fellowship of this church was a sore trial to us all, and could not have been done save through a deep sense of duty, and by advice of a large and representative council. Nothing but a sense of duty led to it. If Dr. Day were not disciplined, how could the church exercise her power upon others for non-observance of trifling offences? This is the position in which we were placed. Already comparisons were being instituted between Dr. Day's offence and certain other offences for which some had been disciplined. A refusal to take notice of Dr. Day's case would have been attended with serious consequences in our church; but having exercised upon him the discipline of the church, we waited with high anticipations the time when we could heartily restore the fellowship we had taken away. Imagine then the consternation and grief with which the doctor's letters in the press were read by us.

With regard to Dr. Day's letter in the *Telegraph*, we hold that the charge therein made against this church is without foundation. No unchristian feeling exists in this church against the doctor, and I think if he had been allowed a voice on the council we could have made that plain, and we claim that Dr. Day owes it to himself and us to take it back before seeking our fellowship.

Respecting his article in the *Messenger and Visitor*, it is characterized by special pleading and the withholding of truth in such a way as to have the effect of untruth. Surely Dr. Day will be expected to express sorrow for writing a letter so calculated to lead the public mind astray and prejudice our church before asking us to fellowship him?

Shortly after the publication of those letters Dr. Day sent a letter asking to be restored to our fellowship and dismissed to the St. Martins church. We felt embarrassed, as can easily be seen. To restore Dr. Day without reference to his published letters would be virtually saying that they were in our opinion true, as any one can see after a moment's reflection, and this we could not say. His letter went before the deacons, who resolved to hold it from the church for one month, during which time we would labor with Dr. Day and try to bring him to see his true position.

The clerk of the church was instructed to write him informing him of the view we took of his matter, which was done. I wrote also as pastor of the church, and in my letter told the doctor that he had made a mistake in writing, and that unless he came into line I would be obliged to turn the dark side of the picture toward the public, or worse to that effect. Dr. Day did not reply to the letter of our church clerk, but to my letter he made a reply, in which the spirit of bitterness is very prominent. He therein charges the pastor of the church, with knowingly allowing unchristian proceedings to be taken against him. He assails our two senior deacons by name and charges them with being false against him, and he charges the church with making an attack upon him by calling an ex-parte council to try him. By these things it will be seen that Dr. Day has not improved much under discipline.

At the next conference meeting of the church the following resolution was passed unanimously:

With respect to the application of Dr. Day for restoration to fellowship in this church, we are of opinion that it is inconsistent for Dr. Day to seek such fellowship, and equally inconsistent on the part of this church to grant it until such time as Dr. Day as publicly withdraws his charges as he has made them.

Therefore resolved, that this church cannot restore Dr. Day to fellowship until such confession is made.

Further resolved, that the church being very desirous to restore Dr. Day to our fellowship, we therefore affectionately urge him to place himself in such a position as that the church can consistently do so.

It will be seen by this resolution that Dr. Day was not asked to apologize for his private charges. As things are now he will be expected to do so.

It is still our desire that Dr. Day may be restored; and in view of the difficulties and embarrassments of the present situation, I would suggest that the St. Martins church take the initiative in the calling of a mutual council, with a view to effecting a reconciliation between Dr. Day and the First Yarmouth church. I believe that our church would respond to such a proposal in a thoroughly Christian spirit, that it would be seen that it is not our wish to oppose any unreasonable barrier to Dr. Day's restoration, and if at least would have strong hopes that the result would be, in a regular way and with the approval of all our churches, to restore Dr. Day to our fellowship and to his place in the denomination.

J. H. FOSHAY.

## W. B. M. U.

NOTES FOR THE YEAR.  
"Lord what will Thou have me do?"

Contributors to this column will please address Mrs. Baker, 21 Pittmore Street, St. John.

PRAYER TIME FOR MARCH.  
For our missionaries and native workers at Visianagram.

A Meeting of the Aid Societies of York and Sackville Counties.

A Convention of the W. M. A. Societies of York and Sackville counties was held at Fredericton, March 26th, beginning at 1:30 p. m. There were 27 present, nine of whom were delegates. Mrs. C. S. Martin, president of the Fredericton Society, occupied the chair. After a short devotional service, the president spoke a few words of affectionate exhortation to our returned missionary, Mrs. Churchill, who was present with us, and also to the delegates from other societies. Verbal reports from societies were then given. Gibson, Macnasquack, Marysville and Maudgerville societies were all represented.

Mrs. Phillips read some very interesting extracts from Mrs. Archibald's letters, giving a glimpse of some of the difficulties which our missionaries have to encounter. It was with great pleasure that we then listened to Mrs. Churchill, who spoke of meeting the sisters here eight years ago, and of the pleasure she felt in being with them again, in this larger gathering, and in seeing many new faces among the workers. A very delightful half-hour or more was spent in hearing Mrs. Churchill answer questions concerning the work. Mrs. Churchill had also many photographs to show, giving vivid pictures of Telugu life. A letter was then read from Mrs. Martell, Cor. Sec'y W. B. M. U.; and Mrs. R. H. Phillips spoke a few earnest words with regard to our responsibilities in this missionary work. The meeting closed by singing, "Blest Be the Tie that Binds."

All present were then invited to the adjoining room where tea was served under the charge of Mrs. Jas. McNally and Mrs. J. Clark.

The evening service opened at 7:30. The vestry was completely filled, a large number of young people being present. Rev. Dr. Saunders presided, and in his opening remarks referred to the time when Mr. and Mrs. Churchill first went out to the foreign field. The president of the Fredericton W. M. A. Society was then called upon to extend, on behalf of the society, a welcome to Mrs. Churchill, to which the latter responded briefly. After singing, a dialogue was well rendered by the Misses McVally, Cliff and Wiley. Mrs. Churchill then gave a very interesting address, which was listened to with deep attention. Six young people were dressed in Telugu costumes adding much to the interest of the occasion. An earnest address was also given by Rev. J. W. Manning, sec. treas. of the Foreign Mission Board. A collection was taken amounting to \$11.55. Thus a very pleasant and profitable meeting was brought to a close.

We feel that this first attempt at a county convention has proved a success, and has been helpful and inspiring to all, bringing the workers in the different societies in touch with one another. Much of the success has been due to the unwearied efforts of Mrs. R. H. Phillips, formerly county secretary for York. We believe good results will follow this effort and trust that a new impetus has been given to missionary work in these counties.

E. I. ENRY, Sec'y.

Hits to Remember.

It is estimated that the Marshmen, Ward and Carey household at Serampore, contributed in various ways \$400,000 to missions.

The Hindu population almost equals the aggregate populations of France, Germany, Austria, Italy and Great Britain.

There are 1-day in the City of Mexico sixteen native pupils, eight missionaries, nine Sunday schools, thirteen protestant day schools and three girls' boarding schools. Twenty-five years ago the entire protestant force consisted of one minister and 75 church members.

It is well that we are praying this month for our missionaries at Visianagram. Miss McNeil will need special help from on high as the sad news of her death reaches her in a strange land. Our God is a very present help in time of trouble.

Minard's Liniment Cures Garget in 6-8.

"IT IS FINISHED"

Look up, my soul, the debt is paid. Thy sins—ah! shameful load—are laid. On God's dear Son, 'Tis done, 'tis done, The dreadful deed and done for thee, To give thee life and liberty.

HOW MANY SHALL BE SAVED?

Was it Judas Iscariot, I wonder, who put the question to Jesus, "Lord are there few that shall be saved?" Oh, how eagerly does untaught human nature wear its religious garb.

come ye; buy and eat; come, buy wine and milk without money and without price." Surely there is not any straitness in this wonderful proclamation. "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and beside me there is no Saviour."

that taketh not his cross and followeth after me is not worthy of me." See also Matt. 5: 29, 30. The sum total of all human religious experience is this: "If ye live after the flesh ye shall die. If ye, through the spirit, do mortify the deeds of the body ye shall live."

puts a few coppers into the hand of each one of these Hindu saints, which they clutch with a smirking satisfaction. They dip their bowls in the bay and pour water over the head of the girl, repeating rapidly. Sastric incantations to drive away her sins. Then they pour water over the mother's head with the same jugglery of magic words.

A Methodist Minister on Baptism. BY H. F. ADAMS, TRURO. No. 5. Rom. 6: 4. "Then take that passage 'buried with Him by baptism into death.' If we take that literally and say it is a physical act, why not take the other passage in ver. 11—'Likewise reckon ye yourselves to be dead unto sin, but alive unto God through the righteousness of God? They are both spiritual and not physical.'"

Dr. Cunningham G. G. in his grand work, "The Life of Christ," says: "John resisted no longer, and, leading Jesus into the stream, the rite was performed. Can we question that such an act was a crisis in the life of our Lord? His perfect manhood, like that of other men, in all things except sin, forbids our doubting it."

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March 28 Sabbath BIBLE LESSON II APRIL DISCORD IN JERUSALEM. "See that ye fall not into temptation."—Gen. 45: 28. THE NEW TESTAMENT parents.—Eph. 6: 4. Like reproof.—John 3: 16. The Christ, the Son of God.

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Select Notes.

SECOND QUARTER.

Lesson II. April 8 Gen. 37: 1-11.

DISCORD IN JACOB'S FAMILY.

GOLDEN TEXT.

"See that ye fall not out by the way."

—Gen. 45: 24.

THE SECTION OF HISTORY.—Chaps. 35 to 37: 11.

NEW TESTAMENT LIGHT.—Honoring parents.—Eph. 6: 1-3.

Treatment of those in fault.—Gal. 6: 1.

Some domestic like reproach.—John 8: 19, 20.

Envy.—Jas. 3: 16.

The cure of envy.—1 Cor. 13: 4.

EXPLANATORY.

THE OLDER SONS.—V. 1. "And Jacob dwelt in the land."

At Hebron (37: 13).

The ten older sons of Jacob were dispersed in many ways from the two younger ones, who were the comfort and joy of Jacob's old age.

They differed greatly in age, and still more in character, and were often the cause of trouble and sorrow.

"The lad was with the sons of Bilhah, and with the sons of Zilpah."

These secondary wives of Jacob being the servants of Leah and Rachel, were probably Syrians.

Their sons, therefore, were of a wilder race than their brothers, and more likely to be lawless in their conduct.

As to Joseph's connection with them (1) They were shut out from rivalry with him as heir to the birthright, and headship of the clan, for this would naturally fall to Reuben, the eldest son of Leah, or to Joseph, the youngest son of Rachel. (2) The probable meaning of this verse is that, as the youngest son, it was Joseph's duty to wait upon his brothers, just as David had to look after the sheep, while his brothers went to the festival; and was also sent to the camp to attend to them (1 Sam. 16: 11; 17: 17, 18).

Joseph probably went from one to the other with messages and errands, and kept up the communication with their home. (3) Dr. Wm. Taylor thinks that Joseph was set over the sons of Bilhah and had charge of them in their daily labor, as an overseer. Thus he would take the place of his father, and be practically the assistant chief of the clan.

V. CONSCIENTIOUS DIFFICULTIES. "And Joseph brought unto his father their evil report."

An evil report of them. In some way he learned of their misconduct toward their father, and toward their father's idols, dishonesty, or crime, we know not what. And either as his father's messenger, or as overseer, he reported the facts to his father.

VI. PARTIALITY AND ITS EFFECTS.—Vs. 3, 4, 5. "Now Israel loved Joseph more than all his children."

He could not well help enjoying Joseph's presence better than that of the others, for he was of a more lovable character, more unselfish and attentive. "Because he was the son of his old age," for thus in his more retired years he had more to do with his training and more companionship with him. He reminded him of his beloved Rachel. Some regard the phrase, "son of old age," as meaning "son of the old ones," one who beyond his years.

The older sons, however, much they disliked this state of things, had chiefly themselves to blame, for they were not so lovely, and did not treat their father in the same attentive and loving manner. "And he made him a coat of many colors." Herein Jacob wronged Joseph and the other sons too, for he showed partiality. One cannot help being drawn more to one than to another, cannot help rejoicing more in the obedient, loving, noble, than in those who have fierce tempers, unruly tongues, coarse ways, dissipated habits and disgraceful conduct. But no parent or teacher has a right to be partial. The lad had a special need of love and care. And it is a sad and dangerous thing to be a favorite son. He is very apt to be spoiled for life. It was only Joseph's noble nature and the grace of God that kept him from being ruined by his father's unwise expressions of his love. Moreover that coat of many colors came back to plague Jacob. How he felt when he saw it brought to him dyed with blood. He was reaping the fruits of his partiality.

THE COAT OF MANY COLORS. The Hebrew word is obscure in meaning. The phrase may mean either (1) "a coat of many colors," as in the Septuagint; or (2) as in the margin of the R. V., "a long garment with sleeves," a garment "reaching to the ends of the arms and down to the feet, the ends of the legs." Or (3) a robe of fringes and sleeves (from the Hebrew *shemirah*).

4. "And when his brethren saw that the sons of the secondary wives hated Joseph because of his report of their conduct. Now the sons of Leah joined with them."

As Reuben had already committed the sin in consequence of which the birthright was taken from him the eldest son of the first wife, and given to Joseph the eldest son of the second wife, it is supposed that Jacob had begun to manifest his intention to make this change of birthright, and that this sleeve-torn, royal garment, was given to Joseph as the first-born. "They hated him." Go into our schools, our colleges, our stores, or our workshops, and you may frequently find that the most unpopular are those who hold themselves aloof from the excesses, the follies, or the sins of the rest. Their presence is a constant protest against the doings of others. The unprincipled become intolerant of the integrity of the upright who are working by their side, and do everything in their power to make them uncomfortable. "Could not speak to him." Could not greet him with the ordinary salutation, "Shalom," "Peace be unto thee."

VII. DREAMS AND VISIONS. Vs. 5-11. 5. "And Joseph dreamed a dream."

These two dreams are given in the following verses. "They very obviously showed forth Joseph as having kindly authority over his father, mother and brethren. The scene of the first is laid in the wheat field, where he and his brethren were symbolized by the sheaves. But to repeat and solemnly deepen the impression, the scene of the second is laid in heaven, and now not only his brethren, but his father and mother are probably, since Rachel was dead, under heavenly symbols how down, not to his star, but to him."

"And he told it his brethren." Joseph acted with questionable modesty and propriety, and with unwise discretion; but it must be remembered that he was still a mere boy.

(1) They showed him God's favor and love in the midst of peculiar trials from the hatred of his brethren. He needed this to enable him to keep right himself in heart and in words.

(2) "Joseph was to pass through scenes of bondage and of suffering, and these dreams were designed to comfort him in his distress. Often would he advert to them. When carried into a foreign land, and cast into a gloomy prison, they would frequently come to his recollection, and would furnish to him at least a ray of hope that a brighter day would dawn."

(3) They were a preparation for some of his most important future work, in interpreting the dreams of his fellow prisoners, and of Pharaoh. (4) "Like every youth of capacity he came to have day dreams."

"And his brethren envied him." Envy is diabolical vice. In the first place it is a pure soul sin, having least connection with the animal nature. In the second place it is the most purely evil, with no good nor even the appearance of good in it. It is a soul poison. It is rottenness in the bones. All bad passions are painful, but envy has a double barb to sting itself. Envy at others' good is evermore malignant poison sitting on the soul. A double woe to him infected with it. Of inward pain the heavy load he bears. At sight of joy without, he ever mourns."

Envy is the daughter of Pride, the author of Murder and Revenge, the perpetual tormentor of virtue. Envy is the filthy enemy of the soul, a venomous poison, a quicksilver, which consumes the flesh and drieth up the bones.

Several inquiries about organization have reached us within the last fortnight. They show that the work is quietly moving on. Let the pastors see to it; and let the churches themselves see to it. The Union of the young people becomes a regular and recognized department of the church. Don't set up a side show, but organize your young people for education and work.

The editor will be pleased to have full reports for our column of all the unions that are being organized from week to week. This paper is supposed to be the medium of local interchange.

All B. Y. P. U. supplies can be had at regular prices from Bro. J. H. McDonald, Baptist Book Room, Halifax. Those who purpose organizing will do well to bear this in mind. Send directly to him for constitutions and leaflets and save time. It is a simple matter to plan for about, —well, we shall not say; but we hope the fare will be so low that a Maritime train will run through to the Queen City.

There are too many singers who do not know any more about the gospel they sing than the town pump does about the taste of the water.

RAM'S HORN.

Fourhrie, C. B., March 13th, '94.

After some weeks of special meetings at this place a number of young people have been brought into the church. We thought it wise to organize a B. Y. P. U.

After bringing the matter before them, we are pleased to say that all seemed anxious for the Union.

We found that there were twenty-six active members and five associate members who were willing to force themselves into a band of workers for the Master. The following officers were then elected: Miss Henrietta Stevenson, Secy; Mr. J. H. McDonald, Pres.; Mr. C. D. McDonald, Cor. Secy; Miss May L. Cann, Treasurer. Committees were also appointed. Trusting that God may bless the Union, and that great good may be accomplished by their efforts. J. A. MARPLE.

Our habitual companionship will be determined by our predominant aim in life and by the really master-affecting of our hearts. That strange conception of Stevenson, "My boy and my girl," has in it an element of startling truth. Our natures are capable of an appalling moral duality; yet the conception of the novelist is exaggerated, and so far false. Every man is fundamentally one thing or another, but there is a saying this play of action and reaction: what he determines the character of his companionships; the character of his companionships determines who he is. No man can go far and fatally wrong who has chosen the supreme good as the goal of his life; no one can form permanent evil fellowships who has learned what it is to have fellowship with the divine man, Jesus Christ. His presence in the heart is the perfect moral antiseptic; that will make evil companionships impossible for you, as it also will make you worthy of the love and confidence of all men. Intimate companionship with Him will make you to give, as it will qualify you to receive, the best thing on earth—an enduring, pure, and wholly beneficent friendship.—Rev. Philip S. Mason, in "The Aim of Life."

Minard's Liniment Cough Distemper.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondence to this department should address their communications to: Rev. J. J. BAKER, St. John, N. B.

For the Week Beginning April 1st.

Topic: "Who is my neighbor?" A temperance subject. Luke 10: 29.

I. Who is my neighbor? Let us get away from Israel's narrow notion; let us get away from the notion of every other people. We will sit down and let Jesus teach us who this beautiful story. We shall then know how to act toward the drunkard, the runaway and every other sinner at home. We shall know how to act toward the heathen abroad.

II. How shall I treat my neighbor? As you would he should treat you. Deal with him in all fairness first. You must not want him to crowd you out of the race and then think he did a gracious thing when he fed you on soup. You want kindness. The Samaritan was kind. He went to work with his own hands and did what he could. It is as easy to leave a fellow in the gutter as to roll him up with a long pole.

You want generous treatment. I like the generous way in which the Samaritan took the poor wounded man to the hotel and became good for all the bills. He did the neighborly thing. Go and do likewise.

C. E. TREMAY.—"How and why we should pray?"

If you think all the cranks are in your church, you will at least have removed one, when for that reason you go and join another church.

Your Union is not so wide-awake as the one in the neighboring church. That's too bad. Of course you are not in any way to blame.

We have not had any further news from our transportation leaders. Present indications are that St. John will send a good number to Toronto in July. If our leaders can get us there by some plan for about, —well, we shall not say; but we hope the fare will be so low that a Maritime train will run through to the Queen City.

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Minard's Liniment Cough Distemper.

A sculptor, on cathedral tower, With patient care and toil An angel wrought— A thing of beauty growing there. Expression of the workman's Noblesst thought.

His fellow, scoffing, said: "For naught Thy praise, for who can note At this far height?" He replied answered: "Nay, My friend, But this shall live In God's eternal sight." —Selected.

O Thou of purer eyes than to behold Uncleanness! lit my soul, removing all Strange thoughts, imaginings fantastical, Iniquitous allurements manifold! Make it a spiritual ark, abode Severely sacred, perfumed, sanctified, Wherein the Prince of Purities may abide— The holy and eternal Spirit of God? —David Gray.

Everything that happens to us leaves some trace behind; everything contributes imperceptibly to make us what we are.—Goethe.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have. —Edward Everett Hale.

From out the silence and the shadows dim, From out the weary discord and the strife, One great truth bringeth life and peace to him— Is Life—and He, in us, is Life.

What more, what better, hath the earth to give? And heaven itself—what can it offer more? All things are theirs in whom the Christ doth live— Content of love, fullness of grace and power.

Who freely of the life in Him partake Choose gladly ways in which His worn feet tread, Toil in unflinching gladness for His sake, Sad Soul, He waits thee in this Book of God. —Mary Louie Dickinson.

Life is short, and we have never too much time for gladdening the hearts of those who are travelling the same dark journey with us. Oh, be swift to love! Make haste to be kind.—Amiel.

I see my way as birds their trackless way; I shall arrive; what time, what circuit first, I sark not; but unless God send His hail Or blinding fireballs, sleet or stifling snow, In some time, His good time, I shall arrive; He guides me and the birds. In His good time.

Dr. Wood's Norway Pine Syrup cures all throat and lung troubles, such as coughs, colds, asthma, bronchitis, hoarseness, etc.

"Isn't this the hardest bed you ever slept in?" said one man, in a crowded Chicago hotel, to his bedfellow. "Oh, no!" was the cheerful reply; "I once slept in the lava beds of the Black Hills."—Puck.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

"Well, Jimmy, so the Chinese has to go, ain't it?" "And I'm very glad of it. There's everything agin 'em. They ain't acable. They won't fight, steal, and they won't get drunk. What are they good for, anyhow?"—Life.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

Philanthropist.—I wish to found a great university on this side. Is it desirable? Experts (doubtfully)—It will take a lot of grading before football can be played here.—Detroit Tribune.

"What's in a name?" Well, that depends. For instance, the name of "Ayer" is sufficient guarantee that Ayer's Sarsaparilla is a genuine, scientific blood purifier, and not a sham, like so much that goes by the name of "sarsaparilla." Ayer's Sarsaparilla is the standard.

A lady who recently visited Bermuda says she met a little colored girl who said that her name was "Eleanor Beatrice Virginia Blanche Smith," but that her mother called her "Minnie" for short. The same little girl sang a hymn ending with the remarkable refrain, "And we'll all smell the hominy." It was afterward learned that the true version was, "And we'll all swell the harmony."

The trouble with most cough medicines is that they spoil the appetite, weaken digestion, and create bile. Ayer's Cherry Pectoral, on the contrary, while it gives immediate relief, assists rather than impairs the assimilative process.

Unlike the Dutch Process No Alkalies or Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by grocers everywhere. W. BAKER & CO., Dorchester, Mass.



"When I was a Boy,"

Writes Postmaster J. C. Woodson, Forest Hill, W. Va., "I had a dreadful trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary medicines, and advised me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take

A Bad Cold,

and I know of no number of people who keep in the house all the time, not considering it safe to be without it.

"I have been using Ayer's Cherry Pectoral in my family for 30 years, with the most satisfactory results, and can cheerfully recommend it as being especially adapted to all pulmonary complaints. I have, for many years, made pulmonary and other medicines a special study, and I have come to the conclusion that Ayer's Cherry Pectoral occupies a position pre-eminent over other medicines of the class."—Chas. Davenport, Dover, N. J.

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Scott's Emulsion the Cream of Cod-liver Oil, with hypophosphites, enriches the blood, purifies the skin, cures Anæmia, builds up the system. Physicians, the world over, endorse it.

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SEALED TENDERS addressed to the undersigned and marked "Tender" will be received at the office of Treasurer & McIntyre, Barristers, etc., in the city of Saint John, until the thirty-first day of March, instant, at noon. For the purchase of New Brunswick, and the St. Martins Seminary and the lands and premises connected therewith, situate at St. Martins, in the Province of New Brunswick; also a quantity of School and Household Furniture and other buildings, as seen at the above office. Tender to specify whether for lands and buildings only, or for lands, buildings, furniture, and subscription list.

The above premises comprise about seventy acres of land (including a Commercial Street, and Brick and Stone Building thereon, three stories in height, 27 ft. long by 120 feet deep, with outbuildings, and a large lot, one week day between 2 and 5 p. m. A list of the Furniture, etc., as seen at the above office. Sale subject to a mortgage of \$100,000, and possession given on the first day of July next. The undersigned does not bind himself to accept the highest or any tender.

Dated at St. John, N. B., this twelfth day of March, A. D. 1894. JACOB S. TITUS, Trustee. C. H. MCINTYRE, Solicitor for Trustee.

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Messenger and Visitor.

WEDNESDAY, MARCH 28, 1894.

QUEBEC AND THE NORTHWEST.

The French Roman Catholics of Quebec are by no means pleased by the virtual refusal of the Dominion Government to interfere in the matter of school legislation in the North West, and the result is a good deal of talking and speech-making, some of which possesses quite a revolutionary flavor. The utterances of not a few of these speakers and writers are no doubt prompted largely by motives intimately connected with political partisan interests. The French Canadian politician is not apt to be a novice in respect to the arts of the demagogue. But sometimes the demagogue succeeds in raising ghosts, which he cannot lay, and sometimes he is a revolutionist, as well as a demagogue.

There seems reason to believe that in the Province of Quebec there are men who primarily for personal or partisan purposes are stirring up race and religious prejudices, and who would care little if the passions and animosities which are thus being aroused, should finally result in revolution and the dismemberment of the Canadian federation. It is evident that the public opinion upon which he plays responds promptly and strongly to his touch. And the politician is not alone in this business; if he were it would not so much matter. But the ecclesiastic also is abroad, and it is the fact, which the French Canadian ecclesiastic represents that, more than anything else, is making against the political unity and peace of the confederated provinces. It has been the dream of Quebec ecclesiasticism, and the religious, social and political forces which it inspires and controls to transplant the Quebec system, with its dual language and separate schools, to the Northwest, and in time to make of all Canada a greater Quebec—a "Nouveau Monde"—under the domination of such ecclesiastical influences as have prevailed in Quebec. But the dream does not materialize. The people of the Northwest are not in love with the methods which prevail in Quebec. They will have none of it. The clericals and ultramontanists of Quebec supposed that the rights of Catholics to separate schools had been fully secured by basal acts of legislation, but the people of Manitoba and the Northwest want no separate schools, and they make their school laws to suit themselves.

But it is a sad thing for Christian men and women to stumble and to become a stumbling-block to others, and that at a time when perhaps some one is looking their way for help. Christians therefore should be constantly watchful lest they do dishonor to their profession. Yes, but there is more than this. We need more than a merely negative safeguard. We are not to content ourselves with being merely negatively good. Christianity is positive and full of holy and noble purpose. When followed according to its ideal, it subordinates all other aims to the supreme aim of serving Christ and devotes all powers to that service. It is the positive and purposeful Christian lives which show their faith in God by their works for men that are the real lights of the world.

Rev. Ralph Brecken says: Having tried Fattner's Emulsion for coughs, influenza, etc. I am pleased to testify to its beneficial results as compared with any remedy previously used. It neither weakens nor weakens, but pleasantly invigorates the general health.

A well-known minister of the Kirk, in Glasgow, was one day passing along the High Street, when he was accosted by a crowd of street gamins, one of whom said mischievously, but with becoming gravity: "D'ye ken, minister, the de'il is dead." The minister made no immediate response, but on the whole crew reiterating the cry, "The de'il's dead." "The de'il's dead," he turned, and, raising his outstretched hands as if to pronounce a blessing, retorted, "Ach, ye pair leetle fatherless bairns!"

however, why Mr. Royal should have much confidence in such a method of reaching his desired result. For, as the Montreal Witness remarks: "If the majority are as narrow and intolerant and as oppressive as Mr. Royal says they are, they would probably seize the opportunity to establish the national school system throughout the whole Dominion, thus doing away with the whole provincial school system and with the separate schools as they now exist, and set up a national system founded upon the ideas of the majority of the people." But what Mr. Royal means that his readers shall understand would seem to be that the concession of separate schools is the price which Catholics of the type he represents will demand for preserving the unity of Canada.

THE WORLD'S BIBLE.

An illustration of the truth of the saying that Christians are the world's Bible is afforded by an incident which we find related in the London Freeman. The story has to do with the experience of a Japanese senator. The senator by some means became possessed of an exposition of a part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was, would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Osaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home he hunted up a missionary, made a public profession of faith and has since been faithful in working for the salvation of others. It is surely well for those who profess Christianity, whether in Japan or Canada, to consider that they do not simply live to themselves, and that their conduct is often watched by those who are without for a practical exposition of the truth and power of the religion of Christ. It is in vain to expect to escape observation and criticism by saying, "Do not look to us, but look to Christ." Those who have not faith will certainly look to Christians, and they have a right so to do, and expect that in their lives and conduct will be found something to correspond to the Divine truth and the Divine Spirit by which Christians profess to live. We all have known some men and women whose lives were the most convincing argument that can be given to the world of the genuineness and the power of Christianity. If all professing Christians were of like character, what a mighty and victorious host there would be seen marching against the forces and the strongholds of sin and Satan. It is the discrepancy between profession and conduct that makes us weak.

It is true of course that the world often misjudges the Christian. Its judgment is formed on what it sees or what it fails to see. It takes account of externals but does not know all that is in the heart. It hears Peter's oaths and curses when he denies his Lord, but does not follow him out into the night to witness his bitter weeping before God. It takes account of David's unlawful desire, his adultery and treachery, but does not follow him down into the experience of the fifty-first Psalm. The man who presumes calmly to sit as judge upon the conduct and character of erring Christians does not know it all. If he did he would doubtless be a humbler as well as a wiser man.

But it is a sad thing for Christian men and women to stumble and to become a stumbling-block to others, and that at a time when perhaps some one is looking their way for help. Christians therefore should be constantly watchful lest they do dishonor to their profession. Yes, but there is more than this. We need more than a merely negative safeguard. We are not to content ourselves with being merely negatively good. Christianity is positive and full of holy and noble purpose. When followed according to its ideal, it subordinates all other aims to the supreme aim of serving Christ and devotes all powers to that service. It is the positive and purposeful Christian lives which show their faith in God by their works for men that are the real lights of the world.

Rev. Ralph Brecken says: Having tried Fattner's Emulsion for coughs, influenza, etc. I am pleased to testify to its beneficial results as compared with any remedy previously used. It neither weakens nor weakens, but pleasantly invigorates the general health.

A well-known minister of the Kirk, in Glasgow, was one day passing along the High Street, when he was accosted by a crowd of street gamins, one of whom said mischievously, but with becoming gravity: "D'ye ken, minister, the de'il is dead." The minister made no immediate response, but on the whole crew reiterating the cry, "The de'il's dead." "The de'il's dead," he turned, and, raising his outstretched hands as if to pronounce a blessing, retorted, "Ach, ye pair leetle fatherless bairns!"

however, why Mr. Royal should have much confidence in such a method of reaching his desired result. For, as the Montreal Witness remarks: "If the majority are as narrow and intolerant and as oppressive as Mr. Royal says they are, they would probably seize the opportunity to establish the national school system throughout the whole Dominion, thus doing away with the whole provincial school system and with the separate schools as they now exist, and set up a national system founded upon the ideas of the majority of the people." But what Mr. Royal means that his readers shall understand would seem to be that the concession of separate schools is the price which Catholics of the type he represents will demand for preserving the unity of Canada.

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Rev. J. H. Foshay's Letter.

I regret exceedingly that I am again compelled to stand in my own defense. As I had written, the First Yarmouth church, both before and after the meeting of their council, had made suitable acknowledgements and requests, which they disregarded and refused, I decided to approach them no more. Our correspondence ceased with the following resolution, sent me by the clerk of the church:

"With respect to the application of Dr. Day for restoration to fellowship in this church, we are of the opinion that it is inconsistent for Dr. Day to seek such fellowship, and equally inconsistent on the part of this church to grant it, until such time as Dr. Day as publicly withdraws his charges against this church as he made them;

Therefore resolved, that this church cannot restore Dr. Day to fellowship until such confession is made;

Therefore resolved, that the church being very desirous to restore Dr. Day to our fellowship, we therefore affectionately urge him to place himself in such a position as that the church can consistently do so."

"Passed unanimously, Jan. 31, '94."

I had written but little for the press about the matter. My letter to the MESSENGER AND VISITOR of Dec. 18th was entirely destitute of animus. Our pastor here said there were very few men in the denomination that could have written as kindly under the circumstances. One of the leading educationists in Nova Scotia wrote me that he had read my letter in the MESSENGER AND VISITOR with pleasure; that its spirit was Christian, and that it carried conviction with it. I wrote a short letter to the Daily Telegraph in answer to the editor's remark, but made no reference whatever to the church. In a short note to the Daily Sun I said there were persons here who thought that the church acted without brotherly love and contrary to the spirit of the Master they professed to serve. That was true then, and it is true now. As I had only written these three letters to the press, and made no specific charges against the church, I could not retract or apologize. It is only reasonable to suppose that the matter would rest there. The church, by advice of their council, visited upon me very summarily the severest punishment in their power. They turned me into a "heathen man and a publican," and was not that enough? Nay, instead of seeking to restore me "in the spirit of meekness" and helping to bear the burdens which were well nigh crushing me, they pursued me still to keep me out of church fellowship. Like those who hanged men and then drew them in their quarters they are not satisfied even with my ecclesiastical death. I appeal to the public if this is not persecution? And why is it used? Because I cannot apologize for defending myself before the public. Why is it? Because Mr. Foshay must fulfil the threat he made on Jan. 5th, that he would "turn the dark side of the picture to the public gaze unless" I set myself "right with the church."

Mr. Foshay might have spared himself the trouble of writing a large part of his long letter. The main facts contained therein were well known before. The details, partly true and partly untrue, will probably not be considered material. A long reference is made to a note which Mr. Foshay as chairman of the Home Mission Board signed for me. The legal gentlemen who were managing some business for me, assured me that the money would be ready in four weeks. They were disappointed, and I was unable to take up the note at the time agreed on. It was cancelled, however, in a very few weeks by a mortgage, and the interest on it was paid, and Mr. Foshay suffered no loss. That mortgage has been paid and principal and interest are in the hands of the Home Mission Board. The amount of the other mortgage as stated in my former letter with interest was paid to the F. M. Board before the meeting of the Yarmouth Council. Two notes covering one-half of the supplementary receipts were paid at maturity, the other will be paid when due. I told the Council at Yarmouth that I had sold my piano, a part of my library, and was willing to sell my watch to meet my indebtedness as far as possible. But this had no effect. Nothing but the severest penalty would satisfy them. So I must be put to expense, loss of time and serious interference with my business when I was doing my utmost to have all just claims promptly met. There are those indeed whose tender mercies are cruel.

Mr. Foshay's needless reference to my family shows the manner of spirit he is of. I did not refer to the "embarrassment" of my son and daughter in Germany. My daughter was married and her husband was well able to take care of her, which he did without any aid from me. It regard to not "stating positively" where the balance went I told the council that in a time of great emergency occasioned by sickness and other causes I had unwisely borrowed for a time a certain amount of money, nearly one half of which had then been returned.

I did not use it in my election

campaign. In fact I did not consider it material so long as I admitted the fact and expressed regret for the same. It will therefore appear to the public, I think, that a professed servant of Christ is descending too low when he leaves the discussion of the main issue to bring up minor details of little value with the well-understood intention of injuring one who has suffered so much already. Passing over some points in his letter which carry their own reputation with them, I come to the statement that I charged the church with dealing unjustly with me. I believe when the action was taken—believe now—and probably ever will believe, that great injustice was done me by the 1st Yarmouth Baptist church. And judging from words spoken and written, I think this opinion is shared in by a majority of the members of all denominations in the Maritime Provinces. But what are the reasons for my belief? In Matt. 18: 15, 16, 17, the Head of the church gives the programme of discipline. Dr. Pendleton in his church manual says: "It cannot be too earnestly urged that private personal effort be made with brethren who have committed general offences." No such effort was made in my case.

Dr. Hiccox says that pastor and deacons meeting should not attempt to invade the prerogative of the church or any question of authority, nor to dispose of business which should come before the entire body. Under date of Sept. 19th, 1893, in a document signed by "C. W. Saunders, Church Clerk," I was requested to appear before the church on Nov. 1st. Supposing, of course, that this was church action, I wrote to the church making acknowledgements and asking for a letter of dismission. But I was informed that the little meeting that ordered me to give an account of myself, was not even a committee meeting of the church. The writer adds, "the church never knew a lip of it." What right had such a body to order me to appear before the church? A prominent Baptist informs me that the letter I sent to the church at that time, and which several think would have prevented any further trouble, so far as he can find out, has not been before that church to this day. Is not that injustice?

Had by in the same grove stands Trinity church, one of the oldest of the Episcopal order in this country. The story has it that this is the only church of this order in this province that can boast the honor of having its pulpit occupied by a Baptist minister. A parishoner died and in the absence of the rector the late Father Vidito was called to administer at the funeral. At the invitation of the wardens he entered the pulpit and proclaimed the gospel message to the delight and profit of the congregation. It is in the memory of some that in this circumstance originated the thought of a meeting house for the Baptists in this section of the Nicataux church. In Sep. 1861 the old church was divided and the Pine Grove church organized with all the territory from the Annapolis River to the Bay of Fundy to be divided. This is a field requiring much labor, and this has had not a little to do in the quite frequent changes of its pastors.

But why does the church leave this old and beautiful home to build at great expense a new one? Railroads have the power to change centers of local influence and population, and they exercise this with a merciless hand. What care they for church homes? They never deviate from their plans to accommodate these. So when the W. & A. road was located in this valley they thought it well to place a station at Middleton, more than a mile from the beautiful Pine Grove—the home of the churches. This station is now one of the most important of the line, as it is at the junction of the Central N. S. road, with its terminus at Lunenburg.

Around this centre has grown up a beautiful and prosperous village, noted for these years past as a village without a church. What is to be done? Simply this, if the town will not come to the church, the church must come to the town. The first to materialize this idea was the Church of England, who, last year, changed location and built church and rectory near the new centre. The Baptists were not to be left out or outside. With many difficulties the new building was undertaken some twelve months ago, under the vigorous leadership of Pastor Locke, and the result is one of the most beautiful and convenient places of worship to be found outside of our cities in these Maritime Provinces.

The main audience room is 60x40 feet, with sittings for 350. This is connected with the vestry, which is 35x24 feet, by folding doors, giving 150 additional seats. The choir platform is in the rear of the preacher's desk, and rooms on either side for the use of candidates for baptism, with baptistry under the pulpit. On either side of the vestry are class rooms for making all necessary accommodation for the Sunday-school and social services of the church. A Cumberland wood furnace in the basement provides the needed heat. A bell of fine tone weighing 600 pounds calls the worshippers to service. All the materials used are of good stock, the work is well done at a cost of about \$7,000.

DEDICATION SERVICES. The 18th of March was a hopeful day

dedare go against them. Mr. Foshay, as chairman of the committee that made the final settlement with me, did promise that if the notes were signed as they were, nothing further should be said about the matter. This can be proved by several witnesses. And yet, unthinkingly I hope, he called for a council which would surely give publicity to the affair. In this sad business I fear he has committed the mistake of his life. I wish it were otherwise. His letter, as it seems, is "by the authority of the church." It is very difficult for me to realize that the old church which I served so long and which has taken such a stand for ministerial purity, should authorize the publication of the letter. It cannot be only a committee that has done it. If it be the church, I must say, "How are the mighty fallen!" G. E. DAY.

St. Martins, March 15, '93.

Dedication Services at Middleton, Annapolis Co. Nearly three score years ago the Baptists of this locality—then having membership in the Nicataux church with the late Dr. Bill, as pastor—erected, to the glory of God, a house of worship at "Pine Grove," at that time the most central and convenient site of the parish. This was, and is still, a place of great beauty, and for many reasons very dear to the Baptist heart. Beautifully situated, the joy and pride of the church and the denomination, has the Pine Grove meeting house been these many years. The old house is now well worn and faded in the service, but the stately pines are still there, as in the past, to afford shade in summer and shelter in winter to the assembled congregation and their teams. Just across the highway is the resting place of the dead pleasantly situated, as sacred and dear to this people as was Machpelah to the patriarchs.

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for the Pine Grove church. A large congregation, in which most of the Baptist churches in the County of Annapolis were represented, assembled. The pastor was assisted in the services by a number of his brother pastors, who came with words of congratulation. Professor Keirstead was the preacher. The text chosen for the hour was Ps. 119: 18. The subject, Spiritual aspirations provided for in the Word of God. The preacher was at his best, the congregation was delighted and edified. As we hope to give this sermon to our readers at an early date, we will not give further outline of it now.

In the afternoon service the Rev. A. Coburn, of Wolfville, was the preacher; finding his theme in 1 Cor. 6: 19-20 and 10: 31. He discoursed with unusual power on the eternal principles which regulate Christian conduct. Among these he emphasized the "glory of God" as the highest possible motive. What it is to glorify God, how it can be done, and why it should be done by the believers, he taught with tender force and convincing clearness.

The evening service was a social service on a large scale, and a very enjoyable, being participated in by many of the ministers and laymen present. At the close of his service Pastor Locke gave a brief review of the origin and progress of this work. This branch of the church had raised during the year the sum of \$3,000. The sisters had wrought nobly, paying all the furnishings. United purpose and prayerful effort had held the committee and the people together until the house was completed. It was the pastor's privilege to announce that the cost of the building was provided for with the exception of a balance of some \$1,200. A good deacon of this church, who had provided a legacy for this house of \$1,000, arose with a happy surprise, as he said it had been confided to him that a legacy of \$2,000, in addition to the \$1,200 already named by the pastor, had been provided for the church, and that it was sure to materialize. This ray of light was responded to by the congregation coming to the feet and singing "Praise God from whom all blessings flow." The record of this day's services would be unworthy of the occasion if the part in the programme filled by the choir were omitted. Long will the soul-stirring music and songs, rendered with good taste and devotion on this happy day, linger in the memory of the worshippers.

—MARCH 20th was the 90th birthday of Hon. Neal Dow, and in spite of his four score years and ten, he is said to be wonderfully bright and active. Celebrations in honor of the day were held in many places. Telegrams and letters by the bushel basket full, it is said, were received by General Dow, congratulating him upon the occasion and upon the success of his life work in the interest of temperance reform. A very large and enthusiastic audience assembled on the evening of the 20th in Mechanics' Institute, St. John, to give expression to their respect for the veteran prohibitionist, and their sense of the value of his life work. The occasion was presided over by C. A. Everett, Esq., Most Worthy Patriarch of the National Division of the Sons of Temperance, and was addressed by the chairman, Sir Leonard Tilley, and several clergymen of the city. Sir Leonard recalled interesting reminiscences respecting the early efforts for prohibition legislation in which he was associated with Mr. Dow, and referred to some length to the defeat of prohibition in New Brunswick in 1854. At that time he was burned in effigy on King Square. Sir Leonard spoke of his continued interest in the temperance reform. He felt assured that the prohibition of the liquor traffic was coming, and if he did not live to see it his children would.

—On another page will be found communications from Dr. Day and the pastor of the First Yarmouth church. The points involved in the relations of that church and Dr. Day are, we think, of sufficient importance to the denomination to justify our giving up space to a full statement of the facts and principles in the case, as seen by both parties. But there is always a danger that such discussion shall lose sight of facts and principles and take on elements of personal bitterness, which would render it far from edifying either to the participants or to the public. There is evident danger of this in the present instance, and of course, unless this can be avoided, our columns must be closed to the discussion. Judging from the spirit in which Dr. Day's letter expresses toward the First Yarmouth church and its pastor we cannot suppose that it is his present desire to be treated to it, his fellowship. We regret that Dr. Day should feel it necessary to impute to Mr. Foshay in this connection, motives by which we cannot believe that he has been unconsciously actuated. Whether or not Dr. Day has sufficient reason for feeling so sorely aggrieved at the action of his brethren of the Yarmouth church, we of course do not undertake to determine. But we think that it will be unfortunate, as opposed to sound Baptist polity and the proper relations of the churches in the denomination, if any prominent Baptist church shall establish the precedent of receiving an excluded member without conference with the church having exercised the discipline, and without very careful inquiry into the reasons on which it bases its attitude toward the person excluded. It is of great importance that nothing shall be done that can rightfully be avoided, which would tend to impair the confidence which our churches should exercise in each other. For this reason, and because we believe it would be greatly to the advantage of Dr. Day, we would express the hope that the St. Martins church will consider favorably the suggestion of Mr. Foshay, looking to a mutual council with the hope that a reconciliation may be effected, and that Dr. Day may thus be regularly restored to the fellowship of the denomination.

The Pastor and His

It may seem like presumption to offer a plan of "Bible for young pastors, especially when so much excellency Bible study is before us. Their worth—and that is a they did not meet my need for a daily reading of the following simple plan was young pastor to a more eye helpful study. I shall be glad to help me. Amid their good papers, magazines, homiletical helps, the neglect of the pure Word of rule, pastors do not read enough. There is a dearth of languages in the modern are looking for something striking, and in our blind the only fountain of pure Bible itself. A Bible library Bible story is always fresh. They sparkle like jewels. The people will carry them hold them in mind long a queen has faded from the Here is the plan:—The each morning in the study reading of your English PLAN.

Tuesday—Pentateuch Wednesday—Historical Thursday—Pauls at Friday—Gospels. Saturday—Epistles. What this plan will do Bible knowledge; it will it will supply you with themes for sermons; it will prayer meeting topics, will stock your mind with illustration to be founded on; it will make the preparation mon easier; it will improve; it will enrich your will comfort and solace you and the hearts of your people.

The York and Sanbury Que

Was held in connection church in Gibson, in the tractive house of worship rizen Phoenix-like from the house destroyed by the fire. In some respects the p is an improvement upon the Pastor Davison and his devoted band of workers gratulated upon their new The services began on 9th, with an appropriate for Steeves of Macanquay. On Saturday morning prayer-meeting for an h for Rose. The thought was for greater devotion. At 10 o'clock the chancel the Rev. P. O. Reese. Interesting reports v sent by delegates fr churches represent-d. taken in this Quarterly what it used to be. Only seven sent delegat Quite a work of groyed by the Prince Wi son and Marysville chu At Macanquay the wor well in hand, as a in Second Kingslar. Bro. Jenkins, who has Queensbury group of cl excellent report of the field.

Bro. Davison has bap son and has received fter and experience. Engaged in special ser ville with encouraging. Owing to so many failling to report, Deac Brooks was requested of them as it was possi and report their con pects at the next meet. The next quarterly h held with the Second on the second Friday quarterly session is to Rev. F. L. Davison, J. Steeves as his altern The Saturday aftern of refreshing to. At the close of the w tion of the brethren w condition of the funds our denominational brethren were urged to meeting promptly th different Boards.

There was a mass ing in the evening, g given by Rev. C. Churchhill and the sec the F. M. B., in the M. work. On Sabbath the occupied by Rev. P. noon, and by Rev. evening.

The collections am for denominational w Leverett Estabrook William; is the active retary-treasurer.

—A Turin despat says: It has been de penses of the burial of are to be paid by the Hundreds of public a ings in the city are newspapers appeared black borders. A ca the dead patriot ha and the body has it is stated the rema in Peath. Reatrice—"The lelogy was very inter it rather singular that classed among the m insects." Her Cousi from Florida)—"We They get on to a people."

Minard's Liniment

The Pastor and His Bible.

It may seem like presumption on my part to offer a plan of "Bible reading" for young pastors, especially at a time when so much excellency of plan for Bible study is before us. But with their work—and that is a good deal—they did not meet my needs as a pastor, for a daily reading of the Word. If the following simple plan will help any young pastor to a more systematic and helpful study, I shall be glad. It has helped me. Amid the multiplicity of good papers, magazines, quarterlies and homiletical helps, the danger is the neglect of the pure Word of God. As a rule, pastors do not read their Bibles enough. There is a dearth of Scripture language in the modern sermon. We are looking for something fresh and striking, and in our blindness we pass the only fountain of pure water—the Bible itself. A Bible illustration or a Bible story is always fresh and striking. They sparkle like jewels in the sermon. The people will carry them home, and hold them in mind long after our eloquence has faded from their memories. Here is the plan:—The first hour of each morning in the study given to the reading of your English Bible.

PLAN.

Tuesday—Pentateuch. Wednesday—Historical Books. Thursday—Poeticals and Prophets. Friday—Gospels. Saturday—Epistles. What this plan will do: It will give Bible knowledge; it will give variety; it will supply you with texts and themes for sermons; it will give you prayer meeting topics, your own; it will stock your mind with the richest illustration to be found anywhere; it will make the preparation of the sermon easier; it will improve your rhetoric; it will enrich your diction; it will comfort and solace your own heart, and the hearts of your patient hearers.

MELCHERD.

The York and Sanbury Quarterly Meeting.

Was held in connection with the church in Gibson, in the new and attractive house of worship which has risen Phoenix-like from the ashes of the house destroyed by the late fire. In some respects the present building is an improvement upon the old, and Pastor Davison and his energetic and devoted band of workers are to be congratulated upon their new church home. The services began on Friday, March 9th, with an appropriate sermon by Pastor Steeves of Macnacquis.

On Saturday morning there was a prayer-meeting for an hour, led by Pastor Reese. The thought of the meeting was for greater devotion to the work. At 10 o'clock the chair was taken by the Rev. P. O. Reese. Interesting reports were then presented by delegates from the seven churches represented. The interest taken in this Quarterly Meeting is not what it used to be. Out of 25 churches only seven sent delegates.

Quite a work of grace has been enjoyed by the Prince William and Gibson and Marysville churches. At Macnacquis Pastor Steeves has his work well in hand, as also Pastor Reese in Second Kingslear church. Bro. Jenkins who has charge of the Queensbury group of churches, sent an excellent report of the condition of his field.

Bro. Davison has baptised 25 at Gibson and has received five more by letters and experience. He is just now engaged in special services at Marysville with encouraging prospects.

Owing to so many of the churches failing to report, Deacon D. W. Estabrook was requested to visit as many of them as it was possible for him to do and report their condition and prospects at the next meeting. The next Quarterly Meeting is to be held with the Second Kingslear church on the second Friday in June. The quarterly sermon is to be preached by Rev. F. L. Davison, with Rev. O. E. Steeves as his alternate.

The Saturday afternoon service was a season of refreshing to those present. At the close of the meeting the attention of the brethren was called to the condition of the funds for carrying on our denominational work, and the brethren were urged to do their best in meeting promptly the claims of the different Boards.

There was a mass missionary meeting in the evening, at which addresses were given by Rev. W. D. Manser in the interest of Home Missions, by Mrs. Churchill and the secretary-treasurer of the F. M. B., in the interest of our F. M. work.

On Sabbath the Gibson pulpit was occupied by Rev. P. O. Reese in the morning, by Dr. Saunders in the afternoon, and by Rev. J. W. Manning in evening. The collections amounted to \$13.75, for denominational work. Leverett Estabrook, Esq., of Prince William, is the active and efficient secretary-treasurer. OSLOOKER.

A Turin despatch of March 21, says: It has been decided that the expenses of the burial of Louis Kosuth are to be paid by the city of Pesh. Hundreds of public and private buildings in the city are draped. All the newspapers appeared this morning with black borders. A cast of the face of the dead patriot has been taken, and the body has been embalmed. It is stated the remains will be buried in Pesh.

Beatrice—"The lectures on autology was very interesting. I thought it rather singular that I should be classed among the most intelligent of insects." Her Cousin Tom (just back from Florida)—"Well, I don't know. They get on to a great many clever people."

Minard's Liniment Cures Colds, etc.

DOMINATIONAL NEWS.

(All monies except legacies) contributed for denominational work, from Home Missions, Foreign Missions, Acadia University, Maritime Education, and the various Missions, from churches or individuals, etc., in New Brunswick and Prince Edward Islands, should be sent to the Rev. J. W. Manning, St. John, N. B., and all monies for the same from Nova Scotia should be sent to Rev. A. Coohon, Wolfville, N. S. Envelopes for collecting funds for denominational work should have application to the above, or to the Baptist Book Room, Halifax.

GERMAIN ST.—Six were baptized by the pastor on Sunday last. TUSKET.—Rev. T. M. Munroe, of Shelburne County, N. S., has accepted the call to the pastorate of the Tusket and Argyle Baptist churches, and expects to commence duties May 1st. D. V.

ABRAHAM S. LENT. THE RANGE, Queen's Co.—The Lord is still blessing us here in this place. The power of His love is moving many to seek after God, and there are visible signs of His saving power here. On last Lord's day seven more happy souls were buried in baptism with the Lord. The Rev. S. D. Ervine administered the sacred ordinance for me, and others are coming. Oh may God deluge this community with His saving power.

H. D. WORDEN. OXFORD.—The good work of grace is progressing favorably. Since my last report others have put on Christ's yoke of Christian service, and a number more are awaiting baptism. Already thirty-five have united with the church—twenty-three by baptism. Expect to baptise next Sabbath. Our B. Y. H. U. is flourishing, meetings are interesting and full of interest to old and young. I have tendered my resignation as pastor of this large field to take effect in April, and am open to receive a call from any small vacant charge that my health would permit me to serve. E. C. COREY.

BILDERBORN.—The revival services in connection with the Baptist church in this town, says the Monitor, "are still full of interest; the vestry being filled at each service, and overflowing audiences in the large audience room on the Sabbath. Nine more members were added to the church last Sunday evening and a number more are to be received next Sunday. Among those who have been and those yet to be received are some of the most prominent men of our town. The services are to be continued during the week, on Wednesday and Friday evenings and Saturday afternoon."

ST. STEPHEN, N. B.—Baptist interests in the Border town are in a fairly healthy condition. For many weeks a spirit of earnest enquiry has prevailed among the unconverted. A number have accepted Christ and entered upon His service. Last Sabbath evening, after the sermon, five young ladies followed their Lord in baptism. Their names are: Miss Cross, Alma Cassa-boom, Charly White, Lucy Haman and Jennie McDonald. We are in hopes that others who have begun the Christian life, will see their way clear to ask for baptism at our next conference. MARCH 16. W. C. GOUCHER.

FOURCHIE.—The Lord is blessing the work, backsliders are being reclaimed and souls are being saved. The following persons were baptized yesterday: Mr. C. D. McDonald, Mrs. M. J. Cann, Misses H. M. Severance, S. A. Cann, Mary A. Sovereign. Still they come to us from the other church. Some of the leading young people at this place have joined the Truth and Life Society. Evergreen for one week, and the Margaretville section of this church for over two weeks until Thursday, 8th inst. The interest has been good. Cold Christians are energised; weak hearts are strong; earnest ones made more active, and sinners have been converted. On Sunday, the 4th inst., Bro. Young baptised three young ladies in the placid waters of the Bay of Fundy, they professing "that Jesus Christ has washed away their sins in His own blood; and others are saved. On Friday, 9th March, Bro. Young turned his face homeward, intending to preach at Port Lorne, (by the way) on Sunday, the 13th inst. Bro. Young's ministry and visit was highly appreciated, and the prayers of God's children are going up on his behalf; the more so as his health was not good during the greater part of his stay with us. On Tuesday of this week Bro. Hingley commenced series of services in the Prince Albert section of his church. Three evening meetings have been held, and already sinners are inquiring the way to be saved, and have been directed to Jesus Christ only. Brethren, pray for us, that God may look upon us in mercy and bless his people and save the lost. W. E. S.

ROCKLAND AND CARLISLE, N. B.—The gracious work of Grace in the Rockland church still continues. Since Brother Snelling's report, 28 have been baptised and added to the Rockland and Carlisle churches. It has been my privilege to be with Bro. Snelling for five weeks. Bro. H. J. Shaw is now assisting in the good work at Carlisle. Others will doubtless come forward. The following persons have been baptised since last report, at Rockland, Miss Johnson, Mrs. Stewart, Miss Johnson, Annie Estabrook, James Cook, Matthew Stephenson, Alice Clark. At Carlisle: Frank Shaw, John Sewell, Bennie Clark, Lizzie Shaw, Mary Shaw, Lillie Clark, Minnie Stockford, Amos Belyen, Herman Shaw, Jess Foster, Phebe Kinney, Joseph Clows, Albert Omer, Geo. Swin, Joseph Parsons, Coll Sewell. A. H. HAYWARD. Florenceville, March 13.

GROTON.—It is some time since you heard from us, and I thought you would like a word or two concerning the state of our church. Every year of our four year pastorate we have been blessed with saving blessings. The church is grandly united in the love of Jesus. Earnest prayers have gone upwards for the dear young people of our community, and last night the blessing began in answer. Three young men rose in response to the invitation to come to Christ. Before they left the after-meeting they came out joyously into the light of life, and went away rejoicing. Our hearts are glad, for we know many more are on the way. All the southern-eastern part of our state is receiving this winter the showers of blessing. I earnestly desire the prayers of your readers, so many of whom are my warm personal friends. Pray for us that we may be faithful, and that we may reap heavy harvests for the garner of our Saviour. E. T. MILLER.

NEWCASTLE, North, County, N. B.—I am still holding the fort, preaching to the three small churches in this place, Newcastle, North Pak and South Pak. The field is large, and I divide my time on eighteen to twenty-four miles every Sabbath, preaching from two to three sermons every Sabbath. This winter has been a very hard one; deep snow, severe cold, and I have missed only one Sabbath this winter on account of storms or cold. My health is good, thank God. I have received an invitation some months ago to visit a church in the State of Maine in view of becoming their minister. I am anxious to remain here if it is the Master's will. I am praying for Divine directions in the matter. My horse has been lame for

some two months; I have not been able to use her. The friends have been very kind in furnishing me with a horse during the two months past. At the close of my first year on this field the board on account of the want of means, was forced to withdraw our grant, leaving us in a hard place. At that time I expected to have to leave the church, I felt it a hard matter to do so. Our interest coming up, growing congregations, especially in the town. The churches thought I had better hold on, they would try hard to raise my support. I do not expect the whole of my salary will be raised on the field, yet I am holding on, trusting the Master will provide. Our preaching meetings are well attended, considering the roughness of the winter. Religious matters are at a low ebb in our country, very few take deep interest in Christ's kingdom. Oh that God would wake up His people to a sense of the responsibility that rests upon them, that they may come up to the help of the Lord God against the mighty, in His prayer and preaching. Let God's truth to the people, believing the promise, "It shall not return void." Pray for us. W. J. BLAKENEY.

HANTSFORT.—Since our last report our church has been greatly strengthened and our joy increased. We have received letters from President Allison, Master, Christ, and died trusting fully in the merits of His atonement. He leaves a widow and a large family of seven and daughters. The funeral obsequies took place at Rupert street, Hantsfort, on the 24th inst. and were participated in by Rev. Messrs. Steele, Macdonald and Macgregor, (Presbyterians).

One affliction follows another. Seymour, eldest son of Hon. Hiram Black, after a short illness, died on the 21st at Mount Allison, where he had entered as a regular student. What makes the case all the sadder for the bereaved family, Mr. Black is at present in England, where funeral services were held at his father's residence, and also at the Methodist church, Amherst, on Friday afternoon. A large deputation of the students attending in a body. The services were participated in by President Allison, Principal Borden, Professors Dr. Stewart and Andrews, and Revs. Messrs. Williams, MacGregor and Steele. The kindly sympathy shown by the professor and students of Mt. Allison was highly appreciated by the bereaved family and their friends; and their thanks were expressed in a few appropriate words by Rev. Mr. Steele. While we were lamenting over the remains of the young, and engaged in the solemn burial services, the grim Reaper was gathering another sheaf. Another of our respected physicians, breathed her last. Thus our whole community has a pall spread over it. May the Lord be merciful, and may the people learn the lesson He intends to teach. Such continued afflictions must have a meaning. Whilst there should be a close scrutiny as to the physical causes of such fatality, there should also be great search of heart to discover the spiritual meaning. When God's judgments are abroad in the land, the people should learn righteousness. S.

Receipts for Denominational Work. FROM NOVA SCOTIA. From Feb. 24th to Mar. 13th: Hantsport church, \$17; Weymouth, \$11.46; Shelburne Co. Q. meeting, \$5; Mrs. Frances M. Woodworth, Canning, \$2; Mill Village church, \$4; E. M. McLaren, Lower Argyle, \$4.50; Mrs. J. H. McLaren, do., \$8; Miss Jennie McLaren, do., \$1; Miss Lillian McLaren, do., \$1; Mrs. Ben. McLaren, 50c; G. P. Payzant, East, Windsor, \$1; J. H. Hall, Kingston, \$1; Bridgetown church, \$2; Rev. M. P. Freeman and wife, \$5; Clementport church, \$4.43; 2nd Hillsburg church, \$4.35; Mrs. A. G. Masters, Church St., \$2; Annapolis church, \$30; J. T. Sillers, River John St., New Glasgow church, \$11; First Horton church, special, \$33.45; First Horton church, \$65.51; Digby, \$2.1; Musquodoboit church per Rev. I. R. Skinner, \$4.16; Macaan, \$8.32; Lawrenceton and Valley West church, \$4; Fort Lawrence and Upper Economy church, \$4; Debert, \$5.25; New Germany, W. M. A. S., \$5; Osborne church, \$3.65; Inglesville B. Y. P. U., \$5; Cornwallis (African), 50c; Brookline, Kings Co., \$2.50; Lower Economy and Five Islands, \$5; Third Yarmouth church, \$1—\$17.08. Before reported, \$6,283.98. Total, \$6,769.06. REMARKS.

The \$100 for G. P. Payzant, Esq., the \$38.45, special of the First Horton, the \$11 from 3rd Yarmouth, and some others of the above are special donations for Acadia College deficit. We have now reached the middle of the eighth month of another Convention year, but we have not yet reached half of the \$15,000, which is the minimum amount that we hope to receive from Nova Scotia for the present year. Some churches are doing nobly, but a few have not been heard from. A. COOHON, Treas. for N. S. Wolfville, N. S., Mar. 14.

NOTICE. The Annuals Co. M. and M. conference, held at the quarterly session at Clementsport on Tuesday, April 10th, at ten o'clock, a. m. A full attendance is requested. The Sunday-school work is reminded that their annual-annual meeting occurs at the same date. Mar. 24. C. B. ESTON, Sec.

The next session of the Albert Co. quarterly meeting will be held with the second Hillsboro church on the second Tuesday of April (10th). Rev. H. H. Saunders will preach the quarterly sermon; alternate, Rev. W. C. C. Commence: Foreign mission, Rev. M. Gross; home mission, Rev. J. C. Steadman; Sabbath-schools, Rev. W. Camp; temperance, Rev. S. H. Cornwall; W. A. Societies, Rev. B. N. Hughes. We hope to see a large representation of the churches. All will be welcome. Any coming by rail will take the Albert line to Baltimore siding. I. B. Coldwell, Sec.

WARRANTED PURE. We hold Dominion Analyst's certificate, and have appointed J. S. TURNER, 15 North Wharf St., John, N. B., our chief agent for the Maritime Provinces. HAGARD BROS.

SKODA'S LITTLE TABLETS. Cures Headache and Dyspepsia.

AMHERST. W. H. ROGERS, another of our best known citizens, has passed away in his 73rd year. Mr. Rogers was of Welsh extraction, being son of the late David Rogers, of Pugwash. He was intelligent, well-read and always receptive to new ideas. He was an authority upon the temperance question and while at home upon the platform at all times, never so eloquent as when advocating the total suppression of the traffic in intoxicants. From his youth a Baptist, he was a life-long exponent of the principles which are dear to us as a people. For years he was agent of a society for the revision of the Bible, and while not a scholar in the close acceptance of that word, nevertheless was well informed in regard to that momentous work, years before the English and American Revised Version made its appearance. Feeling the need of a liberal education he strove to please his family within reach of the best advantages of our age. For many years an officer of the Dominion Board of the Fisheries, he was the author of several expeditions for the preservation of the finny tribes, but notably of the Fish Ladder that bears his name. Above all was a humble follower of the Master, Christ, and died trusting fully in the merits of His atonement. He leaves a widow and a large family of seven and daughters. The funeral obsequies took place at Rupert street, Amherst, on the 24th inst. and were participated in by Rev. Messrs. Steele, Macdonald and Macgregor, (Presbyterians).

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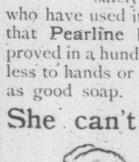
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SKODA'S LITTLE TABLETS. Cures Headache and Dyspepsia.

Every Woman is an Unbeliever.



She can't believe, to begin with, that Pearline can do so much. She hears that everybody is using it; finally she tries it. It does all she's heard of; it saves all that she's been told. She takes comfort in using it. But that so much can be done safely. She consults those who have used it for years. She finds that Pearline has been tested and proved in a hundred ways; that it's harmless to hands or fabric; that it's as safe as good soap. Then—



She can't believe that she ever did without it. She has less to do, she gets more done—and it's all done better. Her clothes last longer—they're not rubbed to pieces. Her housework is easy; her time is her own. She believes in Pearline, and tells her friends about it—that's the most effective kind of advertising.



Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE!—Pearline is never peddled, if your grocer sends you an imitation, be honest—send it back. JAMES PYLE, New York.

Beware of hot water

Gives enough hot water to do the entire wash when SURPRISE SOAP is used. There's no wash boiler required. There's none of that hot steam about the house on wash day.

This is a simple easy way of washing the clothes without boiling or scalding them. It gives the sweetest, cleanest clothes, and the whitest. SURPRISE SOAP does it. READ the directions on the wrapper.

An Excellent Idea would be to Send a Postal to

Advertisement for Irwin & Sons, Seedsmen, 99 Gattengen St. and 201 Brunswick St. Halifax, N. S. Includes a list of seeds and prices.

Advertisement for a piano, priced at \$37.50. Includes details about the piano's features and contact information for H. E. Chute & Co., Yarmouth, Nova Scotia.

Advertisement for The Karn Piano and The Karn Organ. Includes details about the instruments and contact information for D. W. Karn & Co., Woodstock, Ontario.

Advertisement for Hall's Book Store, Fredericton. Lists various books and materials available for purchase.

Advertisement for Sacramento Grape Juice and Bailey's Reflectors. Includes details about the products and contact information for Hagard Bros.





SUMMARY NEWS.

**Domestic.**

—R. G. Dun & Co.'s weekly review of trade says there were 50 failures in Canada last week, again 20th year.

—A man named Domprior, 20 years old, attempted to shoot Chamby Rapids Sunday on a log and was drowned.

—Jas. Moreau and son, the latter aged 16, were both instantly killed at St. Tite, Quebec, by the sudden fall of a tree which they were chopping.

—Herbert Lamb, of St. John, employed in the car works at Amherst, the other day had one of his feet severely crushed by a car wheel falling upon it.

—The Winnipeg express on the C. P. R., due at Montreal Thursday evening, left the track at a station called Cartier, 450 miles west of here. Two shanty men were killed.

—Mr. James Hannay delivered his ninth and final lecture of the course on the war of 1812 in the University Extension Course of St. John, on Thursday evening last.

—It is stated that the Congregational church of St. John has called as its pastor Rev. Norman McKinnon, a native of Scotland and formerly a member of the Reformed Presbyterian church.

—Wm. Crouse, a farmer, living on the Pleasant River road, about eight miles from Bridgewater, Lunenburg Co., cut his arm while chopping wood and bled to death before medical aid reached him. Mr. Crouse was about 50 years of age.

—In response to many inquiries the Methodist Book and Publishing House of Toronto, announce the early issue of a volume number of the late Dr. Douglas of Montreal. The book, to which Dr. Potts is contributing an introduction, will contain a biographical sketch and a number of selected sermons and addresses. Its publication will no doubt be awaited with interest by the many friends and admirers of the eloquent divine whose noble life has just closed.

—At Arichat, on nomination day, a young man named Isaac LeBlanc started to walk to his home in P'Escoose, a distance of seven miles. Not arriving home a searching party was organized, as it was known he was under the influence of liquor, and fears were consequently entertained for his safety. The next day he was found in the woods in a very exhausted condition. His death is now reported.—*Halifax Chronicle.*

—The result of a test of 30 tons mined at the Memramcook gold mine and crushed and treated by the new electrical process at Windsor, N. S., last week, gave the result of \$3.17 per ton. The company are to have a meeting on the 17th of next month, to decide about putting in a plant of the new process. The result mentioned above is said by experts to be stronger than the best yielding about \$1.25 more per ton than by the old stamp mill process.—*Moncton Times.*

—Last week at Mt. Stewart, in a political address Premier Peters, of N. E. Island, explained his plan of taxation before a large audience. He said he would devote the proceeds of the land office to wipe out the debt. It was a wrong principle to tax industry, thrift and enterprise. He would revert to the old system of a tax on land at two and a half or three cents per acre. Farms would be valued on three classes, \$500, \$1,000 and \$2,000 each. No commissions or discounts would be allowed, and taxpayers would not be called upon. He would abolish statute labor and would impose a poll tax instead. A bill would be introduced to license banks, insurance companies and commercial travellers. He would economize at every point, beginning with a reduction in his own salary.

—At the meeting of the Evangelical Alliance, of St. John, on Monday, it was agreed to ask the Legislature to amend the License Act so as to require the applicants, or the chief inspectors, or some other competent authority, to publish at least once in any two or more newspapers in the city of St. John, and not later than two weeks prior to the investigation held before the chief inspector as contemplated in the act, the name of each applicant for license, the location of their place of business, the residence and the names of those who have signed the certificate accompanying the application respectively. Also to amend Sec. 14 so as to make the number of signatures to each and every certificate a clear majority of the ratepayers in the ward in which the applicant seeks for a license instead of one-third, as at present. It was decided to ask the various temperance organizations to co-operate with the alliance in this work.—*Globe.*

**United States.**

—All the indications are that the President will accept the tariff bill as it comes from the Senate.

**USE SKODA'S DISCOVERY.**

The Great Blood and Nerve Remedy.

—The net gold in the treasury at the close of business Wednesday was \$107,064,473, and the cash balance \$135,293,101.

—Great floods are reported in Central Arkansas. The country is said to be rapidly approaching the condition of an inland sea.

—The Supreme Court of Illinois has refused to grant a supersedeas in the case of Prendergast, to be hanged in Chicago for the murder of Mayor Harrison.

—Six hundred persons were thrown out of employment Monday by a fire in a building in Philadelphia occupied by four textile manufacturers. Loss aggregates \$300,000.

—The Behring Sea matter is again getting prominence in diplomatic and legal circles, owing to some trouble over the matter of the regulations necessary to carry out the treaty.

—Boston's Citizens' Relief Committee have practically finished their duties. Some \$100,000 have been expended on the 7,000 people who have been given work during the past three months.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.



—The Great Northern freight train which left Snohomish, Wash., Saturday night is reported to have been struck by a snow-slide near Snohomish and swept over an embankment 150 feet high. Six men lost their lives.

—A work train on the Maine Central railroad struck a hand car, between Newport and East Newport, Monday morning. The locomotive and one car were thrown from the track, and Engineer Fred B. Wing was killed.

—Despatches from Chadron, Neb., Mar. 22, says: The heaviest snow storm since March, 1878, broke over this region on Tuesday and continued until last night. The loss of cattle and sheep on the ranges will be heavy. No lives were lost, but business was nearly or wholly suspended.

—The total true valuation of the real and personal property of the United States at the close of the census period, 1890, amounted to \$65,037,991,197. Of this amount \$39,544,544,231 represents the value of real estate and improvements and \$25,493,446,964 that of personal property, including railroads, mines and quarries. The total number of farms enumerated in 1890 was 4,564,641.

**MARRIAGES.**

BRADSHAW-GODDARD.—At St. Martin's, Feb. 3rd, by Rev. C. W. Williams, Calvin Bradshaw, to Lillie Goddard, both of St. Martin's.

STEVENS-WOODWORTH.—At Surrey, Albert Co., March 10th, by Rev. M. Gros, William Stevens, to Minnie Woodworth, all of Hillaboro.

SCOFFIELD-MALLORY.—At Woodstock, March 14th, by Rev. A. P. Baker, George A. Scofield, of City Island, New York, to Maud P. Mallory, of Perth, Victoria Co., N. B.

MAYS-SHAW.—At Alliston, Mass., on the 27th inst., by Rev. John L. Shaw, father of the bride, Herbert S. Mays, and Tamara W. Shaw, both of St. John, N. B.

BOND-SMART.—At the residence of the bride's grand-mother, Mrs. Henry Staples, Stratham, N. H., March 19th, by Rev. H. N. Wiggins, Fred S. Bond, of Portsmouth, N. H., to Margaret G. Smart, of Stratham, N. H.

WARNOCK-LEWIS.—In Surrey, at the residence of the bride's father, March 24th, by Rev. M. Gros, assisted by Rev. S. H. Gorwall, Alfred Warnock, to Sarah Irvine Lewis, all of Hillaboro, Albert County.

ROSE-THOMAS.—At Hopewell Cape, March 12th, by Rev. B. N. Hughes, at the home of the groom, Thomas Rose, of Hopewell Cape, to Miss Thomas, of Hillaboro, all of Albert Co.

TOWNSEND-GRIFF.—At the Baptist Parsonage, Lockport, March 14th, by Rev. Addison F. Brownie, Stafford Wilson Townsend, and Miss Salome E. Griff, both of Lockport.

PELTMATE-GREENCORN.—On March 24th, at the Baptist church, White Head, by the Rev. James Scott, Walter H. Feltnate, of White Head, to Margaret E. Greencorn, of Half Way Cove, Guysboro Co.

**DEATHS.**

ALLEN.—At Gasperau, March 11, Miss Jane Allen, aged 81 years.

MASON.—At Rawdon, Feb. 7, of scarlet fever, Corey J. Mason, aged two years and six months, son of Judson and Minnie Mason.

HARBLE.—On Feb. 28, John Harble, Sr., born in St. John City, 1809, died at his son's residence, Collier Mountain, Elgin, Albert Co., in the 84th year of his age.

HARTLEY.—At Middlefield, Queens Co., N. S., of consumption, March 3, Zedie Hartley, aged 23 years. Our young sister joined the church about five years ago, and lived a very consistent follower of Christ until death.

PREEDS.—At Carleton, Sunday morning, March 18, Herbert M., son of Chas. Perkins, aged five years and two months. The child had been a sufferer for three years with spinal and hip trouble caused primarily by a fall while playing in a boat. "Neither shall there be any more pain."

BALSA.—At the residence of his son, Henry in lower Covehead in the 80th year of his age, Deacon William Balsar, of paralysis and old age. He had been a devoted member of the Baptist church for over 60 years, and honorably filled the responsible office of Deacon for over 40 years. He was loved and respected by all that formed any acquaintance with him for his principles of honesty and integrity. He died resting on Zion's sure foundation.

BOWERS.—At Westport, N. S., Mar. 18, Agusta, beloved wife of Geo. Geo. Bowers, aged 47 years. Our sister was taken away in the midst of an active life. She filled a large place in the life of her family and the church. Her aim was to live for others, and her delight was to minister to the comfort of the sick and afflicted. She was strong in Christian character and happy in the hope of eternal life. "She rests from her labors and her works do follow her."

MCDONALD.—Allan McDonald, of McDonald's Corner, Queens Co., N. B., fell asleep in Jesus March 6th, in the 65th year of his age. Our dear brother had been unwell for some time, but hopes by his family and friends were entertained for his recovery up to within a few hours of his death. He passed through the valley and shadow of death leaning upon the strong Arm. He leaves a sorrowing widow and four children with a large circle of friends to mourn the loss of a kind husband, a loving father and a faithful brother in Jesus Christ.

DENTON.—At Freeport, Feb. 9th, Wm. Denton, Esq., aged 87 years. Bro. Denton was converted in early life, and was baptized into the fellowship of the Digby Neck church, by the late Father Peter Crandall over 68 years ago. About 17 years ago he removed to Freeport and united with the church in that place. Wherever he lived he was known and respected as an upright man and a consistent Christian. He was a man of more than ordinary intelligence, broad in his sympathies, deeply interested in the cause of religion at home and abroad, well acquainted with the affairs of his country, and interested in its welfare. For many years he had been one of the leading magistrates of the county. Over 65 years ago he identified himself with the temperance reform, and maintained an active connection with the Sons of Temperance until his death. His third wife survives him, but his children had long since preceded him into the spirit world. His remains were conveyed to Waterford, his former home, where his funeral services were attended by Rev. J. C. Morse, D. D.

**British and Foreign.**

Minard's Liniment Cures Diphtheria

—Yellow fever is increasing in violence at Rio Janeiro, and has reached the epidemic stage, so that British steamers coming northward will not touch at that port.

—The *Westminster Gazette* says Mr. Gladstone will occasionally make his appearance in the House of Commons and will retain his old seat on the treasury bench.

—Sir Henry Brougham Loch, governor of the Cape of Good Hope, and high commissioner for South Africa has issued a proclamation announcing the annexation of Pondoland by Great Britain.

—A London despatch of March 22, says: Members of Spurgeon's tabernacle met last evening and elected Rev. Thomas Spurgeon to be their pastor. Rev. Dr. Pierson, of Philadelphia, who was a rival candidate for the charge, received but 649 votes against 2,027 cast for Dr. Spurgeon.

—Mr. Gladstone arrived in London from Brighton Tuesday morning. He is much stronger than when he went to Brighton, but is still troubled with hoarseness and catarrh. The condition of his eyes is about the same as a fortnight ago. Mr. Gladstone is not at all well.

**The Reason Why**

I see by reports published, that funds for carrying on Home and Foreign Missions, etc., are wanted! While many persons are in arrears for their religious paper! And many other professing Christians say they are too poor to subscribe for it! Does any one ask the reason why? Well, one reason is, no money is in arrears for the Baptist Convention, doubtless, are wanting annually \$18,000 (probably much more) for that filthy, health destroying stuff called tobacco; the use of which is dishonoring to God, and greatly injures many persons who use it.

Now, add to the above amount, the time and money wasted by Baptist in attending C. E. and B. Y. P. U. Conventions; and the time and money wasted in getting up, attending and supporting the almost legion of lodges and clubs of various names and natures; and for other useless things, too numerous to mention, used only to gratify pride! And you have the answer. Let professing Christians, who are thus wasting their time and money, while the Lord's treasury is in need, ask themselves the same question. How shall I meet my account at the final grand assize, where the secrets of all hearts are made known, and our actions will be strictly and justly reviewed, and rewarded as they each deserve.

R. S. MORSON.

**Note from Rev. R. S. Morson.**

I wish to give my opinion of a small biography of *John Thomas*, by Rev. A. C. Chute, which, together with one dollar in cash, I recently received from our highly esteemed friend, Mrs. E. M. Saunders of Halifax. I have read and reread the little book with deep interest. It appears to be honest and impartial, and Bro. Chute deserves the thanks of the denomination for the pains he has taken to bring out of (almost) obscurity, the life and labors of that godly man! I wish the book to be read by old and young everywhere.

I wish also to say that from information received, I believe, *Beautiful Joe*, by Miss Martha Saunders, is a book for the times, greatly needed, and should be read by everybody, old and young.

I also desire to mention just here the kindness of the ladies of the First Baptist church of Halifax, for their remembrance of us during the winters of 1892 and 1893, in the shape of a large box filled with excellent articles for family use, besides several dollars in cash.

I also wish to mention a box received from our much esteemed sister in Christ, Miss Marina A. Young, of Falmouth, in 1892. Our prayer to God for those dear friends (and for all others) who have aided us in any way during our protracted affliction, is that God will abundantly reward them in this life, and that each of them may be found among those to whom the Judge, at the final reckoning day, will say, "Come, ye blessed of my Father," etc.; see Matt. 25: 34-40, inclusive.

R. S. MORSON.  
Millville, Aylesford, N. S., March 23.

**READ.**—At Oxford, of lingering consumption, Mar. 3, Annie J. Read, aged 26 years. Our young sister was led to accept of Christ in her station ten years ago, and was baptized by Rev. T. M. Munroe. Her amiable disposition and beautiful Christian character and life won the esteem of all. She was wonderfully sustained by the grace and promise of her risen Lord, and after weary months of suffering and waiting peacefully entered into rest. To all the sorrowing relatives and friends we tender our prayers and sympathies and commend them to the Divine Comforter.

**WEBB.**—Willard R. Webb, only son of Willard and Agnes Webb, of Jerusalem, died in the hospital in this city on the 1st inst. Some time since he came to this city, served as clerk in Mr. Walter Scott's dry good store, and lived with his uncle and aunt, Mr. and Mrs. Frank Dixon, Victoria. Some months ago Willard gave his heart to the Lord Jesus, and was baptized into fellowship of the Main St. Baptist church. Although only fifteen years of age, he won the confidence and love of all who knew him by intelligent, modest, yet positive religious life—an ardent lover and earnest student of the Word of God; always in his prayer and ready to take part in his holy and social services. All the members of the church who knew him felt that in his death they have suffered a personal bereavement. Our brother took sick and was at his uncle's home, confined to his bed for a few weeks from which he was taken to the hospital in order to undergo a surgical operation, which was considered his only hope of recovery. But on the following morning he fell sweetly asleep in Jesus. All that loving hearts and helpful hands could do for him was cheerfully performed. Bro. Willard left one sister to mourn her loss. May our God, the father of the fatherless, graciously sustain and protect her.

**DUNLAP.**—At Lower Truro, Colchester Co., March 7, Mr. and Mrs. Adam Dunlap. The husband fell asleep in Jesus in the morning at five o'clock, and the wife at seven o'clock in the evening of the same day. Our sister was eighty the thirteenth of last Dec. and our brother would have been eighty the 24th of this month of March. Both were life-long members of the community, and highly respected by all who knew them. Mr. Dunlap was a descendant of the original Mr. James Dunlap, whose name appears on the first census of Truro. He was a member of the Presbyterian church. Mrs. Dunlap was a daughter of the late Wellington Blair, and her esteemed sister, Mrs. Dr. Page and Miss R. Blair survive her. She was baptized into the fellowship of the Prince St. church by our dear brother, Pastor D. W. C. Dinmick many years ago, who, though in his 83rd year, was able to be at the funeral and delivered a beautiful address of the dead, and to the living. We shall miss the old folks, but we shall meet them again on the other shore. Our dear sister's last word to her pastor was "Good-bye," as we promised to meet again in the "house over there." Mr. Thomas, Mr. Rupert and Miss Sarah Dunlap, the surviving members of the family are all members of Baptist churches. Mr. and Mrs. Dunlap were very happily united in life, and in death were not divided.

**MOORE.**—At Indian Island, N. B. Co., Feb. 6, '94, Mrs. E. R. Moore, aged 73 years. She was a strong and successful Christian character, whom death found calmly waiting the summons to "come up higher." Her religion was of a very superior type. Doing good in her case was a passion as well as a duty. She was devoted to every interest that looked to the glory of Christ and the betterment of man. Her name was a household word in the community where she resided, and she leaves a fragrant memory among the old and young. She was a Sunday-school worker, and the children remembered her with affection. She was a sympathetic friend and helper, and affliction never appealed to her in vain. She was a loving witness for the Lord, and the heedless and wayward recall her patient warnings with gratitude. Her death was a triumph, as it emphasized by it tranquil faith the beautiful lessons of her life, and "to die was gain." She was born in Sackville, N. B., in 1821, and baptized on October 10, 1838, and united with the Baptist church in Parsonage, N. S.—her former home. Her funeral was attended by a large proportion of the adult population of our parish. An appropriate funeral sermon was preached by Rev. J. A. Ford, pastor of the Eastport, Me., Baptist church, from the text: "Father, I will that they also whom Thou hast given me, be with me, when I am to behold my glory." The blessedness of the redeemed assured by the purpose of the Father and the will of the Son. Sister Moore leaves a husband and a large circle of relatives to mourn their loss.

**"IT SAVED ME DOLLARS."**

Forcible Words from an Honest Man—Interesting Experience of a Mill-stream Blacksmith—A Happy, Well Man.

"If you are the boss I'd like to talk with you?" These were the words of Mr. E. I. Ellison, who called at our office yesterday. "I consulted a physician for Chronic Diarrhoea from which I suffered all summer. Somehow he did not help me. Just then I saw a testimonial from a man I knew, who had been cured by your remedy. I was not a little surprised. I bought a bottle. Well, sir, the first half bottle helped me. I kept on taking it. The medicine kept on curing me. I maintained an active sleep, work, and enjoy life. Guess it saved me a large doctor's bill; and I know others that it has cured. I took less than three bottles, and my case was a very bad one."

Such words come from the heart. Such a writing does good to other sufferers.

GRODER'S SYRUP CURES.  
St. John, N. B., Jan. 27th, 1894.



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THE CHRISTIAN MISSIONARY  
VOLUME LVIII  
Vol. X, No.

—MR. WALTER WEBB, an English journalist, and an American, have gone to North Pole. Zion's following in reference to on which they have started for Norway young Norwegians. They are to be gone only. A steamer has to carry the party to the five aluminum sledges of the same material, start poleward provisions. The head-quarters, Bergen. What Peary will fall in winning, this equipped expedition may point nearest the North pole.

—The distinction of municipality within a province, if not in the lady mayor belongs to borough, Onehunga, honored is a Mrs. Yates was mayor of the same years ago. As the Zealand towns are justices of the peace that in accordance with the new mayor or mayor—loss to know which term—will also be in powers belonging to it will be remembered that has recently adopted and the calling of wofaces as that of mayor is therefore quite in the order of things.

—MR. GLADSTONE many to be a man of than average ability, great but that he other men and from always so infallibly right could sometimes characterize and his course of action to an address of the aged statesman ever the merits or career—and certain chargeable with many ment—I hope it is learned by uprightness a desire to learn." Mr. have felt his indignation at times when he has with these people will and absolutely right, ions, like the laws of Fernians, are subject

—This death of Bro. John took place at St. John, on Monday, quite unexpectedly by Sisson, who was, we believe, of Brown University ministry in view and his strength would be at work. But he had from ill health and ne During the winter here and through the in here, secured admission. His health improved he preached a number Tabernacle church, to his people at And he was taken ill again the hospital to be calledly grew worse until his sufferings. Our leaves a wife and one in the United States. are tendered to the The remains were for burial.

—EVERYONE will that the reports which concerning the broken of Mr. Moody's health been greatly exaggerated. York *Evangelist* exacted information in the "It is true, of course is not so young, nor person, as he was so, and further, it is alician has thought w to two sermons a day and advised a single mounting a long staff is not inconsistent fact that his health his faith and zeal, yet unimpaired. His health been more effective at the present time Messrs. Moody and S. Noretalk, Va., and a Richmond, where a now in course of erect accommodation of his classes who are surmounting the coming summer Northville, where a neat auditorium is no tion, and in the autumn for a protracted camp city—such a one, and careful auditing not before been under

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