

# 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. GIESWERT 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 North-west 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.

I 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 of 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 removed 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.

—THE 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 *de facto* way of disposing of difficulties, as compared with the cumbersome 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 offense and certain other offenses 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 words 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 fierce 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.

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

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

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

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 Marshman, 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 paying this month for our missionaries at Visiagram. 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! woe!—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 profession...

come ye; buy and eat; come, buy wine and milk without money and without price. Surely there is not any straits 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. Sanskrit incantations to drive away her sins.

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 Christ? They are both spiritual and not physical.'

JOHNSON'S ANODYNE LIMENT. UNLIKE ANY OTHER. Originated by an Old Family Physician. Think of it! In use for more than thirty years...

March 28 Sabbath BIBLE LESSON II APRIL DISCORD IN JERUSALEM. "See that ye fall not into temptation."—Gen. 45: 20-22. NEW TESTAMENT parents.—Eph. 6: 1-3. The Old Testament dwelt in the land. The ten older sons were the Jacob's old age...



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\$2.00 per annum: When paid within thirty days, \$1.50.

M. McC. Drake, Editor. J. H. Saunders, Business Manager.

OFFICE: 51 GERRAIN ST., ST. JOHN, N. B.

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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 its 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 Father'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 become disapproved if 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 lawful 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 its 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 Father'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.

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 "separations" 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 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. Hiecox 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?

Hiecox says a council should not be called unless the need seems imperative. There was no need for a council. The church, as a body, and I had no controversy. If we had, we could have settled the matter between us. This is the opinion of several Baptist deacons in Yarmouth, and many prominent members. Further, an ex parte council should not be called unless all efforts to obtain a mutual council failed. There was no effort to obtain a mutual council, hence the ex parte council of Yarmouth was irregular. Again, a church calling a council in such a case has no right to appoint delegates to sit in council, but only representatives to give information. This church, I was informed, appointed eighteen delegates, which number the council, exceeding its power, reduced to three. It is further laid down that partisans should not be appointed to a council, but such as love justice. Some most violent partisans were appointed to the Yarmouth council. I need not go further to show its irregularity, and therefore that its decisions should be null and void. But who called the Council? Not the church. Not even a committee of the church was appointed for the purpose, but some of the officers of the church at the pastor's request, and by them arrangements for calling a Council were made in the pastor's study while, as yet, as a prominent Baptist informs me, the church as a body knew nothing of the matter. And when the delegates assembled he assures me that the majority of the church knew not for what purpose they had come. He says: "The Council were deceived in thinking that all of Yarmouth was calling for your being disciplined and set aside. There were things said at that Council which made one bluish to think Christians could speak." It was asked, "Did the majority of the church wish this?" "Oh, yes." Now the majority of the church never knew of it till the Council was here. Was not the matter to be considered too important and far-reaching in its results to be approached in such a trifling and bungling manner? Omitting for the present an abundance of documentary evidence which would show still more fully that I was unjustly treated, I must express my regret, not for my sake, but for his sake, at the course Mr. Foshay has taken in this matter. Professing the greatest friendship for me and my family, which at the time I must think was sincere, he seems to act like an enemy. Last summer, at my gate, Mr. Foshay said he did not think I had intentionally done wrong; that I had taken from one pocket what I intended to pay from the other. How different his language now! And why the change? Simply because he has been led astray by bad influences. He professed to be friendly to me and said many things in my favor, but at last yielded, as I believe, to the pressure which two of his deacons brought to bear upon him. Evidently he did not

care 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 Nicotax 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.

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 Nicotax 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 of outdoor. 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

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 brother 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. Unselfish 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 York and Sanbury Quakers was held in connection with the church in Gibson, in the tractive house of worship destroyed by the fire. In some respects the place is an improvement upon the old one. Pastor Davison and his devoted band of workers gratulated upon their new services began on the 9th, with an appropriate address by Rev. P. O. Reese.

On Saturday morning prayer-meeting for an hour or more. The thought was for greater devotion. At 10 o'clock the church was visited by the Rev. P. O. Reese.

Interesting reports were sent by delegates from churches represented. Taken in this Quarterly meeting it is to be noted. Only seven sent delegates. Quite a work of grace joyed by the Prince William and Maryville churches. At Monacaque Pastor Stevens as his usual work well in hand, as a Second Kingslayer. Bro. Jenkins, who has Queensbury group of churches, has an excellent report of the field.

Bro. Davison has had a very interesting and successful experience. He engaged in special service with encouraging results. Owing to so many falling to report, Deacon Brooks was requested to do them as it was possible and report their condition at the next meeting. The next quarterly meeting will be held with the Second Kingslayer on the second Friday of the next quarter. Services are to be held at Monacaque by Rev. F. L. Davison, at St. Martins by Rev. P. O. Reese. The Saturday afternoon service of refreshing to the brethren was a condition of the funds of our denominational brethren were urged to meeting promptly the different Boards.

There was a mass meeting given by Rev. J. H. Foshay, in the interest of Home Church and the Sec. of the F. M. B., in the M. G. W.

On Sabbath the 6th occupied by Rev. P. O. Reese, morning, by Dr. Saunderson, noon, and by Rev. P. O. Reese, evening.

The collections made for the denominational work, Leverett Estabrook, William, is the active secretary-treasurer.

—A Turin despatch says: It has been determined that the funeral of the Duke of Cambridge, who died in the city are newspapers appeared black borders. A dead patriot has and the body has it is stated the remains in Peith.

The Pastor and His People. 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 Bible.

Tuesday—Pentateuch. Wednesday—History. Thursday—Psalms and 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 will make the preparation mon easier; it will improve; it will enrich your will comfort and solace you and the hearts of your people.

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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 all their worth—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 Maryville 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 the late Emperor will be paid by the city of Peth. 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 Peth.

Beatrice—"The lectures on autology was very interesting. I thought it rather singular that I should be included 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.

DOMINICAL 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 pastorates 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 11th 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 baptized 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 baptized 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.

FLORENOVILLE, March 13.

GROTOS.—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 sheaves 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 their mighty, in our prayer and preaching God's truth to the people, believing the promise, "It shall not return void." Pray for us. W. J. BLAKENEY.

HANTSPOUR.—Since our last report our church has been greatly strengthened and our joy increased. We have received ten from the Baptist church of Wolfville and members of sister churches. On the first Sunday evening in March the following persons were baptized in the presence of a crowded house: Capt. Geo. L. Holmes, Capt. Deacon H. Brown, Messrs. John McLeod, Lewis Fielden, James Faulkner, David Pulsifer, Terry Borden, Essie McDonald, Wilfred Holmes, and Miss Nettie McLeod. These with three previously baptised, and Mrs. Lewis Fielden, are united by letter, received the hand of fellowship and partook of the Lord's Supper with us for the first time last Sunday. Seven of these men are heads of families. A number have professed faith in Christ who will unite with us soon. We are glad to-day that the political excitement which prevailed for the past weeks in our Province did not lessen the interest in our meetings. We hope to report more good news soon. P. S. MACGASCOIR.

WATERSIDE.—I left my home at this place Jan. 12 to visit the place of my birth, and after encountering storms and bad roads, I arrived at the home of my mother, Mrs. John Lewis, in New York, Queens Co., N. B., found the church in a very low state, many of the good friends nearly discouraged. Although the weather was cold and stormy we had some special meetings. The most interesting was on Tuesday, the house was crowded nearly every night. Six were baptized in obedience to the Divine command, and many others were earnestly seeking, and some obtained pardon for their sins. My time was happily spent, and I returned home with gladness. A number of the people who were neglected—a large district of country without Baptist preaching, the people thirsting for the truth. Oh, that some strong man full of faith and the Holy Ghost might be directed there. With the right man they would soon be able to raise a good salary, but for the man who goes there it means work. My own health is such at the present that I cannot attend to it, but being well acquainted with the field I would gladly go and help any man for a time. Pray for Jerusalem. S. C. MOORE.

UPPER WILMOT CHURCH.—Since my last note, Pastor Tingley and Bro. Deacon Hingley, earnestly desired to have 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 11th 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.

ACKNOWLEDGMENT.

On the evening of March 1st, Rev. P. A. McEwen, pastor of the Baptist church of Windsor, and some of the leading brothers and sisters of that church drove out to our home in number fifteen or sixteen. When landing they said, "Do yourself no harm, for we are all here." I was glad to see them and to welcome them into the house with baskets filled with good things. The ladies soon laid the table, filling it with nearly all kinds of nice food, which they all seemed to enjoy. After supper they sang the songs of Zion until it was time for them to leave for their homes. Deacon A. P. Shand gave an address and then handed me an envelope in which was \$10.25, which I do not receive very thankfully but I am glad to thank to those good people for their kindness to us. Rev. P. A. MacEwen then gave an address, followed by singing and prayer. They then bid us good-bye and left for their homes, all expressing their regret that they could not have been longer with us. But when we went into the pantry we beheld the groceries which they had left, and all of the very best quality. They will last us for some time. May the Lord always give plenty to those oppressed people, that they may always have something to give to the needy ones while they are here below, and when they leave this world may they receive that crown which the Lord has promised to all His believing children. J. W. JOHNSON.

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, he was also the representative 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 sons and daughters. The funeral obsequies took place at the Baptist church, Amherst, 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 mothers, Mrs. Bliss, wife of one 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., \$3; Miss Jennie 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. COHOON, 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. Commey. 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.

Every Woman is an Unbeliever.

She can't believe, to begin with, that Pearlina 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 Pearlina 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 Pearlina, 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 Pearlina." IT'S FALSE!—Pearlina is never peddled, if your grocer sends you an imitation, be honest—send it back. JAMES PYLE, New York.

A tea-kettle 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

IRWIN & SONS, SEEDSMEN, 99 GOTTENGEN ST., and 201 BRUNSWICK ST. HALIFAX, N. S.

For a copy of their Seed Catalogue, which is just out. It may assist you in determining where you will buy your garden and Flower Seeds. Glad to send it to you.

\$37.50 GETS A GOOD ORGAN. This gives you an idea of our SPECIAL WHOLESALE PRICES DIRECT FROM FACTORY TO FAMILY. Write to-day for our Handsome Illustrated Catalogue Free of cost of Latest Styles and to All special terms of sale. We ship ORGANS direct to the Home on TEN DAYS TEST TRIAL, and sell on easy terms of payment as well as for spot cash. Every instrument Fully Warranted for Six Years. Address: H. E. CHUTE & CO., YARMOUTH, NOVA SCOTIA.

THE KARN PIANO HAS ATTAINED A UNPURCHASED PRE-EMINENCE, which establishes it as Unparalleled in TONE, TOUCH, WORKMANSHIP AND DURABILITY. Every Piano Fully Warranted for Seven Years. THE KARN ORGAN "Best in the World." Over 25,000 of these Celebrated Organs in use. For Catalogue, Price, &c., address: D. W. KARN & CO., Organ and Piano Manufacturers. WOODSTOCK, ONTARIO.

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS, SABBATH-school Libraries, Paper Cards, Gospel Hymnals. Headquarters for School Books, Sheet Music and Music Books.

SACRAMENTAL GRAPE JUICE. 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.





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The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

I KNOW WHOM I HAVE BELIEVED.

I know not what may be my lot, In palace grand, or lowly cot, But humble though my home may be, Thy King of Glory dwells with me.

For I know whom I have believed, And am persuaded that He is able To keep that which I've committed Unto Him against that day.

I know not what may be my pain, My grief, my loss, my joy, or gain, But having Him my soul hath claimed, The Christ of God, I'm not ashamed.

Chorus—"For I know whom," etc.

I know not what friend may come, And leave me, or become my foe, But having found the Friend I need, He'll ever be my Friend indeed.

Chorus—"For I know whom," etc.

I know not what the way may be, The time or place He'll come for me, But little need I fear or care How life may close, or when, or where.

Chorus—"For I know whom," etc.

THE HOME.

Ice-Cream for Dyspepsia.

The report recently in one of the medical journals from a well-known physician of recovery in three cases of gastric ulcer following a diet of ice-cream, says the New York Times, revives attention to the beneficence of this diet in certain forms of dyspepsia. The first patient of the trio was a woman of thirty-five, who had lost twenty-five pounds from inability to assimilate food, and also suffered great pain. She was put on ice-cream diet, and for two months she consumed from one to three quarts daily. By the end of that time she had gained twenty-four pounds and her ordinary diet was resumed.

The theory is that the healthy intestines recover first from the chill of the frozen food, and do the digestive work, giving the diseased membrane rest and semi-inactivity, while the cream affords ample and excellent nourishment.

Pretty Photograph Frames.

Don't throw away the corrugated paper that comes around bottles; the prettiest kinds of photograph frames can be made from it, says the New York Recorder. Cut out four pieces of the desired size, about eight by ten inches. With a sharp knife make openings to show the pictures, either the conventional square, round or oval, as fancy may suggest. Paste pieces of cardboard the same size on the back, leaving a space in each to slip the picture in. Procure from any Japanese goods shop a spray of two of artificial apple or cherry blossoms, and decorate the frames with sprigs of these. Fasten the four together in either scroll or screen shape by means of narrow brown ribbon tied in bows through holes made in the pending corners. If the frame is to be a screen, it is then complete, and may be placed in its desired situation, but if to be suspended as a wall scroll, a loop of ribbon should be added from the two top corners for that purpose.

Quebec and Prohibition.

It is assumed by many that the Province of Quebec would bury any prohibitory measure submitted to the people. The assumption might prove as groundless as some others that are made in regard to that Province. Ontario people generally assume that Quebec outside of Montreal is very poor, and that the people are staggering under an immense load of debt. One of the highest officials in the Bank of Montreal stated the other day that Quebec business men met their paper on the 4th inst. better than the business men of any Province in the Dominion. The popular opinion in the west about Quebec's dislike of prohibition might prove as fallacious as the popular opinion about Quebec poverty.

THE FARM.

The Art of Milking.

Discussing milkers, the New York Times declares there is no doubt whatever that bad milkers may do as much harm as would make all the difference between a good cow and a poor one. It is an easy thing to spoil a good cow by bad milking, and that there are many bad milkers is as true as that there are many poor cows. It is not, by any means, a rare thing that a bad milker will reduce the possible yield of a cow one-half—that is, every day the yield of milk is lessened a little, and in time the cow is spoiled for the season. And, before the cows are convicted of being unprofitable, it might be well to test the milkers. There is considerable art in milking well. The milker should be quiet, kind, deliberate in his movements, gentle in the handling of the cow, should have soft hands, and should not forget that the cow's teat is a delicate organ, exceedingly sensitive, and must be used with knowledge of its action in yielding the milk. It is not over that respectful to be omitted by pressure, but it is a pneumatic machine for filling itself again when emptied, by the elasticity of its muscular parts, which expand as soon as the pressure is removed by which the milk has been squeezed out of it. The pressure by which the milk is forced out of it must be exerted in the right direction, that is, from the above downward, and not in such a way that the milk is forced back into the udder. This error in manipulation of the teat often injures the cow, and, at any rate, lengthens the time of the milking. But this time must not be shortened or hastened too much. The udder is not a mere receptacle for the slow collection of the milk during the intervals between the milkings. It is a secreting organ, made up of glandular tissues, which changes during the act of milking into milk. The milk is really made during the process of

milking, and when this is well understood, with all the bearings and consequences of it, much light is thrown on the manner in which the milking should be done. So that time is not to be given to the milking to exhaust the udder of all the milk-making material it may contain. Then the act of milking should be easy, gentle, sufficiently forcible, and really have a considerable amount of action that will produce nervous stimulation on the glandular tissue, by which it is broken down from a solid form into a liquid. The process of milking, in fact, must be a sort of massage, a mechanical action of the glands, by which the effect desired is produced. It is something to be done with study, as the milker presses the teats, and, lifting the hand at each motion, exerts the needed action on the glands, by which they are stimulated sufficiently to produce the result in the most effective manner.

Effect of a Long Load on the Draught. The draught of a load is easiest when the front of it is the heaviest, as the traces of the team partly draw upward, and thus lift the load a little and help it over the rough surface of the road. When the load is drawn on a sled on the snow or ice, this is not of such importance as on a common road. The centre of gravity then will be a little in advance of the middle of the vehicle, and with a long-connected pair of wheels it will be, or should be, at least a foot in advance of the centre. The nearer the centre of the load is to the team, the easier will be the draught.

The Small Tsetse Fly. The small tsetse fly on the backs of the cows is a pest of the larvae or grubs of a large fly known as the cattle bot fly. It makes its winter home in these tumblers and in the spring it leaves its host, and becomes a pupa, then spending some days in the ground before it becomes a perfect fly again. The easiest way to get rid of it is to squeeze it out of the tumor by enlarging the opening a little by cutting, if necessary, and then killing it.

The St. Lambert Family of Jersey Cow. This family is a light grayish fawn in color, and rather above the average in size and weight. It is descended from the famous cow of St. Lambert, and all the family have possessed remarkable qualities for butter making. The bulls of this family have been widely used, and a number of sub-families have been thus produced.

On one occasion the spiritual adviser was trying to impress on his pupil's mind the doctrine that "all men are sinners." The boy inquired if this doctrine applied to the great ones of the earth as well as to common folk. Assured that it did, the young prince replied, "Well, father may be; but I know that mother isn't."

Many can testify to the great healing properties of LARBER'S LINIMENT.

He Wanted More. In endorsing an order for three bottles of Dr. Manning's German Remedy, E. W. Bealow, of Montreal, a well known commercial man, writes to The Hawker Medicine Co.: "When in Summerside, P. E. I., I received from your Mr. Chestnut a bottle of Dr. Manning's German Remedy and have used for Neuralgia, St. Vitus Dance, Colic, Cramps and all pains and aches, either internal or external. An invaluable household remedy. Sold everywhere. Price 50 cents."

Strop COUGHING. Hawker's Tolu and Wild Cherry Balsam will cure that Cough.

INCREASE IN INSANITY.

Startling Report Laid Before the Ontario Legislature.

The most alarming report laid before the Ontario legislature this year, says the Toronto News, is that containing statistics relative to the lunatic asylums in the province. This report shows that in ten years the average daily number of patients confined in these institutions has jumped from 2,850 to 3,674. In other words, the insane population has increased by forty per cent. during a period within which the total population has only been added to by about ten per cent. The causes and means of controlling this gigantic mental octopus is a matter of momentous personal importance to every thinking person. The mad rush and whirl of business competition, inducing men to concentrate all their powers, in the struggle for wealth and position, rookeries of the mad that they are making not only mad, but reason, and even life itself in the struggle. This is the true source of the increase in insanity. The constant strain of the mental faculties, irregularity of meals and sleep, to which so many business men subject themselves will break down even constitutions of iron. Be warned in time ere you, too, pay the penalty of these excesses. If you are run down and exhausted, sleepless, weary and depressed, take a course of that great nerve restorer and invigorator, Hawker's Nerve and Stomach Tonic. This great remedy is a certain cure when faithfully used for all diseases arising from nerve exhaustion, weakened or impaired digestion, or an impoverished or impure condition of the blood, such as nervousness, weakness, nervous headache, sleeplessness, neuralgia, loss of appetite, dyspepsia, hysteria, and the prostrating effects of heart or brain arising from worry, overstrain of mind or body, or excesses of any nature. Hawker's Nerve and Stomach Tonic can be obtained from all druggists and dealers. Price, fifty cents a bottle or six bottles for \$2.50.

Telegraphy, Shorthand, Type writing, and Book-keeping taught on the plan of business; buying, selling, and in short carrying on actual business, using the names of the different scholars.

SNELL'S BUSINESS COLLEGE, Monoton, N. B., and Truro, N. S.

A GIRL'S NARROW ESCAPE

HER FRIENDS DID NOT THINK SHE COULD RECOVER.

A Case Where the Expression "Snatched From the Grave" May be Appropriately Used—A Story Worth of a Careful Perusal by Parents.

[From the Pastanglishen Herald.]

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The facts above related are important to parents, as there are many young girls just budding into womanhood, whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heat palpitation, headaches, shortness of breath, or they are afflicted with faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain cures for all troubles peculiar to the female system of young and old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, the after effects of typhoid, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

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Dated the 18th day of January, A. D. 1894.

URSULA PHILLIPS, Plaintiff for Mortgage.

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A GIRL'S NARROW ESCAPE

HER FRIENDS DID NOT THINK SHE COULD RECOVER.

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A Little Daughter

Of a Church of England minister cured of a distressing rash, by Ayer's Sarsaparilla. Mr. RICHARD BIRKS, the well-known Druggist, 207 McGill St., Montreal, P. Q., says: "I have sold Ayer's Family Medicines for 40 years, and have heard nothing but good said of them. I know of many cured of a distressing rash, from which they had suffered for two or three years in spite of the best medical treatment available. Her father was in great distress about the case, and, at my recommendation, at last began to administer Ayer's Sarsaparilla, two bottles of which effected a complete cure, such to her relief and her father's joy. I am sure, were he here to-day, he would testify in the strongest terms to the merits of Ayer's Sarsaparilla."

Wonderful Cures

performed by Ayer's Sarsaparilla, one in particular being that of a little daughter of a Church of England minister. The child was literally covered from head to foot with a red and exceedingly troublesome rash, from which she had suffered for two or three years in spite of the best medical treatment available. Her father was in great distress about the case, and, at my recommendation, at last began to administer Ayer's Sarsaparilla, two bottles of which effected a complete cure, such to her relief and her father's joy. I am sure, were he here to-day, he would testify in the strongest terms to the merits of Ayer's Sarsaparilla."

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

See others, will cure you

ESTABLISHED 1847.

GEO. W. DAY, PUBLISHER, BOOK and JOB PRINTER

North Side King Square, ST. JOHN, N. B.

All Kinds of Printing Done at Reasonable Rates.

Orders Solicited. Satisfaction Guaranteed.

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 travelers. 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. 10 as to make the number of signatures to each and every certificate a clear majority of the rate-payers 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 14th, 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.

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

PRESTON.—At Carleton, Sunday morning, March 18, Herbert M., son of Chas. Preston, 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 5th, in the 65th year of his age. O 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 2,927 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 and the merits of 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 promises 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. Dinmook 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 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 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."

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"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. He had a bottle of our medicine, prompted only by a thankful heart.

He addressed the manager of the Grocer Co., with above words. Finding he was right he continued: "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. Was got a bottle. Thought it was no good—only syrup. 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.

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St. John, N. B., Jan. 27th, 1894.

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Cure Consumption, Coughs, Croup, Sore Throat. Sold by Dr. Druggists or a Quack.

Sold by SAMUEL WATERS.

—MR. WALTER WEBB, an English journalist, and an American, have gone to North Pole. Zion's following in reference to 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, Oheungs, 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 wofices 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 subject of St. John, on Monday, quite unexpectedly by Sisson who was, we of Brown University ministry in view and his strength would be at work. But he 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 broke 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 pr 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 sur meetings. Mr. Moody 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 being under