

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LVI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLV.

Vol. IX., No. 17.

SAINT JOHN, N. B., WEDNESDAY, APRIL 26, 1893.

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

The sketch of the history of the Baptist cause at St. George, which will be found on our second page, written by Dr. Saunders, will be of interest to many. For our aged readers it will recall many places in their memories, and to the younger people it should be of much interest as an instance and an illustration of the way in which our older churches were established.

— WHETHER there is any truth in the cable report that the Pope is about to issue an encyclical letter urging upon all the faithful a more thorough study of the Scriptures, and especially upon the priesthood such a study of the Bible as will enable the church in its instructions to keep abreast of scholarly research and criticism, we do not know. It will be generally regarded by Protestants, we suppose, as rather too good to be true. Of course if it should turn out to be true that Roman Catholics are to be permitted and even enjoined to study the Scriptures, it would not, as the *Christian Union* intimates, involve any intention to put the authority of the Scriptures above that of the church, and "the fundamental issue between Protestantism and Romanism raised by Martin Luther will remain essentially unchanged." Even so it would be no small boon to the people to permit them to read and study the sacred Scriptures for themselves. For the entrance of that Word brings light, and when enlightenment comes liberty is likely to follow. It would be a change, indeed, if the bishops of Quebec, instead of instructing their subordinates to forbid the study of the Bible by the people, and to confiscate, destroy or mutilate such copies as come into their hands, should enjoin upon them a thorough study of the Scriptures and instruct them to permit the people generally full liberty to read the Word of God.

— A RECENT event in which all intelligent students of the New Testament will feel more or less deeply interested, is the discovery, in the St. Catherine's convent on Mount Sinai, of a palimpsest containing the four gospels in Syriac. The copy is believed to be a very ancient one, and is attracting much attention among Biblical scholars. The convent has been the place of other valuable discoveries of a similar character. It was here that Tischendorf, in 1859, discovered the famous Syriac Greek manuscript of the New Testament. The palimpsest containing the gospels in Syriac is said to have been the discovery of two ladies, Mrs. Lewis and Mrs. Gibbons, who photographed several pages and carried the copies to London. The Pitt press, of Cambridge, then sent out Messrs. Burkitt, Benary, and J. Rendel Harris, who photographed the entire work. Whether it contains more than the four gospels is not stated. This Syriac MS., like the oldest two Greek MSS., does not contain the last twelve verses of the gospel of Mark. Prof. Harris, the expert now engaged in deciphering the palimpsest, is an Englishman, but was for a number of years engaged in educational work in the United States, principally in connection with the Johns Hopkins University. Some scholars are discussing the possibility of this newly discovered Syriac MS. being the original text of the gospels. It is more probable, however, that it is a version from the Greek.

— THIS week again we surrender a good deal of space and forego the discussion of some topics of interest in order to give opportunity for the consideration by valued correspondents of the questions involved in the proposal for a New Brunswick Convention. The acknowledged ability of the brethren who are discussing this subject *pro* and *con* in our columns and the services which they have rendered the denomination entitle them to a respectful hearing. Some of our readers feel, no doubt, that it is unfortunate that such a discussion should have arisen. Perhaps it is; and yet we are strongly inclined to believe that it will result in good. If the consideration of the subject shall be marked by that broad and fair-minded spirit which should characterize Christian men, if there shall be an honest endeavor on the part of all, avoiding all unkind personalities and all aspersions of motives, to consider the question on its real merits, and getting free from all prejudice and misconception, to take a calm and intelligent view of the matter in all its bearings, and so to determine, in the light of experience and all available wisdom, whether some modification of our denominational system of work may be desirable, and if so what that modification should be,—if the consideration of the subject shall proceed along this line—and surely everyone will say this is the right and Christian course—

then we need not fear but that the outcome will be in the best interests of our churches and for the glory of God.

— REV. F. H. BEALS contributes an article, which will be found on our second page, on a subject of very serious importance, and one which we hope will not be entirely overshadowed by the subject which is engaging attention in our columns at present. Just now we have only space to commend what Bro. Beals presents to the thoughtful consideration of our readers. In another issue we may have something to remark upon the subject.

Unsung Testimony.

Stephen Merritt is one of the living powers for good in cosmopolitan New York. For years he was an ordained pastor in the Methodist Episcopal church, and had the prospect of becoming a Bishop; but realizing that he was especially adapted to Christian effort in certain neglected districts of New York city, he ceased itinerating, left the regular ministry and entered business—undertaking, in addition to his large and lucrative secular employment, he is the life of several missions, Sunday-schools and "Help" societies in that great city. He lectures, preaches, teaches, visits and also publishes and gives away a snug eight-page monthly paper, the *King's Messenger*, devoted to Christian work. He has a "Travellers' Club," where every morning from 5.30 to 7 o'clock he and assistants feed, speak with, and encourage any hungry persons who have no home, no friends. Some 500 come there every morning, among whom, he says, are college graduates, ex-preachers, whilom politicians; some just out of prison, all away from home and in bad plight. No questions are asked; they are not even required to wash before satisfying hunger. Coffee and bread and butter are provided every morning, and twice a week meat in addition. Bath rooms are provided, and supplies of clothing are sent in by many friends who know of Mr. Merritt's great work. He says: "A new and better complexion is found among the men: there has not been an ungentlemanly act in all the history of the organization. We meet, not as 'vagrabonds,' but as travellers; not as a charity, but as a social gathering, who with feast of reason and flow of soul enter upon the enjoyment of the things of this life. We read the Word, and talk, and laugh, and cry, and then we sing. All this time we eat and drink, and are glad. The travellers' club is 'not extraordinarily pious—but it is real good.'" Mr. Merritt is G. W. P. of the Sons of Temperance in New York, and he greatly helped to make the jubilee session last September in that city a splendid success. He is a very pleasant appearing, medium sized man of 60, eloquent, cultivated, and wonderfully sympathetic; a man who thinks for himself under Divine guidance, and labors and strives for the good of his fellows. He is still an active Methodist. All his waking minutes are filled with business, or work, or plans for the good of others—in many cases others that the rest of the world does not care for—all his large income except enough for himself and loved ones goes for benevolence. So his words and acts are of weight, and this is what, in a recent number of the *King's Messenger*, he says of baptism:

"In my infancy I was (so I believe) sprinkled in the Methodist Episcopal church. The subject of my baptism never gave me any uneasiness or trouble. When I entered the ministry, I sprinkled many, and a few desired immersion. I gladly gave each their choice; fully persuaded in their own minds, a number were thus baptized by me, always in lake, river or ocean; never in a pool or tank. The time came without solicitation or influence on the part of any, when the Holy Spirit seemed to whisper immersion. A favorable opportunity offered. To hear His voice was to meet with unquestioning and immediate obedience, conferring not with flesh and blood. Jesus, before He became a man, was the Father, went under the water and I was to follow Jesus. I mentioned the matter to Mary Eliza; she acquiesced. I spoke to dear Bro. Simpson; he seemed pleased. I went down under the water by the hands of my beloved brethren—Dr. Simpson and Mallory, and came up in the light, joy and liberty of the Holy Ghost, to be led by Him as was Jesus, as He came out of the Jordan. The Holy Dove of Peace has since rested upon my soul; my life has taken on a new complexion, my only desire, which has become the very joy of my being, is to please God and walk in the Holy Ghost. A baptism of water and of fire is mine to-day, henceforth and for evermore. Hallelujah! Amen."

— K. D. C. is especially prepared for the cure of indigestion and dyspepsia. Cure guaranteed. Try it, and be convinced of its great merits.

— Use Skoda's Discovery, the great blood and nerve remedy.

The Baptist Convention Question.

NO. 1.

That the question of a separate Convention for New Brunswick and Nova Scotia should arise is not strange. In fact the constitution of the Convention has been changed and altered so many times and so much that the original draft is hardly recognized. This may be more a virtue than a defect, showing that changes have been constantly made to meet new demands. The growth of Baptists since the Convention was organized in 1846, has been so great—four fold—that it is not surprising that many think each province, which has now more members than all combined at that date, should think a separate Convention desirable in order to properly care for the increased local interests of to-day, embracing home missions, Annuity Society, and academic education, the latter subject having no place in the Maritime Convention, so far as the Baptist Seminary is concerned.

I have hesitated writing anything on this matter because I wished others, who probably would have more to do with this subject, to arrange it to suit themselves. It is quite true I have convictions as to what is best, but the appearance of my name as first on the circular calling for a meeting is a mere accident. I never saw the resolutions till they were formulated and presented to the public meeting, and my signature was secured some time after the public meeting by correspondence. My name is there, however, and I do not apologise for it, but make this statement so that no undue prominence may be given to it, as I do not wish to take away sight from the wisdom or folly of the prime movers in this matter.

For various reasons I deem it proper to present some considerations that may be helpful in arriving at a correct conclusion. No one is more anxious for the growth of the Baptist denomination than myself, and as one who has no connection with any Board or committee of the Convention, I believe I can look at the question somewhat disinterestedly. If one Convention, as now obtained, is best to develop the spiritual life and benevolence of our churches, no one ought to desire change; but if it has partially failed to do this, especially in New Brunswick, and a provincial Convention will enlist the sympathy and benevolence of our churches more fully, all ought to be in favor of it. It is the work we want done, the kind of harness worn in doing it is a secondary matter.

The Maritime Convention was organized in 1846, and embraced among the larger enterprises of the denomination foreign missions only. In 1849 Acadia College was adopted under plainly expressed conditions as follows: "Leaving to each province the support and duty of maintaining and managing such schools and academies as it now supports, or may deem proper hereafter to establish." To give effect to this the college, then united to Horton Academy, was to be separated from it. The college was in financial straits, and this was the condition agreed upon by which New Brunswick agreed to adopt Acadia and help meet its heavy financial demands. The separation between academic and collegiate education in Nova Scotia was effected, leaving Horton Academy to be owned and controlled by Nova Scotia, and the Baptist Seminary retained its old status owned and controlled by New Brunswick, the college becoming the joint property of the three provinces.

This compact and division of the work assigned to each province and the Convention gave general satisfaction, and no effort was made to change it till 1863, or seventeen years after the Convention was organized, when it was proposed to bring Horton Academy into the Convention to be managed by that section of the Board of Governors of Acadia resident in Nova Scotia. This resolution was adopted in 1875 although objected to. It was asserted that the change was harmless because only Nova Scotia brethren had the management. The matter of the violation of the Convention compact in reference to academic education was thus explained away, and Horton Academy came into the Convention at the side door. The Baptist Seminary still preferred to maintain its original status. For twelve years this one-sided arrangement of academic education in the Convention continued, when in 1874 a resolution was offered putting Horton Academy under all the governors, and in 1877 an act of legislature was reported as having been secured for this purpose. To this day this is the status of academic education so far as Horton Academy and the Baptist Seminary are concerned, the former being in the Convention contrary to the original agreement, and the latter outside the Conven-

tion in harmony with the original agreement.

We would close here, only that some facts need to be stated as to the separate life of the Baptist Seminary. Since 1833 it had been doing a good work, but in 1873 it was closed, owing to various reasons well known to those interested. Soon after the building was sold and the money invested for the benefit of academic education in New Brunswick. Repeated efforts were made to secure these funds for academic education in connection with the institutions at Wolfville, but they were always voted down at the New Brunswick Association. The desire for the reopening of the seminary became so strong in New Brunswick, that in 1882 it was accomplished, rented premises being secured in St. John. It remained thus located and doing a good work till the present edifice was erected for it in St. Martins, when in 1888 it was removed thither.

It may also be proper to say that the seminary when opened in St. John was under the control of the N. B. Baptist Education Society. Its re-opening was opposed by the report of the Board of Governors for that year, but after a long discussion in Convention, it was withdrawn. The late Dr. Bill moved that a committee be appointed to confer with the N. B. Education Society with regard to placing its work under care of the Convention. A committee of five brethren, all from our sister province, were appointed, but strange to say they never attended to their duty, and never made any report. Subsequently the N. B. Education Society was merged into the Union Baptist Education Society, and under this society the seminary was worked till in the spring of 1891 its property was trusted to J. S. Titus, Esq., of St. Martins, and still remains in his hands.

From this it will be seen that the seminary has simply maintained its provincial character, that the Convention, so far as it has considered the question of its existence, was originally sympathetic in its treatment, but more recently changed its policy, and where it stands to-day is a matter of conjecture. One thing is certain, the seminary is not yet out of the wilderness, and whatever society shall have control of it after it has the good fortune to be taken out of its present anomalous condition, it will require much hard work and considerable more money to ensure its existence. Since September, 1891, the Seminary has been simply a private school, as the old Board of Directors, in May of that year, became insolvent and have not been able so far to recover the property. This condition of affairs renders it imperative that help come speedily from some source to enable the Board again to take charge of the school and ensure the property being secured by its old owners and held for the benefit of the Baptist denominations.

Next week I wish to say something on other phases of the subject.
St. John, April 20. J. E. HOPPER.

Seek for the Best Plan.

Scientists seek for truth through working hypotheses. Here is a working hypothesis for the solution of the Convention matter.

— Is there need of any change? If the St. Martins Seminary is to exist as a feeder to Acadia College, and my prayer is that it may, then it seems to me that some changes in our present organization are desirable, perhaps necessary.

1. Let the present Convention continue to exist, and to have control of foreign missions and Acadia College. Some other interests might also be committed to it.

2. Let there be conventions, called by any names that might be adopted—one for Nova Scotia and one for New Brunswick. Let the churches of P. E. Island unite with either or a part of them with both of these conventions. Let the Convention of New Brunswick take charge, or their part of the charge of the Saint Martins Seminary, and of home missions on its territory. Let the Nova Scotia convention take charge of Horton Academy, Acadia Seminary and home missions on its territory. This, of course, would require the dissolution of the associations as they now exist.

Annuities for ministers, ministerial education and some other matters would gravitate to their natural places, either in the general or local conventions. One more building, now much needed by Horton Academy, will put that school on its own grounds. The seminary now has its premises to itself. The governors could rent these premises and their buildings to the Board responsible to the local convention. This plan would be uniform and harmonious. It is submitted as a working hypothesis.

By all means let us have a carefully formed plan of the new house before we take down the old one.

E. M. SAUNDERS.

Regina, N. W. T.

In my last I boasted of mild weather, but a week after I wrote I was convinced that I had shouted before we were out of the wood, or the winter; for winter had only been playing with us. February and March have been cold enough for one to think that summer would never come again. The thermometer registered fifty below zero for over a week, and then played from ten to thirty below for six weeks. But in case you freeze, I shall stop by saying that now the weather is mild; the snow is melting fast, and we expect to have spring in full blast in about two weeks.

Accessions.

We have had three accessions to our membership since last report, two by baptism—a young man and his wife just beginning life together, and one by letter—F. E. Barnham, of St. John, N. B., who came to us at the beginning of the year. His friends in the East will be glad to learn that he is superintendent of our Sunday-school and president of our B. Y. P. U., and that he is proving himself to be an earnest and consecrated worker.

Building Fund.

Small amounts still continue to come to hand, decreasing our debt slowly but surely, for which we praise the Lord. The following amounts, received since last report in MESSENGER AND VISITOR of Dec. 25, are gratefully acknowledged:

Churches.—Weldford, N. B. \$1; Fredericton, \$5.50; Grand Falls, \$1; Nashwaak, \$1; Osborne, N. S. \$1.30; Weymouth, \$1; Millford, \$1; Digby Neck, \$1; 1st Yarmouth, \$10.70; New Salem, \$1; Ohio, \$1; Dalhousie East, \$2; New Germany, \$1; Brooklyn, \$1; Tusket, \$1.17; New Albany, \$1; Lansdown, \$1; North Halifax, \$2; New Ross, \$1; 2nd Cornwallis, \$3; Sand Point, \$1.04; Charlottetown, P. E. I. \$12.25; Alexandria, \$1; Ugg, \$1; Belfast, \$1. Individuals.—C. H. Clinch, \$1; a sister, Fredericton, N. B. \$50; Rev. J. G. Morse, \$1; Mrs. J. C. Morse, \$1; Mrs. J. G. Nowlan, \$1; J. G. Nowlan, 25c; G. F. S. S. \$1; Harris M. Foster, \$2; Mrs. J. Sanford, \$1; Wm. Morrell, Freeport, \$1; Rev. S. B. Kempton, \$2; Thos. Hardy, Jordan River, \$1; Mrs. S. McKean, \$1; Robert Pringle, G. B. \$2. Total before report, \$208.15; total to date, \$281.76.

It will be seen that the Maritime churches generally are responding. There are about 200 churches yet to hear from. Hope to be able to report them all next time. By a church giving the small sum of one dollar it will materially aid the work and purchase an interest in North-west missions.

Opposing Forces.

The other denominations in Regina, and in the whole country, oppose us on every hand. To be a Baptist, especially when they are in the minority, means to be boycotted by others who either hate the truth or cannot see the reasonableness and scripturalness of our principles.

I could refer to instances where honorable Baptists have had to leave Regina and other communities on account of persecution on a modern scale, but notwithstanding New Testament principles are taking hold of many on every hand. What is required of us for the present is faithfulness in all things, abounding faith in God. Worst of all, there are some people called Baptists who were either never taught New Testament principles, or are at present acting the hypocrite. They won't identify themselves with a Baptist church when they should. They court popular favors and go with the crowd, whether right or wrong. Praise the Lord, however, this class is becoming weaker; but they seriously militate against our progress. We do not believe in appealing to the undisciplined for help, so bear what burdens we can and look to our brethren to stand by us. Brethren of the East, you can not be too careful in training the rising generation in the principles of the New Testament if they are to make their homes in this country or any other.

The Prospect.

As related to ourselves it is encouraging. From present indications we shall likely receive eight or ten more members by May 1. It is estimated that buildings to the amount of \$250,000 will be erected in Regina this season. The immigration outlook is bright. Competent judges say it will even exceed last year. We hope that such will be the case, and that the influx of our own people will be large. Rev. Alex. McDonald, formerly of Grafton, D. C., is now pastor of the Edmonton church, N. W. T. We recently held a workers' conference here, but I shall reserve a report of it with some other items till later.

J. HARRY KING.

Baby's croup is cured by Hackmore.

W. B. M. U.

NOTES FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 30: 11.

PRAYERS TODAY FOR APRIL:

"That the Lord will raise up in all our Societies consecrated women to attend to the home part of our mission work."

Letter From Mrs. Churchill.

Our box with all its contents arrived in Bobbili some days before Christmas. There it remained in the dining room unopened, and I looked at it a great many times a day, wondering what it contained. Mr. Churchill was away, and as I could not think of seeing and enjoying all by myself the good things that were in it, I waited till he came home from town. Christmas Eve he came, and after dinner the box was opened and all the beautiful things looked at, examined, enjoyed, and the donors' names talked over with very grateful hearts. Each ticket and note was carefully put into a packet, a string tied around it, and everyone whose name was in that packet was to receive a note of thanks, and some loving message from your missionaries at Bobbili. That was Christmas Eve when those notes and tickets were so carefully tied up and that grateful determination made. This is March 3rd. That packet has been carried to Chicocole; the association and conference meet there the first of January. It has been carried to Cocanada, and back home to Bobbili; and here it has been lying on my writing table ever since, reminding me daily of the dear ones who seek us so much Christmas cheer, and yet I cannot find time to commence to write these notes of thanks or these loving messages.

My duties do not seem to grow less day by day, and my strength to undertake more does not seem to increase, and so to-day, in despair of getting time and strength to write a letter to each, I have concluded to send a note of thanks to all, through the MESSENGER AND VISITOR. Do you think it is worth while for me to wait any longer to carry out my original intention?

I am sure many of you who so kindly and lovingly sent us presents and loving messages attached, will begin to think that your things never reached us, or that we did not appreciate them.

Now let me say to one and all of you, your presents were received with thanksgiving and joy, the accompanying tickets or notes were read with full hearts, and now from this full heart of mine I thank you for every article you sent to Mr. Churchill or myself, to our helpers and to my boarding children and the pupils of my girls' school. Everything was appreciated and thankfully received by the recipients—blueberries, beans, canned fruit, tablecloths, towels, soap, quilts, sheets, napkins, cloth for dresses or jackets, aprons, handkerchiefs, basket and contents, tea cloths, cup, saucer and plate, sofa pillow, cushion, dollies, shawl, silk bags, crazy work, socks, and yarn to knit more, slippers, books, cards, pictures, picture books and albums, photos, pin cushions, needle books, buttons, needles, pins, tapes, thread, bags, clothes, pen wipers, paper, pencils, cups, clothes made up for my school children, and cloth for same, dolls, toys, marbles, &c., &c.—everything was useful and highly appreciated.

You ought to have seen the sparkling eyes and smiling faces of my pupils when the dolls, books, needle books, clothes, cards, marbles, &c., were given to them, on our prize-giving day, for good attendance or superior scholarship during the present year. It would have repaid the boys and girls who sent them I am sure.

Now, dear friends, will you take this loving message from me instead of all those letters I intended to write? If I still find I can, I will drop a card or note to some of you whose addresses I know yet, but if you never receive it, rest assured each and all of you, private individuals, Sabbath-school classes, Mission Bands, Aid Societies, Cheerful Gleaners, Willing Workers, Kings Daughters, Rosebud Band, &c., that each and all of your precious presents were fully appreciated and enjoyed, and to one and all of you herewith please receive a very loving thank you from

Your grateful missionary,

M. F. CHURCHILL.

Bobbili, March 3.

Of Course You Read

The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that Hood's Cures. Why don't you try this medicine? Be sure to get Hood's.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unrivalled as a dinner pill.

From Edmonton, Alberta.

Just a few lines for your... inform you many readers interest... this great opening field, of the... of the ring of the... Left Grafton... on March 14th, expecting to... points in both North and... Edmonton on the following Lord's... the 19th, but a... block his... and the Lord's day was spent with... Calgary brethren, assisting good... E. Wise, who is doing a good... that interesting field. Monday... Edmonton was reached, and immediately the survey and the work began... pioneer missionary has now been... weeks on the field, and the situation fully taken in and the conclusion arrived at is that seldom a more interesting and more promising field is entered by any missionary. I... church of nineteen members to... with; ten or twelve to be... by letter, and nearly as many more... baptisms. Our people are daily... through here to different points... many more settling between the... Calgary south of us. We began... with two services each Lord's day... on the south side in the morning... one on the north in the evening... healthy, flourishing Sunday-school... held on the north side attended... people from both sides of the river... the south side of the river, where... is rapidly springing up, we... union-built, but Methodist-deeds... of worship, with large and... congregations in attendance. The... north side of the river, in old... town, where there is a population... 800 or 1,000, we meet in a... used on week evenings for... and theatrical performances. Very... well attended prayer... are held on the north and south... respectively, Wednesdays and... Last week we had twenty-five... the Friday, and the week previous... had 26 at the Wednesday meeting... The prime necessity now is... central commodious place of worship... the north side of the river, where... lot has been secured to build... hope our friends west and east... many friends "down by the sea... liberally respond to a call for... to be made, and that we may... work here soon in good order... gress.

The other four denominations... established with comfortable... worship; but there is always... any considerable town for a... of those who "keep their... as they were delivered,"... have here as choice and united... of baptized believers to begin... as you can easily find between... oceans; but they need my... assistance. Men of Israel, help...

ORDINATION.—In response to... tation given by the North-west... home Bay church to sister church... send delegates to sit with them... to consider the advantages of... calling Bro. J. W. Rutledge to... of the gospel ministry, the... churches responded by sending... Chester—Rev. N. A. McNeill, E... negar; Bridgewater—Rev. J. W... Deacon Solomon Baker; New... —Rev. G. P. Raymond, Deacon... Bars, Bro. A. DeLong; New... —Deacons S. Hallamore and... Springfield—Rev. S. Langille... burg Town—Rev. E. N. Archib... ons Parker and Dimock; T... Rev. W. L. Parker, Deacons... and Wilson; Nictaux—Deacon... and wife; North-west and... —Deacons Frail, Jodrey, Lang... Hurtle and Bro. N. Langille... E. Gillison, pastor of Beaver... Port Maitland church; Rev. A... man, pastor of New Ross church... invited to a seat in the coun... council was organized. The... ment of Rev. E. N. Archibald... ator, and A. F. Baker, clerk... circumstances which led to the... the council having been stated... Hamm, church clerk, and... given that suitable provision... made for his support. The... then gave a brief and very... account of his conversion and... Christian ministry. He next... terrogated respecting his views... tian doctrine and church pol... ing in a highly pleasing and... manner. It was then moved... L. Parker and seconded by... McNeill, and unanimously... the council recommend the... proceed with Bro. Rutledge's... The following programme was... ranged for: Ordination sermon... A. McNeill; ordaining prayer... L. Parker; hand of fellowship... P. Raymond; charge to candi... E. N. Archibald; charge to... Rev. S. Langille. The above... successfully carried out in... at Mahone Bay in the pre... crowded house. A. F. Baker...

ACKNOWLEDGEMENT.—Permit... knowledge a good kind of... visit of some of the Port City... and also of Barrington, on the... A good time was enjoyed... and pantry left better off. Mr... Lord bless them abundantly... them to do so again. T. M... P. S.—I have been convinced... the people in this region a... and hope to enjoy a visit this... time from Bro. J. W. S. You...

Fountain Springs... Rubber Bed Pans, Air Cushions... Rings, Wash Bowls, Banded... items. See our Cloth Warehouse... only \$1.00. Mail orders... and careful attention.

AMERICAN RUBBER... 65 Charlotte Street, Saint...

The Disunion Movement.

ST. JOHN'S CIRCULAR, N. S.

A few words more on the third... promable. It is alleged that the management of home missions "requires local and provincial control." Now union in home missionary work was brought about fourteen years ago, as the result of a long continued agitation, in which certain esteemed brethren born in New Brunswick (!) took a prominent part. (Among these may be named Rev. C. Goodspeed, Rev. Dr. Day and Rev. E. Hickson.) The wisdom of the change was soon proved by results, and the benefits have become increasingly manifest. In 1879, the year in which the convention plan was introduced, the churches in this province contributed only \$280.19 to the funds of their own home mission society, equal to a little more than two cents from each member on an average. In 1891, the contributions raised in New Brunswick for our home missions amounted to \$15,543.88, which was more than ten cents per member. And these were not exceptional years. Thus it appears that while the membership increased only 22 per cent. in the twelve years the gifts to the home mission fund increased 451 per cent. Under the old arrangement there was little or no growth. It is an indisputable fact that the benevolence of the Baptists of New Brunswick has been drawn out far more largely in the cause of home missions under the Convention Board, representing the three provinces, than it ever was "under local and provincial control."

Passing now to my next topic, as indicated in my last letter, I notice that certain things in this circular, and in connection with the movement which it is designed to advance, occasion some surprise when considered as the methods employed by our brethren to promote an undertaking declared by them to be of great importance to the best interests of our churches.

It may fairly be assumed that this circular was prepared for the press and issued by men who know quite well how such things should be done. But there is nothing to show whence it came, no names of chairman and secretary or committee being subscribed. The two hundred brethren whose names are on the sheet may or may not be intelligently desirous of the separation. We are expected, no doubt, to believe that they are so. But why were they not asked to sign a statement such as, "We heartily approve of the contents of the foregoing circular?" Possibly many of them merely approved of the call for a meeting to consider the issues involved.

Many of the names were obtained by a respected minister (perhaps more than one) who went about the country interviewing brethren who were thought likely to favor the movement, or who could, by a one-sided presentation of the case, be induced to give their names. He went about this business here so quietly (preaching here on Sunday and remaining several days in the neighborhood) that few of us—not even the deacon who entertained him—knew of his mission. Is this the most approved mode of promoting a great denominational movement designed to advance the best interests of the churches? That the circular is misleading is evidenced by the form in which its substance has been given in some of the secular papers. The Herald of Fredericton, puts it thus: "At a meeting of the several churches at St. John, on November 3 last, it was decided that it is desirable that the Baptist churches of this province form a separate Convention," etc.

Of course the general public would understand from this that the decision was reached by a constitutionally representative conference, whose finding would be deemed somewhat authoritative. "A meeting of the several churches" is alleged to have been held. This may mean the several churches in St. John, or the several churches to which it was thought best to send invitations. It certainly was not a meeting of the churches throughout the province, nor of their representatives. Many churches received no notice, some of which were certainly not forgotten.

At this meeting, we are told, it was decided "to issue the following circular to the churches." Now, any intelligent reader not aware of the facts would understand from this that the meeting adopted as an expression of their opinions and wishes a certain document submitted for their consideration. But we learn from the report in the Messenger and Visitor (Nov. 9), that the meeting merely decided, by a vote of seventeen to fifteen, that the circular previously sent out should be again issued to the churches generally, with a call for another meeting for May 31. It further appears that discussion on the merits of the circular was ruled out of order. Brethren were not allowed to express their views on the main question; and several may have voted for the resolution simply because they approved of the holding of the proposed meeting. One half of those present were opposed to taking any action whatever on that occasion.

It may be mentioned here that the circular, as first prepared, the same in form as that adopted at the meeting of October 11, and ordered to be sent to the churches. The preambles have been amended. H. C. GREEN,

On a review of the whole question, I cannot see any good reason why the old Convention should be broken up. I can see, as I suppose, many reasons why this policy of disruption should not be favored. There would need to be a general Convention, as at present, to oversee foreign missions and Acadia College interests. The Home Mission Convention in New Brunswick would be so much additional machinery which would force a similar convention for Nova Scotia. The leading men in our churches would have association, local Convention and general Convention to attend each year, and one or other of them would inevitably suffer in interest and enthusiasm. Besides, rightly or wrongly, there are many New Brunswick churches, and they among the strongest who, whether it be from Nova Scotia influence or not, do not favor this new movement. Could it be anything but disastrous to have even the New Brunswick Baptist churches divided, and some of them in one Convention and some in another? For it must be noticed that while "no power on earth," as Bro. Hughes says, can prevent Baptist churches from forming a Convention of their own if they will, it is equally true that no power can compel any to join this Convention against their will. Would not this division of New Brunswick Baptists lead to endless complications and frictions? and would it be possible for the glory of God and the general good that these should have place? With the free interchange of pastors between the provinces, the arrangement would be most awkward. While there are some of the ablest Nova Scotia brethren in New Brunswick, there is about an equal number of the most earnest New Brunswick brethren in Nova Scotia—witness, Fosby and White, of Yarmouth; Dykeman, of Digby; Young, of Bridgewater; Nobles, of Bear River, and Parker, of Truro, not to mention several others. Would it not be most unnatural to have a line of cleavage as to Conventions under these circumstances, dividing interests which all should have in common.

In conclusion, I may express surprise at the statement of Bro. Hughes as to wide-spread desire in New Brunswick for a separate Convention. Three years ago I would have yielded to none in intimate personal acquaintance with our people, and I do not remember to have heard any expression of desire in this direction. I have been in New Brunswick for a fortnight, and have conversed with representative brethren in quite a number of churches, and I cannot but believe that our brother has over-estimated this sentiment. I would not like to say how much. With the exception of a few who had been personally approached and had been canvassed to sign a certain paper, I have found no special desire in this direction, and some of those who signed it were influenced by a wish to please the brother who was active in the quiet work of making the representations which would most favor his purpose. Of course if the people are told they ought to be dissatisfied, many of them will be, especially when there has been no chance for them to hear explanations. If there are any grievances, and this is very possible, let all meet together as brethren and consider them in the spirit of the Master, and I am sure a remedy will be reached without entering upon so risky an experiment as the one proposed. May the Lord give grace and wisdom in order that He may get glory to Himself. C. GOODSPEED.

P. E. I. QUARTERLY MEETING.—This Quarterly convened with the Alberton church, April 11. Rev. John Miles not being present, the secretary was called upon to preach. Rev. J. A. Gordon was placed in the chair in the absence of the president, and the reports from the churches showed properly all along the line. Bro. Carter and Marple reported over fifty baptisms during the quarter; also that during the meetings recently held in Alberton six had professed to be converts. Bro. Davidson reported twenty-one received for baptism in Clyde River. The rest of the North River field is running along smoothly. Bro. Shaw is building a house of worship. Bro. Gordon reported twenty-one baptisms; all departments of church work running in good shape. On Easter Sunday a collection of \$1,255 had been taken towards the liquidation of the debt on their house of worship. \$2,700 had been raised for this purpose during the year. Dea. Clarke reported for Alma church. The spiritual interest good; the number of converts called good. We were sorry that so many of the pastors failed to avail themselves of the privilege of meeting with their brethren, for we would have liked very much to have reports from them as to the work on their fields. The afternoon was spent in listening to outlines of sermons by brethren Marple, Carter and Davidson, which were discussed at length by the brethren. A difficulty that for years had been in this church was here settled to the satisfaction of all, and we anticipate good things for this church in the near future. Bro. Gordon preached a clear gospel sermon to a good congregation in the evening. At the close a resolution favoring the one Convention, or in case of a division a union with Nova Scotia, was passed unanimously; also a unanimous vote was taken in favor of a plebiscite for this island on the temperance question. Closed to meet with the association in Charlottetown, July 1th.

F. D. DAVIDSON, Secy.

Baby's croup is cured by Hahnemann's...

who are agitating to disrupt the general Convention are not therefore seeking to deliver from an enforced bondage, but to break up an arrangement entered into freely. I do not mean by this that a union once formed should never be broken; but those who remember the next to nothing that was done for home missions in New Brunswick before the union will not, many of them, I am sure, wish to run the risk of reviving old conditions by going back to the old, abandoned policy.

And is there not some misconception about the need of a Convention in New Brunswick to control the Seminary at St. Martins. No Convention of New Brunswick Baptists would do that; for our Free Christian Baptist brethren share equally in its government, and they have refused to unite with us on the basis of union accepted by their leaders. All such a Convention could do would be to appoint a certain number of directors, but it could have no direct controlling voice, and the directors can be appointed at the associations as now arranged. Would it not also be unfortunate if a convention were formed to settle as a permanent arrangement a separate Annuity Fund for New Brunswick? Perhaps wiser brethren can see how it may be managed, with the free gravitation of ministers back and forth between Nova Scotia and New Brunswick. Is it to be for all ministers born in New Brunswick although they labor in Nova Scotia? Are its advantages to be refused to ministers born in Nova Scotia, although they labor in New Brunswick? Or is a brother to have the advantage of it while he labors in New Brunswick, wherever he may have been born, while he is to forfeit these advantages when he passes its borders? Even though it be advisable to have an Annuity Fund for New Brunswick, would it need all the machinery of a separate Convention to direct it.

I presume the friends of the movement for a separate Convention do not consider the difficulty of entertaining our present body a very serious or urgent reason for the new venture. If the great Methodist and Presbyterian bodies in all this Dominion from Atlantic to Pacific; if all the great denominations of the United States, some of them numbering millions of members, can each meet together in a single great assembly, and do not find it necessary to break up the unity of their grand enterprises because of any difficulty in entertaining delegates, our forty odd thousand Baptists ought not to divide for this reason. It would surely be better to restrict the number of delegates, or for the churches to pay for their entertainment, than to risk the consequences of so revolutionary a remedy as this. The same may be said of the difficulty of securing time to do all the business. Is it not plain that it would be better for the Convention to last another day or two than to disrupt it? Even though there were two Conventions there would be as much business coming before each as now comes before the one. The only difference would be in the shorter home mission reports to each.

The reason which appears most cogent for a separate Convention for New Brunswick is the oversight of its own home mission work which this would assure. But is it certain that a board located in St. John or Fredericton would be better conditioned to direct home mission work in New Brunswick than the present one? The New Brunswick Board would not have enough financial backing to justify a secretary devoting the chief part of his time to correspondence and the personal oversight of the work. Would there be any more accurate knowledge of fields and their needs gained under these circumstances than at present? Besides, until quite recently, if not up to the present time, New Brunswick, as containing a larger proportion of weak churches than Nova Scotia, has received more from the general home mission treasury than she contributed to it. Of course New Brunswick could not expect this help from outside were she to dissolve partnership with the rest of the Maritime Provinces in home mission work. The Baptist Home Mission Board for all the extended provinces of Ontario and Quebec has its centre in Toronto, and there is no felt need of a division of the territory on the ground that it is not in close enough touch with all the field. As long as the Board is broad-minded and has an equal interest in all the work, there is no trouble in securing the most accurate information through the visits of the superintendent and correspondence with brethren in contiguous fields as on the ground. Indeed, the fact that the Board is at a distance from fields needing aid has often an advantage. There is no danger of being swayed by any local interest to deal in any but the most dispassionate way in the light of the general good.

I was for years a member of the Maritime Home Mission Board in Yarmouth, and I never saw any disposition to favor one section of the general field more than another. Brethren Fosby and White, honored pastors in Yarmouth, are New Brunswickers, and I believe, members of the Board. They would not, I am sure, allow the claims of New Brunswick fields to be overlooked.

The Separate Convention Question.

I am sure I may, without presumption, venture to make a contribution to the discussion of this question. If excuse be needed, let it be my deep and abiding interest in the welfare of my brethren in the Maritime Provinces, gained by years of blessed fellowship and earnest co-operation with them in the Lord's work. It may also be that a somewhat intimate acquaintance with the conditions of things in the Maritime Baptist Convention, and my removal from all possible partisan influences, may make it possible for me to view the question dispassionately, and to consider it with some degree of intelligence.

It seems to me that a little thought will rattle out some considerations which, at first glance, might appear to have weight. Whether New Brunswick or Nova Scotia brethren have most to say in the business of Convention, or whether a work which covers the three provinces is directed by a board located in one or the other of them, is too trivial a matter to justify the withdrawal of churches in either province from the general Convention. Can anyone suppose, seriously, that our Lord would be pleased with our Nova Scotia brethren if they should refuse to support foreign missions because they are under the control of a board located in St. John rather than on Nova Scotia soil? So, also, in reference to home missions, would any brother dare to ask God's favor for a movement to break up our home mission work because it is directed from Yarmouth rather than from Saint John? I suppose Bro. Hughes has good ground for his statement that there is "a vast amount of withholding" because the Board of Home Missions is not located in New Brunswick, although I cannot bring myself to believe that there are many who can really refuse to give for such a trivial reason. It is to be hoped, at least, that Bro. Hughes does not encourage any in such a course as this; for all the churches outside of St. John, where the new Board of Home Missions for New Brunswick would doubtless be located, and a new Convention organized, would, in the future, have the same reason for withholding, seeing that the control still would be beyond their door steps.

It need scarcely be said that the right and power of our independent churches to form a Convention or a dozen conventions, does not constitute any reason to act in this way, and our churches ought not to think of doing anything from the mere desire to assert and show their independence. A man has the right to throw his money into the fire and the power to commit suicide, but it would be very wrong to encourage him to do either, or to think that advice was an impertinence.

May we not go further and assert that the question whether the Maritime Convention should be disrupted is not to be decided in view of any possible selfish advantage to a section of the country? It might be a good selfish policy for all the strong churches to form themselves into a Convention and throw off all the weak ones; but this would be the best way to serve the devil; for it would encourage atavistic selfishness and effectually bar all hope of progress. It is to be hoped, therefore, that Nova Scotia-Baptists may never wish to withdraw from union with those of the other provinces merely because they are the stronger and might hope to gain advantage from separation, if advantage could come to any from such a course. This leads us up to the only principle which should guide Christian men in the decision of this and all other questions. It is this: would the formation of two Conventions for Maritime Baptists result in the general advancement of the Lord's work? Questions of personal or provincial prominence, or of Baptistic power and legal right, all drop out of sight in view of this principle, which has to do with the vital interests of immortal souls.

Before considering this question in the light of this principle, it may be well to clear away some possible misconceptions. New Brunswick Baptists were not forced into union with Nova Scotia Baptists in home mission work, neither were Nova Scotians the chief movers in the matter. I had the honor myself to introduce the question of a general union in home mission work at the Western Association of New Brunswick held at Jacksontown, and a resolution favoring the idea was passed. I went then to the Nova Scotia Home Mission Convention, recently formed and meeting in Parrsboro, and it was with exceeding difficulty that our Nova Scotia brethren were induced even to appoint a committee to discuss the question of union in home missions with representatives of New Brunswick Baptists. At this and at subsequent stages, it was largely through the influence of Dr. Day, a New Brunswick Baptist, that success was achieved. I then visited the Eastern Association of New Brunswick, but did not succeed, chiefly owing to the opposition of one or two leading brethren. However, our brethren in New Brunswick finally accepted the view that the union of all Maritime Baptists in home mission work would give greater strength and confidence in our missionary operations. The brethren

to promote a Sunday-school missionary work. These then are the three general interests which the Southern Baptist convention has in hand—foreign missions, home missions and Sunday-schools. We stated in a previous article that the State conventions were not concerned with the management of the general interests of the denomination, but only with the matters pertaining to their own state. This, we take it, is the fact in a general way, and especially in the North; but in the South, it would appear from the reports presented in the Year Book, that in some cases the State convention is charged with the collecting of funds for the foreign and home mission work, and that these funds are passed over by the treasurer of the State convention to the treasurers of the general boards.

From the account which has been given—brief and general though it is—our readers will, we think, be able to form a fairly correct idea of the two different plans of organization upon which our brethren in the United States are working. The two systems have lines of coincidences and lines of divergence. So far as the management of local and state interests is concerned, they are nearly if not wholly alike. Both North and South, they have their associations and their State conventions, or what is equivalent to them. It is in respect to the management of the general denominational interests that a difference appears. In the North, each of these general interests—foreign missions, home missions, the publication work—is in the hands of a separate society. These societies hold their annual meetings at the same place and in immediate succession. Many persons are, no doubt, members of all three of these societies, yet each of them is constitutionally distinct; each has control of its own particular enterprise and no other.

Among the Southern Baptists it is quite different. The control of all general interests is vested in one body—that is the general convention. This convention appoints three boards, to which are entrusted the management of foreign missions, home missions and the general interests of Sunday-schools.

It is not our purpose to discuss here at any length the respective merits of these two systems. The Southern plan is the more democratic in form, and is probably somewhat so in fact. But either of them affords an intelligent and workable scheme for carrying on the general enterprises of a large denomination. It is evident, too, that in the case of so large a religious body as either the Northern or the Southern Baptists, organized on the Congregational system, some such general plan of work is a necessity. The management of general and local interests could not possibly, with any measure of satisfaction or success, be combined in a single convention. On the other hand, if the denomination is small in numbers and the territory which it occupies limited in extent, the distinction between general and local disappears and one convention is all that is required.

Now it is pertinent to our present circumstances to enquire: what extent, number and magnitude of denominational interest can, with advantage, be managed by a single convention? Where is the point reached at which a distinction between general and local interests should be recognized and provided for in management? How large must be the membership, what the extent of territory, what the number and magnitude of interests to be cared for in order to make a separation into two or more conventions, with additional provision for the management of general interests, desirable? Some of our brethren are persuaded that such a point has been reached by our denomination in these Maritime Provinces. On the other hand, it is contended that the present system is excellently adapted to our present needs. Without presuming to determine here who is right in this matter, we may remark that, from what has been presented, it must be evident that, if we are to have a change, so that while the churches of each province shall manage certain interests for themselves, they shall all unite in certain undertakings of a general character, some such plan will have to be adopted as one of those upon which our brethren in the United States are working, otherwise we should have general interests and no provision for their management.

This question in reference to a New Brunswick Convention, which is about to be submitted to the churches of this province, then practically resolves itself into this: Has the Baptist denomination in these provinces so extended itself in regard to numbers, territory, and magnitude of interests to be managed, that it can no longer be organized judiciously on the simple plan of a single Convention, but a more complicated organization of the denominational forces has become necessary? In our next we shall enquire upon what plan our brethren in the Upper Provinces are working, and endeavor to ascertain whether in that quarter we can obtain any help toward the solution of our problem.

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OFFICE: 24 QUEEN ST., ST. JOHN, N. S.
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Messenger and Visitor.

WEDNESDAY, APRIL 26, 1893.

A LEAF OR TWO FROM OUR NEIGHBORS' NOTE BOOK.

Among the Baptists of the United States, both North and South, in addition to the general organization mentioned in a previous article, there are a number of associated societies carrying on work of more or less importance. Of these it is not necessary to our present purpose to write particularly, since they are not essential features of the different plans of organization. Among these associated societies may be mentioned in passing the Women's Baptist Foreign Mission Society, with its headquarters in Boston; the Women's Baptist Foreign Mission Society of the West, with headquarters in Chicago; the Women's Baptist Home Mission Society, also with headquarters at Chicago, and the Women's American Baptist Home Mission Society, with its rooms in Boston. These are all connected with the Northern Baptists. The last named is less general in its character than the others, being supported by the Baptist women of New England with the purpose chiefly, we believe, of adding the educational work among the Indians and negroes of the West and South. The Southern women have also their missionary union, which was organized in 1888 and co-operates with the Southern convention in home and foreign mission work. The New England Baptist Home Mission Convention carries on a home mission work of limited extent, and proposes also to undertake foreign mission work and to establish a Baptist school to be owned and controlled by the body. The African Baptists of the South and West hold three conventions of a general character, and maintain associations and State conventions of their own. The German Baptists also hold several conferences.

It is somewhat more important to our present purpose to mention the American Baptist Education Society, which was organized in 1885. Its origin was in the North, and its annual meetings hitherto, we believe, have been held at the same time with those of the other general societies of the Northern Baptists, but its funds appear to be quite generally distributed, institutions North and South alike sharing in its benefactions, and this year its annual meeting is to be held in connection with the Southern Baptist Convention. The purpose of the society is not to found and establish institutions, but rather to gather funds and to afford aid, in a judicious way, to the various struggling educational enterprises of the denomination at large.

The general work of the Southern Baptists is carried on on a plan somewhat different from that of their brethren in the North. Instead of a number of societies, they have a general convention. This great convention embraces fourteen states, besides the District of Columbia and the Indian Territory, with 648 associations, 16,574 churches and a total membership of 1,282,221. Precisely what the conditions of membership in this convention are we are unable to state, but a part of the members appear to be delegates from associations, and part hold their seats on a money basis. Thus the American Baptist Year Book for 1893, in its report of the convention says: "The whole number entitled to seats on money basis was 852, and an associational representation 404, a total of 1,256. Of these there were present, on money basis, 749; as representing associations, 221—a total of 970."

The convention appoints boards, in the same way that our own convention does, to manage the general interests of the denomination. There is a Board of Foreign Missions which carries on work in Italy, Brazil, Mexico, Japan, China and Africa, and is expending over \$200,000 annually in its work. There is also a Home Mission Board which carries on work extensively in the States and Indian Territory, and also in Cuba. A Sunday-school Board, now in the second year of its existence, has been created by the convention. The purposes of this Board appear to be to foster the Sunday-school work in the churches, to collect statistics, to publish lesson helps, papers and other Sunday-school literature, and, especially,

From Edmonton, Alberta.

Just a few lines for your columns to inform my many readers interested in this great opening field, of the beginning of the work. Left Grafton, N. D., on March 14th, expecting to fill appointments in both North and South Edmonton on the following Lord's day, the 19th, but a snow-block hindered, and the Lord's day was spent with the Calgary brethren, assisting good Bro. H. E. Wise, who is doing a good work on that interesting field. Monday, 20th, Edmonton was reached, and immediately the survey and the work begun. The pioneer missionary has now been three weeks on the field, and the situation is fully taken in and the conclusion arrived at that seldom a more interesting and more promising field was ever entered by any missionary. I find a church of nineteen members to begin with; ten or twelve about to be added by letter, and nearly as many more soon by baptism. Our people are daily passing through here to different points, and many more settling between this and Calgary south of us. We begin here with two services each Lord's day—one on the south side in the morning and one on the north in the evening, and a healthy, flourishing Sunday-school is held on the north side attended by our people from both sides of the river. On the south side of the river, where a town is rapidly springing up, we meet in a union-built, but Methodist-deeded, house of worship, with large and increasing congregations in attendance. On the north side of the river, in old Edmonton, where there is a population of about 800 or 1,000, we meet in a large hall used on week evenings for operatic and theatrical performances. Very lively and well attended prayer meetings are held on the north and south sides respectively, Wednesdays and Fridays. Last week we had twenty-five present at the Friday, and the week previous we had 20 at the Wednesday meeting.

The prime necessity now is a good, central commodious place of worship on the north side of the river, where a good lot has been secured to build on. We hope our friends west and east, and our many friends "down by the sea," will liberally respond to a call for help soon to be made, and that we may see the work here soon in good order for progress.

The other four denominations are all established with comfortable places of worship; but there is always room in any considerable town for a live congregation of those who "keep the ordinances as they were delivered," and we have here as choice and united a band of baptized believers to begin this work as you can easily find between the two oceans; but they need and must have assistance. Men of Israel, help!

A. McD.

ORDINATION.—In response to an invitation given by the North-west and Mahone Bay church to sister churches to send delegates to sit with them in council to consider the advisability of ordaining Bro. J. W. Rutledge to the work of the gospel ministry, the following churches responded by sending delegates: Chester—Rev. N. A. McNeil, Bro. Henegar; Bridgewater—Rev. J. W. Brown, Deacon Solomon Baker; New Germany—Rev. G. P. Raymond, Deacon George Deane, Bro. A. DeLong; New Cornwall—Deacons S. Hallamore and Isaac; Springfield—Rev. S. Langille; Lunenburg Town—Rev. E. N. Archibald, Deacons Parker and Dimock; Tanook—Rev. W. L. Parker, Deacons Chandler and Wilson; Nictaux—Deacon Parker and wife; North-west and Mahone Bay—Deacons Fraiz, Jodrey, Lantz, Hardy, Hurtle and Bro. N. Langille. Rev. R. E. Gillison, pastor of Beaver River and Port Maitland churches; Rev. A. Williams, pastor of New Ross church, and A. F. Baker, of Acadia College, were then invited to a seat in the council. The council was organized by the appointment of Rev. E. N. Archibald as moderator, and A. F. Baker, clerk. The circumstances which led to the calling of the council having been stated by Bro. Hamm, church clerk, and assurance given that suitable provision had been made for his support, Bro. Rutledge then gave a brief and very satisfactory account of his conversion and call to the Christian ministry. He next was interrogated respecting his views on Christian doctrine and church polity, answering in a highly pleasing and satisfactory manner. It was then moved by Rev. W. L. Parker and seconded by Rev. N. A. McNeil, and unanimously passed, that the council recommend the church to proceed with Bro. Rutledge's ordination. The following programme was then arranged for: Ordination sermon, Rev. N. A. McNeil; ordaining prayer, Rev. W. L. Parker; hand of fellowship, Rev. G. P. Raymond; charge to candidate, Rev. E. N. Archibald; charge to church, Rev. S. Langille. The above was very successfully carried out in the evening at Mahone Bay in the presence of a crowded house. A. F. BAKER, Clerk.

ACKNOWLEDGMENT.—Permit me to acknowledge a good kind of an evening visit of some of the Port Clyde people, and also of Barrington, on the 12th inst. A good time was enjoyed and praise and praise left better off. May the good Lord bless them abundantly and help them to do again. T. M. MUNRO.

P. S.—I have consented to remain with the people in this region a little longer, and hope to enjoy a visit this year sometime from Bro. J. W. S. Young.

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DOMINICAL NEWS.

ALL MONIES (except special distributions for denominational work, i. e., Home Missions, Foreign Missions, Acadia University, etc.), in New Brunswick, and the Province of Nova Scotia, should be sent to the Rev. J. W. Manning, St. John, N. B. All monies for the same work from Nova Scotia should be sent to Rev. A. C. Johnson, Wolfville, N. S. Resolutions for collecting funds for denominational work will be had on application to the above, or to the Baptist Book Room, Halifax.

ST. GEORGE.—The church is still being blessed. Twelve were baptized and received into the church last Lord's day.

ALMA.—On April 16 two were baptized and united with the Second Harvest church, the result of a few meetings; others were seeking at our last meeting; seven more for prayer. Pray for us that God may revive us. S. C. MOORE.

MAHON BAY.—Sunday, the 16th inst., baptized five rejoicing converts (my first). Up to the present 20 have received the ordinance as the result of our special meetings, which are about to close. Several more are expected soon. W. J. RUTLEDGE.

ST. JOHNSTON, THORNTOWN, QUEENS CO., N. B.—On the 4th inst. I came here and began work. The interest is fading; wanderers are returning and souls are being saved. Seven persons have been received for baptism. There is a great work to be done in this field; precious sheaves to be garnered in. Brethren, pray for us. S. D. EVERETT.

TABLETSVILLE, HALIFAX.—God is still blessing us at the Tabernacle. We have had baptisms every month since we got into our new house as follows, viz: Nov., five; Dec., three; Jan., one; Feb., sixteen; March, seven. So far this month only one has followed Christ in the ordinance; but we look for others. Our congregations are good, and the only thing I find depressing is a heavy debt on the building. But we are trusting God and still hoping to hear from friends. W. E. HALL.

LOCKEPORT, N. S.—Rev. D. W. Grandall travelling in the interest of Baptist Book Room, Halifax, visited us the third week of March and preached at Osborne in the morning and here in the evening on Sunday, and his preaching was received as a message from God for the encouragement and strengthening of His followers. As we were without a pastor the church persuaded our dear brother to stay with us for a season. He kindly consented to stay four Sabbaths, and his services have been greatly appreciated. We trust that the Lord will bless our dear brother and that his preaching may be owned and blessed to the salvation of many precious souls. We expect Bro. E. E. Locke to be with us on the first Sunday in May. J. G. LOCKE.

CANTERBURY, N. B.—The Holy Spirit is mightily moving the people in the locality of the 2nd Canterbury church. I have been holding special meetings here for the last week. Nine persons (chiefly young men) have testified that they have accepted Jesus as their Saviour, and realize that they are born again. Numbers of wanderers are returning to their Father's house, bitterly repenting. It was a glorious night last evening, at the close of the preaching service, when an invitation was given to all who were seeking the Saviour to come forward, around the platform, and in the aisle to kneel before their Maker, to see about forty heads of families and young men and women, thus kneeling before their God and crying out for mercy and salvation. Pray for us, brethren. S. L. TINGLEY.

APRIL 17.
GIBSON AND MARYVILLE.—It is now almost three years since I came to this pastorate, and in June next I am to take charge of the 1st Hillsburg church. The years spent here have been years of continuous ingathering, while harmony and good-will have been maintained among us, and now that I am soon to leave to do service elsewhere, it is not because I have not found this people unfaithful; kind, appreciative and liberal, but rather that I may exert energies which the work in this little village does not demand. My successor (Rev. F. D. Davidson has received a unanimous call) will find a worthy people both at Gibson and Maryville. At the latter place, during the two years just past, a congregation has been gathered, a church organized and a house of worship erected and willingly paid for. At present the cause there is fettered in a measure, but in the not distant future this town, now owned by Mr. Gibson, will afford grand results from labor. My prayer for these interests at Gibson and Maryville shall not fail. Though separated from them I shall not forget them; nor will any wanderer who they know that persons have come into our fellowship during my ministry, four of these having been baptized of late. B. N. NOBLE.

MAHON BAY.—Tuesday, April 11, was a day long to be remembered by the Baptists of North-west and Mahone Bay. Besides the ordination service mentioned elsewhere, the county district meeting was held in the morning, at which encouraging reports from the churches were received. We were glad to have with us Pastor Warren Parker, of Tanook, who was welcomed to the county by the chairman, Pastors S. Langille, of Springfield, Anna Co., and R. E. Gillison, of Port Maitland, Y. Co.; also Bro. Baker (Ho.), from the college, were present and spoke of the progress of the work on their fields. The chairman then read a short paper, subject: "Use and Abuse of Ritualism," which was followed by general discussion; the loudest voices of the meeting being against the introduction into Baptist churches of anything that savored of ritualism. Some voices were heard in favor of responsive Scripture reading. At the afternoon meeting the question of changing the name of the church, which for some years has been called the North-west and Mahone Bay Baptist Church, was brought up and spoken to by members from North-west and Mahone Bay. The following resolution was unanimously passed: "The name of this church shall henceforth be the North-west and Mahone Bay Baptist church." At five o'clock fully 1,000 persons gathered on the shore of the bay, where the writer had the pleasure of baptizing seven candidates into the fellowship of this church, which number, together with those baptized by missionary Wallace, makes 21 already received as one result of the Holy Spirit's work by means of the extra meetings held, and the faithful labor of Pastor Rutledge. G. P. RAYMOND, Chairman of District.

Lame Horses.



FELLOWS' LEEMING'S ESSENCE
—CURES—
Sprains, Rheumatis, Cuts, Splints, Sprays, Swellings, Bruises, Slips and Shift Joints on Horses.

Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day scores of lame horses are cured by the use of the country, proving that FELLOWS' LEEMING'S ESSENCE is without a rival in all cases of lameness in Horses for which it is prescribed.

PRICE 50 CENTS.

EAST FLORENOVILLE.—Two more candidates were baptized at East Florenville on the 16th inst. A. H. HAYWARD.

HOMEVILLE, C. B.—On Sunday, the 16th inst., we visited the baptismal waters at Homeville and baptized the ten following candidates: Timothy Peach, Sanford Peach, Ruth Peach, Katie Peach, Thelma Martell, Naomi Martell, Carrie Holmes, Jane Murrent, Addie Murrent and Emma Murrent, all of which united with the Homeville Baptist church. We expect others will follow soon. WILLIAM WESTMORE.

WOLFVILLE.—On March 30th sixteen persons were baptized by Dr. Higgins. Of these ten were pupils of Acadia Seminary, one being Ethel Shand, daughter of Deacon A. P. Shand, of Windsor. On April 16th six were baptized, three of whom were pupils of Horton Academy, viz: Edward Rhodes (son of N. A. Rhodes, of Amherst), Richard Schurman, of Truro, and James L. Biffin, of Sanguis, Mass. One student of the college, W. H. McLeod, was received; A. van Ouden (son of Rev. J. C. Coburn) was received a few weeks ago.

PLYMOUTH, Digby Co., N. S.—Five years ago I had the pleasure of assisting in the dedicatory services of the cosy and comfortable Baptist meeting house in Plymouth. Now in God's providence I am entering upon the same field in holding extra services here. This is one of the stations of the St. Mary's Bay church. Our services have been crowned with the Divine blessing. Six were baptized yesterday (Sabbath) by Bro. McGregor. The ordinance of the Lord's Supper was also observed and in circumstances peculiarly encouraging. Many are seeking the Lord and will soon, I trust, be ready to come forward for baptism. A very pleasant and lovely spot, and its desirability as a house is enhanced by the gracious refreshing. Bro. McGregor is appreciated by the people, and will, I hope, rejoice in progress on his large field. Rev. A. P. Dykeman came out from Digby and rendered us valuable aid. He has special aptitude for holding evangelistic services, and is greatly blessed in his pastoral work in Digby. I preached on Sabbath, in the presence of a large congregation, in the little French mission church, two and a half miles south of Plymouth, in the little French mission church. We had a good meeting. I thought of Rev. N. Normandy and his self-denying labors for the French settlements, the influence of his labors among us, and now that I am soon to leave to do service elsewhere, it is not because I have not found this people unfaithful; kind, appreciative and liberal, but rather that I may exert energies which the work in this little village does not demand. My successor (Rev. F. D. Davidson has received a unanimous call) will find a worthy people both at Gibson and Maryville. At the latter place, during the two years just past, a congregation has been gathered, a church organized and a house of worship erected and willingly paid for. At present the cause there is fettered in a measure, but in the not distant future this town, now owned by Mr. Gibson, will afford grand results from labor. My prayer for these interests at Gibson and Maryville shall not fail. Though separated from them I shall not forget them; nor will any wanderer who they know that persons have come into our fellowship during my ministry, four of these having been baptized of late. B. N. NOBLE.

APRIL 17.
ANGLICAN COUNTY BAPTIST SUNDAY-SCHOOL SEMI-ANNUAL CONVENTION.—A very interesting, and we hope profitable, meeting of Sunday school workers assembled in the Baptist church at Lawrencetown, on Tuesday, the 11th. The afternoon session was occupied with the reading and discussion of Bro. Fred. Goucher's paper, "How to secure the attendance of our young men in the Sabbath-school." The essayist impressed the thought of the passage, "Train up a child in the way he should go." Parents cannot delegate this responsibility to others; there should be thorough home training; studying together the lesson. Parents must be very diligent in teaching the Word of God. Rev. L. J. Tingley followed in support. Parents should say "come" and not "go" to Sunday-school. Superintendent and teacher should be suffused with the Spirit of the Master. Bro. N. B. Dann, S. N. Jackson, David Ross, F. M. Young, B. Kinley, W. H. Richan, C. E. Pines, J. T. Eaton and E. E. Locke and others further ventilated the subject, some claiming that the teacher had the greater influence over the scholar, and that it required united effort to secure the best results. The Secretary reported over 3,000 scholars in the county in 55 Baptist schools. More than half the schools sustained throughout the year. In 30 schools reporting completely, a total of 618 church members were found; that a number of schools had few church members. These needed the sympathy and support of the stranger, etc. For want of time this, together with the vice-presidents' reports, were referred to the executive committee. In the evening the black-board exercises, by Bro. Israel M. Lingley, president of the convention, received the highest commendation, and exceeded any former effort in the line witnessed by the convention. The subject, "Re-

building," was partly to represent the lessons of the past quarter. A temple was drawn upon the board and the construction explained of the two temples—temporal and spiritual—culminating in the last letter (G) and the word glory, and illustrating the text, "I will fill this house with glory." Here will I give glory, and the glory of the latter house shall exceed that of the former." Concluding, he asked the audience to help fit in four stones, viz: prayer, keeping the Sabbath, reading the law, power of the Spirit. After discussion of the exercise the convention adjourned to meet at call of executive committee. L. W. ELLIOTT, Sec.

CAMPBELLTON.—On Friday evening, the 14th, about 25 or 30 of the members of the church and congregation gathered at the residence of Bro. Bray, the occasion being a farewell reception to Bro. and Sister J. E. Price, who have removed from Campbellton to Truro. Bro. Price has been in the employ of the I. C. R. at Campbellton for about seventeen years, and the greater part of the time as division superintendent. He has now been removed to Truro as superintendent of the St. John and Halifax Division. During the evening the pastor, Rev. C. N. Sables, in behalf of the church, read an address in which appreciative mention was made of the valuable services which Bro. and Sister Price had rendered the church, and their connection with it, which had been almost from the time of its organization, at the same time presenting Bro. Price with a gold-headed cane, and Sister Price an elegant piano lamp and shade. At the close of the address Bro. Price, in a very feeling and able address, thanked them for the appropriate and beautiful gifts. The church is now free of debt, having paid off the loan borrowed for the purpose of building its house of worship. There are some who it is hoped, will shortly unite with the church. The removal of Bro. and Sister Price will be felt as a serious loss.

THE ALBERT COUNTY QUARTERLY MEETING assembled at Weldon, Hillsboro, April 11, and was opened with the usual conference, some thirty persons taking part. The president was present, but not having fully recovered from his recent illness the chair was taken by vice-president Bro. Cross, who took charge of all the business meetings. Six ministers residing in the county, viz: Pastors Fillmore, Colwell, Camp, Cornwall, Gross and Hughes, and a few delegates from some of the churches were present. The number was not large. Two visiting brethren were invited to the privileges of the meeting, viz: J. W. Manning, secretary of foreign missions, and S. Smith, of Weldon. Pastor S. C. Moore, of Alma, being absent on account of sickness in his family, the secretary of the meeting was called upon to preach the quarterly sermon; text, Ps. 71: 16; subject: "The child of God going through life work in God's service." A social service was held Wednesday morning, conducted by Pastor J. D. Spidell, of Petticoat, who also was present and was invited to a seat. At 11 a. m. Rev. J. W. Manning preached a powerful sermon from Luke 16: 22, "Bring forth the best robe and put it on him." It was a spiritual feast to listen to this sermon. Wednesday afternoon service, social meeting conducted by Pastor Fillmore for one half hour. A sermon was then preached by Pastor Cornwall; text, Mark 8: 37. The preacher said so many good things and in such an impressive manner, that he seemed to fix his whole self in the minds of the hearers. After the sermon the report of the evening and the claims were presented by Manning, Colwell, Fillmore, Smith and Spidell. The claims were well presented by these brethren.

An extra session was held Tuesday morning to consider some changes to be made in articles, so as to permit churches in other counties but on the borders of Albert Co. to be admitted to the quarterly, and also to permit ad societies and Sabbath-schools to share in quarterly meeting work. The articles were so changed. The meeting was well attended by the people where it was held; and the aim was to make it more social; harmony prevails, and all felt it to be one of the best meetings held for some time. Collections in all cases during the meeting, \$12.05; adding former balance in the hand of treasurer, and deducting quarterly meeting expenses, \$16.49 was ordered to be paid by the secretary-treasurer to the treasurer of the convention. Bro. Cross, who was present, was invited to meet with the Baptist church at Alma, the second Tuesday in July, at 2 p. m.; the quarterly sermon to be preached by Rev. I. B. Colwell alternate, Rev. M. Gross. B. N. HUGHES, Sec. Treas.

PERSONAL.
Rev. Alex. McArthur is still residing in Carleton, and we are pleased to learn that his health has become much stronger during the past few months than it had been.

NOTICE.
A union Mission Band entertainment will be held in L-Instee street Baptist church, on Thursday evening, April 27, at half-past seven. All members of Mission Bands are invited to be present; also the parents and friends.

—If you are in poor health, and are in doubt what to take to restore your health, try Hawker's remedies. They are endorsed by all classes.



I have Tried
the new five cent package of Pyle's Pearlina and like it—decidedly—economical for use—economical to hand to servants—no waste by upsetting.

I know Pearlina never peddled—gives no prizes—is a prize in itself; and further I know, when a grocer tells me "this is just as good as" or "same as" Pearlina, he does not know the truth, or else is not telling it.

Manufactured only by JAMES PYLE, New York

FURS! FURS!

SHOULDER CAPES, STORM COLLARS, BOAS and VICTORINES, Ladies' Sacques, Men's Coats, Fur-Lined Cloaks, Robes.

All kinds of Goods at LOWEST Prices for First-Class Article.

D. MAGEE'S SONS. SAVE YOUR WRAPPERS.

To the lady sending us the most "STERLING" WRAPPERS from Aug. 1, 1892, to August 1, 1893, we offer the following Cash Premiums, viz:

- First, - Fifty Dollars in Gold.
- Second, - Twenty-five " "
- Third, - Fifteen " "
- Fourth, - Ten Dollars " "

Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

WILLIAM LOGAN, ST. JOHN, N. B.

When Every Other Food is Rejected, CAN BE TAKEN, RELISHED, AND DIGESTED. The Best Food for Invalids and Convalescents.

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

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119 HOLLIS STREET, HALIFAX, N. S.
The original Halifax Business College. Under same management for twenty-five years. Best in every department—Business, Shorthand, Typewriting. Come here if you want the best return for your money and time. Write to J. C. P. FRAZEE, Principal.

Featherbone!
Is simply quilts put into corsets. There is nothing in the world so elastic or tough as quilts. Featherbone Corsets are therefore tougher and more elastic than any other corset. Wear them, and you will be convinced that this is so.



It's Soap, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands. It's Soap that does away with boiling or scalding the clothes on wash day. It's Soap that's good for anything. Cleans everything. In a word—'tis Soap, and fulfills it's purpose to perfection.

SURPRISE is stamped on every cake.

ST. CROIX SOAP M'FG. CO., St. Stephen, N. B.

THE PEACE OF GOD.
 We ask for Peace, O Lord!
 Thy children ask Thy Peace;
 Not what the world calls rest,
 That toll and care should cease,
 That through bright, sunny hours
 Calm life should flow away,
 And tranquil night should fade
 In smiling day;
 It is not for such Peace that we would pray.
 We ask Thy Peace, O Lord!
 Through storm, and fear and strife,
 Thy light and peace, Thy grace,
 Through a long, struggling life,
 While no success or gain
 Shall cheer the desperate fight,
 Or nerve, what the world calls,
 Our wasted night;
 Yet passing through the darkness to the light.
 It is Thine own, O Lord,
 Who tell while others sleep;
 Who see with loving care
 What we can do, and what we may;
 They lead us Thine entrance,
 In calm and perfect rest,
 Give us that Peace, O Lord,
 Divine and true,
 Which keeps our hearts where love Thine best.
 —ABRAHAM PROCTOR.

AN EVERY-DAY STORY.
 "Jack, don't sit there and take it so to heart! We'll get along somehow. You know it is always darkest just before the dawn. Oh, my dear, dear boy, it nearly breaks my heart to see you so utterly forsaken!"
 And burying her pale face in her thin white hands, Fannie burst into sobs that shook her slender frame with their intensity. Jack got up from the chair by the pretty window with its wealth of blooming flowers, and going to her threw himself on the floor by her side, put both arms around her, and unable to say a word of comfort, cried with her.
 "Poor young thing! Trying so hard to battle with life under adverse circumstances."
 "Babe in the woods," Fannie laughingly said, "with the clouds were lightened a little, and a ray of sunshine peeped through into their tiny home. They were both orphans, married when almost children, and quite alone in the world but for the many acquaintances in the town where they had always lived."
 "Friends," Jack said they were, "when we were living with wealthy people before our marriage; acquaintances when we were left to take care of ourselves."
 "Jack was a good, steady young man, but not strong and unable to fill a position requiring severe application, either physical or mental; while Fannie, brought up in a home of wealth and refinement, was unable to do anything of any kind. The first year of their married life was bright enough, with a perfect round of gayety, and an aimless kind of life for Fannie in a fashionable boarding-house, while Jack endeavored to the best of his ability to fill a position in a large wholesale house."
 "At the end of the first year he was told that his services were no longer required. Proud and sensitive, he at once left the store, asking no explanations. To Fannie he made light of the matter, and she at first did not realize the full extent of the difficulty of again securing a position; the double difficulty for a young man without influential business friends, and no particular business training."
 "Jack tried manfully to find another place, while Fannie looked about and found a small, pretty cottage, and they went to house-keeping. She was far happier in a home of their own, away from the restraints of a boarding-house; but she missed her pleasant acquaintances, and the days were long with Jack away looking for something to do. Their bank account was running low, and winter was drawing near, when one morning, as Fannie was hastening home from market, she made a mistake on a bad crossing, fell and sprained her ankle severely. After that the bank account soon ran out altogether, for a while she had to be engaged, doctor's bills paid, and many little extras brought about by Fannie's accident now took all the savings."
 "Jack was too tender-hearted to see her face any thing, and after settling her comfortably for the day in her easy chair, with the poor lame foot on a cushion, he would give her a good-bye kiss, and start bravely forth to seek his fortune."
 "So time went on for nearly six weeks, when coming home on this particular evening, just one week before Christmas, Jack found himself too disheartened to speak in his usual cheerful tone to the station little who had been patiently waiting his coming so many weary hours, and planting himself heavily down in the chair farthest away from her, he gave way to a groan of despair."
 "Fannie, unable to leave and cheerful with her head on the cushion, and her ankle ached, her head ached, and her heart was far from the pleasant, sunny affair she had dreamed of before she married. She was, like the station little, a hearted little woman who she, she did not regret for one moment that she had married him, and that he was just exactly the dear, easy-going, tender-hearted fellow he was. His very tender-heartedness made him all the dearer to her, because she knew that it sprang from a pure, noble nature, too good and unselfish to be shrewd and scheming. Much of the talk about the smart, young business men of our times is entirely out of the way. Many of said men, who are looked up to and admired by some, envied by others, and imitated by their juniors, are men whose sole aim in life is to make money, utterly regardless of honesty and the old-fashioned Golden Rule. Money they will have, no matter how it is gained. Not so much by steady, persevering toil, and prudent savings of the income, however small, as by uncertain speculation, false dealing, and what is called in the business world, shrewdness."
 "To these the idea of laying up treasure in heaven is sentimental, and if considered at all, left for some one of less importance to practice. Their treasure must consist of this world's goods, bank stock, bonds, business blocks, houses, farms and western lands. And every conscientious scruple, if they ever have any, is sacrificed to secure this end. When finally the goal is reached, in many cases, health is wrecked by the mad race, and death claims the contestant, while the relatives, or the world, claim the wealth for the gaining of which his life has been sacrificed. Then comes

the saying, "What does it profit a man if he gain the whole world and lose his own soul?"
 "Jack was not a young man of that stamp, he felt the necessity of money, especially since he had a wife to care for. But he also knew by heart the Golden Rule, and believed in laying up heavenly treasure. Many a time he had denied himself some comfort in order to help a less fortunate brother. Many a time he had sacrificed his own pleasure to promote the happiness of some one else. Fannie knew all this—Fannie alone, for Jack did not betray the secret of his heart to people in general. So many many times he was misjudged by the worldly-wise people, and very often too by those less worldly, good, kind-hearted people who took a friendly interest in him for the sake of his family, which had been among the highly respected people of the place in an earlier day. The first mentioned folks would not hesitate to say outright: "That fellow doesn't amount to anything. He is a little, and generally goes for nothing. Don't see what his wife saw in him, anyway."
 "The second class would shake their heads wisely, and say: "Too bad Jack hasn't more push. A good sort of fellow, but no business in him."
 "Some one was always kind enough to repeat these remarks to Jack—all in a friendly way of course. He never replied except by a shrug of his shoulders and a little sudden gleam in his usually mild blue eyes, causing the friend (usually) to say in speaking of it to some one else, "A queer fellow Jack Barrows is, anyway. Can't stir him up a particle; and he looks at you so decidedly uncomfortable when he looks at you and never says a word after you have tried to brace him up a little."
 "Jack did not relish that kind of "bragging." A good, substantial business offer where he would have a chance to show his metal, or a word or two of cheerful encouragement, or a little praise for his good habits, his faithfulness to duty, his kindness to others, would not have been received in such a manner. He did not ask favors of any one; only a chance with the rest to make his way in the world. He knew his own failings, perhaps too well, a trifle of self-conceit would have been a help to him many times. But who can blame him for being exactly as he was?
 "Fannie understood all this thoroughly, and as we have said before, she loved him all the more for these traits of character which made the world shake its wise head and mourn over him. So when he came home that evening and betrayed his lack of success, his despair, she felt it keenly, more for his sake than for her own. She knew and appreciated him while he did not appreciate himself. She cried, quietly for a few moments with her head on his shoulder, then bravely wiping her eyes on his handkerchief, said cheerily: "Jack, dear, don't be discouraged. It will come out all right before long. See, dear, I have something for you; I know it will surprise you."
 "Jack looked up, but his face was very doleful. Still it brightened as he met her cheerful smile. He watched her with a languid interest, while she drew from a drawer in the stand near the chair, a pocket-book, and opening it took out a roll of crisp new bank-notes, and laid them in his hand.
 "Why, darling," he exclaimed, "where did you get these?"
 "Never mind where," she replied, laughingly. "Just count them and see how rich we are."
 "Jack obeyed, his hand trembling slightly as he counted. He smiled as he noticed how very slender his hands were. She knew the reason. He dented himself even the proper food in order to give her little luxuries, such as California fruits, and now and then a cluster of roses or violets from the greenhouse."
 "The new bills rattled cheerily in his hands as if filled with a desire to brighten his low spirits, while he counted up to fifty.
 "Fifty dollars!" he said, laying them back in Fannie's hand. "Darling, tell me where did you get so much money?"
 "She shook her head playfully and laid her finger on her lips. Jack suddenly buried his head in her lap, and gave a little smothered sob.
 "Fannie softly stroked his way hair with her gentle hand, and went on talking in her quiet, cheerful way.
 "You must not ask me, dear, where I got the money. You must trust me. I am so glad to be able to help a little too. The bank will pay the rent for two months, and buy our groceries for a while, until you find something to do, for surely, dear, you will find work soon. I'll be able to do my housework in a couple of weeks, that will be a great saving, and I won't need any new dresses this winter, because my lame ankle will keep me at home; but, you dear, must have a new overcoat. Poor boy; I noticed this morning how thin your coat is, and worried all over you account of the cold, because I was sure you were not dressed warmly enough."
 "Fannie," said Jack, looking up with his old bright smile, "do you know you could make sunshine out of a thunder storm? Why, darling, I am equal to tackling the whole world now and then."
 "Well then," she replied merrily, "suppose we begin by 'tackling' supper. I smell fried potatoes and toast, and I'm quite sure Mary is going to ring the bell in a minute."
 "Jack gathered her up in his arms, saying: "What do men do who haven't dear little unselfish wives?"
 "Once they don't have anything to do," she replied, then she replied, "I'll be sure to be ready for you in ten minutes."
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GROWING OLD.

They call it "going down the hill," when we are growing old, and speak with mournful accent when our tale is nearly told; they sigh when talking of the past, the days that are no more; but oh, it is not going down—the climbing hill; and higher, until we almost see the mountains that our souls desire; for if the natural eye grows dim, it is but dim to earth, while the eye of faith grows keener, to perceive the Saviour's worth. Those bygone days, though days of joy, we wish not back again; were there not also many days of sorrow and of pain? But in the days awaiting us, the days beyond the tomb, sorrow shall find no place, but joy unmarred forever bloom; for, though in truth the outward man must perish and decay, the inward man shall be renewed by grace from day to day; those who are planted by the Lord, unshaken in the storm, will stand firm, and their fruit shall be abundant; it is not years that make men old; the spirit may be young. Though for three-score years and ten the wheels of life have run; God has Himself recorded, in His blessed Word of truth, that they who will upon the Lord, they shall renew their youth; and when the eyes now dim shall open to behold the King, and ears now dull with age shall hear the hallel of heaven's choir, and on the head now heavy shall be placed the crown of gold, then shall be known the lasting joy of never growing old. —CHRISTIAN OBSERVER.

THE HOME.

The Bridgie Girls.

They are real girls and live in a real home, and not creatures of my brain. I apply to them the word "hithless" with the same meaning that Miss Ophelia used the word in "Uncle Tom's Cabin." Whatever they do is done in a half-hearted manner. They are sort of fling together the breakfast and eat it in a hasty manner, without enjoying it. "Hurry up," is their motto, and they don't take time to cook good things. "I begrudge the time it takes to cook," said Mother Bridgie, as she threw on the soiled tablecloth and the nicked ware. "I do so want to get to work on the crazy-quilt." This is an American fashion, to rush the meals out of the way. I wish we might pattern after our English cousins, who make dinner a time for pleasant family intercourse; they sip their coffee leisurely, they dress for the occasion, and have a good time generally.

The Bridgie girls are thin and bloodless; they are cheating their bodies for the sake of having pretty nick-nacks about the house. They have a penchant for what Dame Farrington calls "articles of virtue." They have plenty to cook in the way of eatables. They seldom have juicy roasts or Graham bread. They hurry up the meals to get them out of the way. They work fast rather than well. They are good stewpers. Hannah will wash the old stub of a broom vigorously, and, judging from the dust, one would suppose a runaway team had dashed along the road in mid July. They never think of removing the furniture nor covering the pictures. Neither do they dampen the broom at the pump nor in a pail of clean water. Under the beds there is always a fuzzy place on the carpet. They know of the virtues of damp cornmeal sand of salt or sawdust, but they are too hurried to use it. Martha washes dishes with a hop, skip and a jump. There is hardly a piece of china or common ware that is without a crack or a nick in it, to say nothing of missing spoons and handles. When I look at the room like a cracked teacup made a singing sound like insects in midsummer. I was reminded of last year! They are fair housekeepers, only their rooms are in constant need of picking up. They show things down carelessly, and when the door-bell rings, there is a scampering among them like a lot of frisky kittens. The mother is generally on duty like an old, watchful sentinel. She is as good as a policeman, only with this difference, she does not cover the pictures. When doing sewing, they are too neglectful to tie their threads when they break on the machine, and the result is lots of rips—rips at the shoulder-blades, elbows and wherever else there is a strain. These girls don't notice until they have put them on, and a pin must do that. Once, when the parson called, Clara received him, and her little wrapper was such that she had to back out of the room like a lion-tamer, retreating from his cage. Stockings? I once read of a fellow who, in company with his lady-love, had a runaway accident. Her sprained ankle had to be examined by the surgeon. It was then that there, Gerald Fitzgibbon fell deeper in love than ever with his affianced on account of the neatly darned hose. After they were married she laughingly confessed that her grandmother had darned her stockings. Now, the bonnet will never fall in love with the mending of the Bridgie girls, for I am grieved to say that both grandmothers are gone where darning stockings and sewing refractory rips are not required. "The fellows that come loose won't fall in love with our neat duds," said the jolly Maria, and here she giggled like a brook, and had only two buttons on her dress, in the bargain. She is the jolly one, and I guess her buttons burn off in a match laughing.

I like to visit them in spite of their careless ways. Once I entered the parlor and halted, for it looked as though a whirlwind had passed that way, and I supposed they were house-cleaning. It was the first week in May. I said: "Oh, excuse me, Katherine; I see you're having what Aunt Chloe called a 'clarin' up spell.'" "Oh, come right in," said the bonny Kate, "it is the way we live all the time." "I am sorry for them, for they're such warm-hearted girls. These women are so hard on tinware. After the wash-bowls is taken from the stove it is wiped and set away damp and

not dried on the stove or in the sun. They often remark how poorly tinware is made nowadays. They always have a pail of dry bread or scraps, just because they forget to make them into dressing or puddings. Bits of meat are thrown out, which, if washed, and with gravy poured over, make a nice dish of hash soup for breakfast or tea. The Bridgies never save the remainings of jelly-bowls for the vinegar-jug. Bits of dough make cunning little tarts for children, but these girls always toss over the fence such remnants for the pigs or hens. They are not particular as to material used for dish-cloths. They snatch up whatever they find lying about loose. Once I saw an old cornet serving in this capacity. A man's muslin shirt served for a drying-towel. In my childhood's home I remember that my mother's choice for wiping-towels was cheap, soft toweling. I like nothing for drying dishes; after it is once wet the furthest, and has excellent absorbing properties. Old ginghams are good for kettles and spiders. Worthless rags I use for cleaning the gasoline stove, which same I then toss into the flames.

I like to go to Bridgies for they never gossip. If a neighbor call who is a tattler, they sometimes reply, "Ah," or "Yes." When they hear that old man Thomas is about to marry the Widow Blazey, twenty-five years his junior, they say nothing. When the gossip adds a choice morsel that is shocking in its details, they are as mute as the fishes in the aquarium in the bay-window among the plants. After a while, the gossip admires grows weary of such unappreciative listeners, for her tales are not joyfully received, and she goes her way. Some one has said, "Culture kills gossip," so let us learn one good lesson from these foolish girls. People all have good qualities, so have the Bridgies. I once heard a daff of a circuit-riding say that a poor house-keeper could not be a good Christian. Bah! he said it to shield his own poor wife, who was an immaculate housekeeper; but her stock of knowledge was surprisingly small in all other directions. He was a kind man and meant well, but there were some things he knew better than preaching the Word.—Selected.

Old-Fashioned Molasses Cakes.
The following rule for soft gingerbread has been in our family ever since I can remember, and was doubtless copied from the cook-book of some German Housewife. It has but one fault, and that is that it leaves the quantity of flour to the judgment of the cook; a friend to whom I offered it refused to take it on that account. But a very little practice will overcome this difficulty, and the cake is made and baked so quickly that it will be appreciated on some day when the arrival of unexpected guests necessitates the hurried preparation of some appetizing dish. I have had this experience many times myself, and my plate of molasses cake never failed to receive the heartiest commendation.

SOFT GINGERBREAD.—One pint of molasses, one cup of butter, one-half cup of warm water, one tablespoonful of soda, one tablespoonful of ginger, two eggs. Flour to make the consistency of soft cup-cake batter. Stir the soda into the molasses until it foams, break in the eggs, add the butter which has been softened but not melted, then water, ginger and flour. Flour should be added carefully at the last, so too much makes the cake look light-colored and dry, while if just the right quantity is used it will be dark and rich. A good plan is to try a little in a small tin before venturing the whole mixture. Bake in shallow tins about thirty minutes in a moderate oven. Half this quantity makes a good-sized loaf. Delicious either hot or cold.

GINGER COOKIES.—One cup of butter, two cups molasses, two heaping teaspoons soda, one cup water; flour. The success of the cookies depends, like the gingerbread, upon a careful use of flour. They should be mixed very soft, the board well floured in rolling them out, and a cake-tin used to lift them into a baking-pan. These are real old-fashioned, thick cookies (they are fully half an inch thick) and must not be confounded with ginger snaps.

SALT RISING BREAD.—If the bread is to be made in the forenoon, the process must begin over night. Scald a pint of new milk, pour it over two tablespoonfuls of cornmeal, add a teaspoonful of salt and set in a warm place. The first day in the morning stir in a pint of warm water and a heaping tablespoonful of flour. When it is "up" make as you would any other bread, with a little more lard, and mold into loaves as usual; when they are risen, bake. If the rising or bread should get too hot, or too cold, then indeed will the "cake be dough." It will never get over the shock. But the bread is worth the extra care.

BEATEN BISCUITS.—One pint of flour, half a teaspoonful of salt, one heaping tablespoonful of lard. Make a stiff dough with sweet milk; beat on a heavy, smooth table until the dough pops and cracks like a Lilliputian Fourth. Roll out not quite half an inch thick. Cut small, round biscuits, prick with a fork and bake in a slow, steady oven. If they bake quickly they are spoiled, and "sopping" is equally ruinous in another way. They keep a long time, and are nice cold.

HOE CAKE.—Simple as this bread is, the simplest of all bread, except, perhaps, the "ash cake," it is very good when properly baked. Given, a pint of meal, half a teaspoonful of salt, cold water for a stiff dough, and a piping hot griddle before an open fire. The quantity of dough that will fill one hand is used for a cake. Make it into a nice round ball and drop it on the griddle. Pat it out evenly. There must be no finger print, and not even one little crack around the edge. This is a fine art. When it is thin enough, very thin, turn the griddle so the cakes will be brown all around the edges. Then turn the cake itself, and when brown, serve.

BUTTERMILK BISCUIT.—One quart of flour, half a pint of sour milk, one teaspoonful of salt, lard six to eight, work only a very little. It must be a very soft dough. Bake quickly.

Hackmore cures colds and coughs.

THE FARM.

Sitting Hens and Chicks.

I use a large wagonhouse for a hatching-place, and find it perfect; having no windows, it is just light enough to see well to do my work. In roomy boxes I place dry sawdust, with a good sprinkling of sulphur; then put in either fine straw or hay, shape the nest evenly, give all thorough dusting with fine insect powder, and put in two or three eggs at night. I put Biddy on the nest, for she will then settle down quietly in a day or two to be ready for her nestful of eggs, having the others removed, of course. Having the use of any number of slated crates, I place one over each box when I set the hen; they confine the hen, yet give plenty of air. I have always managed to get from three to six hens at once, and divide the chickens when hatched, giving a goodly number to each hen needed for their care, and putting the other hens with the flock, where they will soon be laying again. Each hen before being placed on her nest is well dusted with insect powder, and a little sweet oil rubbed close to the skin on the head. Twice a week during incubation I dust them with powder, and have never been troubled with lice in the hatching-house.

Each morning fresh water is carried to them, whole corn given for feed, and the ever necessary dustbath are always ready when I take them from their nests each morning. I do not have them get off their nests and eat when they will, but take a few from the nests at one time; give from twenty minutes to half an hour to eat, drink and dust, then if they get on their feet, I place them there and cover them, proceeding as before, until all are cared for. All of this seems laborious to raise poultry, but diligence is necessary to success, and surely anything worth doing at all is worth doing well. Most writers think the chicks should be let alone when hatching out. I formerly agreed with them, but experience has taught me better. I now begin to listen to the twentieth-century writers, who insist on the nest that show the chicks' presence, and before night of that day I carefully take the hen from the nest, remove all broken shells (that sometimes cap another egg, and would smother the chick), and remove the nest, then leave them comfortable for the night.

I look them over again next morning, and if some are bright and active, while others are just hatched, and perhaps get out into the world, I place the early hatched in a basket with flannel under and over them, and keep in a warm place until all are in suitable condition to remove from the nest. I have clean boxes ready, in which I keep them, and when I take the hen from the nest I dust her well, rub sweet oil on her head, do the same by each chick, using but a trifft of the oil on the head and feet, and occasionally prepared for them to be taken to the coop, bottomless, are kept on nice, clean grass, moved whenever necessary, and while very young, if the nights are cold or rainy, each biddy and her brood are placed in a box, and occasionally prepared for them—a loaf made of cornmeal and middlings mixed with sour milk, with soda, pepper and a little salt added, well baked, and also moistened with milk when used. Until six weeks old they eat fed five times a day, all they will eat first; after that age I begin feeding grain, wheat mostly, but some cracked corn, for all but the morning meal, that being a mash composed of equal parts of cracked corn, wheat and cornmeal, stirred up with sweet skim-milk and left crumbly. They have shallow clean water to drink in clean shallow dishes, sweet milk also, and are at all times accessible to coarse sand and fine gravel, which they eat. If a chick is found drooping at any time I look for lice, invariably find them, then grease and dust, and in a day or two it is lively as ever. I set no hens until I can get a goodly number of chicks, and consequently have no very early last spring that I sold fifty-four early enough in the season to get 40 cents each for them, when they weighed 1½ lbs. a piece.—Mrs. J. G. Kirland.

Notes.

—For lawn grass there is nothing better than wood ashes, if you have them. If fertilizers are used potash should predominate. Lime is nearly always beneficial to lawns if applied early, and a bag of superphosphate per acre will also be found of advantage.

—A Mississippi farmer educated his son at the agricultural and mechanical college of that state. After graduating the son returned home and took charge of his father's farm and managed it for one-half the proceeds. Now the old man gets as much as rent as he formerly made from the entire farm.

—Combine bee-keeping with fruit growing, and you can more easily procure two crops from the same land, and this double cropping is not exhaustive, requires no additional fertilizing, no extra plowing or cultivating. There are few crops which return so much for so little outlay and labor as does the honey crop.

—Discontent with the exactions of rural life often leads to enforced endurance of unappreciated ill—a commonplace fact emphasized in a recent speech reported by the *Prairie Farmer*: "He cited a host of examples where many a farmer had sold his farm to go in business in the city, and was now working by the day; also of a host of young people leaving the independent farm life to follow the sad fate of slavery and drudgery of the average city clerk or day-laborer. The saddest of it all is that farms are fast passing from the hands of

the American people into those of foreigners.

An encouraging feature in fruit culture is an annual widening of the market for fruit. Exportation to England has greatly stimulated the apple industry, and a continental market may yet be built up both for apples and peaches. And who shall say that a market may not yet be found in South America or Mexico?

—A greater number of trees are now growing in New England than there were in the early part of the century. Very much of the pasture area and rough land formerly used in cultivation has been allowed to grow up, first to bushes, then to shrubs, finally to trees. Never before in New England for many years could firewood be purchased so cheap on the stump as at present.

Cultivate a garden on the farm by making the rows long and as straight as possible, so as to permit of using the cultivator or horse hoe between the rows. It is the laborious work with the hoe that deters some farmers from growing garden crops, but there is nothing to prevent them from growing vegetables early and late if the ground is well harrowed and the rows are laid off by a line or by stakes.

—Many people forget the fact that plants do not eat, but drink. They can only appropriate the fertilizing element in any plant food while it is in a liquid or dissolved state. Thus it is seen not only are the liquid excrements lost by passing down through the stable floors, as they do in many cases, but the plants still farther rob the value of the solid portion by washing away the more soluble portions.

—According to the *Philadelphia Record's* farm columns, exposed iron treated to the following application will, under ordinary circumstances, keep rust-free for months: "Take half an ounce of camphor, dissolve in one pound melted lard; take off the scum, and mix in as much fine black lead (graphite) as will give it an iron color. Clean the tools and smear with this mixture. After twenty-four hours rub clean with a soft linen cloth."

—Mushrooms are considered a delicacy, yet they are not difficult to grow in comparison with their value in market with other crops. For a family supply with some to spare for sale, take a box three feet long, eighteen inches wide and a foot deep. In April fill it with horse manure that has been decomposed, so as not to make too much heat. Put the box in a cellar, and when the heat gets down to eighty degrees (use a thermometer) plant the spawn, and cover it with an inch and a half of loam, and then cover the box with hay. It needs little or no water.

—Planting all garden stuff in long straight rows, preferably running north and south, with a grassplot at each end on which to turn the horse used as a substitute for hand labor, is happily coming more and more into vogue, the converted to mow the system, including a *New York Witness* correspondent, who says: "Don't put a bed in the garden—keep all the beds in the house. When I was a boy the garden was cultivated solely with the hoe, hard work and backache; but when I became a man I put away that childish method of procedure, and arranged to put the horse and the cultivator to till the garden, and thereby secured better, quicker and easier cultivation. And now when I work in my garden, and when the heat gets down to eighty degrees (use a thermometer) plant the spawn, and cover it with an inch and a half of loam, and then cover the box with hay. It needs little or no water.

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ANDERSON ROGERS, The Mansie, Windsor, N. S., Jan. 6, 1903.

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NEWS SUMMARY.

Domestic. It is stated that the Canadian Pacific railway are negotiating for the purchase of the Russell House in Ottawa. Sir John Abbott, though still confined to his bed, is slowly recovering strength. He is at his Montreal residence. Major-General Herbert has left Ottawa for England to arrange with the imperial authorities the details of the fortification of Esquimaux. Sir William Dawson, principal of McGill University, is expected to return to Montreal before the end of the month. His health is completely restored. Mr. John Haggart, Minister of Railways and Canals, accompanied by Mr. Collingwood Schreiber, is making a tour inspecting government works. Judge Fraser has been commissioned to proceed to Bathurst and hold the investigation of school difficulty in accordance with the resolution of the local legislature. The saws were started Wednesday in Bronson and Weston's mill at Chaudiere, which is the earliest beginning of the cutting season in the Ottawa lumber mills since 1858. The Montreal Witness, referring to the McCarthy movement, says it is assumed such importance that it is absurd for the government or its organs to think it can be sneered down. It is stated that all danger from a flood in Montreal is now over. The ice has moved out of the harbor and is slowly going down the channel. The water is steadily falling. Archbishop Fabre will not recognize the proposed Quebec Grand Lodge of the Catholic Mutual Benefit Association if it is formed, under the Supreme Council will not grant a charter establishing it. W. C. Smith, of Halifax, tailor, has received a verdict for \$2,300 for damages received from workmen of the N. S. Telephone Co. The employees are charged with negligence in carrying on their operations. Mr. Hall, Provincial Treasurer of Quebec, has left for England to renew the loan of four million dollars negotiated by Mr. Mercier in 1891 and to raise an additional loan of the same amount to meet deficits. Mr. Foster, Minister of Finance, has made arrangements with the Montreal Board of Trade to discuss questions of tariff reform with representatives from the different Montreal trades and industries next week. A large party of Russian immigrants passed through Windsor, Ont., on Sunday. Several of them stated that they were being driven out of Russia because they were Roman Catholics and would not join the Greek church. The Grand Trunk railway some time ago claimed six hundred thousand dollars from the City of Montreal for the expropriation of part of their property for the widening of St. James street. The commissioners made a report awarding the company one hundred and twenty-one thousand dollars. The Nova Scotia House of Assembly committee on amendments recommended on Wednesday the three months' hold for the women's suffrage bill, but the House, by a vote of 17 to 16, referred the bill to the committee of the whole. On the ground that the amending competition bill is ultra vires, the law amendments committee recommended the three months' hold, at the same time expressing approbation of the system. Mr. J. C. A. Dellina, Brazilian consul at Montreal, is reported as saying that if President Cleveland revealed the American-Brazilian reciprocity treaty it would tend to the benefit of Canada, as this country would then be on the same footing as the United States with respect to the admission of its agricultural products into Brazil. He said that there were vast opportunities to work trade with Brazil, mentioning particularly butter, which is now imported into Brazil by way of Liverpool. Hon. Mr. Foster proposes to discuss with the Ontario Board of Trade. It is probable that the ministers will attend the Queen City the first week in May. After the conference in Toronto are concluded Mr. Bowell and Mr. Foster will probably visit other large cities in Ontario and Quebec. Hon. Mr. Foster, accompanied by Mrs. Foster, will go to the Maritime Provinces about the middle of June. In the autumn the Minister of Finance will visit the North-west and British Columbia. The Grand Trunk railway report states that though the utmost efforts have been exerted to effect all possible economy in every department, the result of the working of the past year has been disappointing. This, the report states, is due to further reductions in freight rates. The directors will endeavor to restore the prosperity by offering further encouragement with the object of increasing the passenger traffic, which is reasonably expected to be more than usually large in view of the World's Fair. The death of Jas. A. Harding, Esq., high sheriff of the county of St. John, which occurred suddenly on Thursday morning last, removes a man who had been prominently and honorably connected with the affairs of the city and county of St. John for many years. Sheriff Harding was held in high respect for the efficient discharge of the duties of his office, and for the active interest which he took in civic and public affairs. He had many warm personal friends, and his death is widely regretted. It is stated that Mr. H. J. Sturdee is to receive the appointment to the office made vacant by Mr. Harding's death.

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



The Dominion Government will appeal from the judgment recently rendered by Judge Jette in the case of Sir John Thompson against Seneca.

The wedding of Prince Ferdinand of Bulgaria and the Princess Marie Louise of Parma has taken place at Florence.

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A ten-year-old Chicago boy who, armed with a revolver, held up a street car and shot a policeman, has been sentenced to the Reform School at Pontiac during his minority.

It is claimed that the United States cruiser Detroit has proved herself the fastest cruiser of her displacement in the world, having on her trial trip made an average of 14 knots an hour.

The Eskimos have fled from their huts in the fair grounds, in Chicago, and will start an expedition of their own outside the exposition limits. This is the culmination of a long series of restrictions placed upon them by their managers.

A cyclone which struck Uxbridge, Kan., on Tuesday last, was more destructive than at first supposed. Of twenty persons seriously injured many will probably die. Fully 100 houses, barns and stores in the suburbs were completely demolished.

Under the law of Congress all Chinamen coming to this country to visit the World's Fair must be admitted. The effect of this practical suspension of the Geary law is that every ship from China is bringing hundreds of visitors to the fair, and real or pretended attaches of the Chinese exhibit at Chicago, including the Chinese village. The steamship China brought some 500 into San Francisco, and other hundreds have come into other Pacific ports. Once here it is no easy matter to get these Chinese out of the country—which is what grieves the advocates of the Geary law.

Now your blood should be purified. Take Hood's Sarsaparilla, the best spring medicine and blood purifier.

Hackmore cures colds and coughs. Ask for Minard's and take no other.

Marriages. MORRIS-SMITH.—At the Baptist parsonage, Greenfield, Queens Co., N. S., April 12, by Rev. C. S. Stearns, Lewis Morris, to Emma Smith, all of Port Medway.

NEWCOMB-STRAW.—At the pastor's home, March 28, William Nickerson, to Ella Straw, both of Port Clyde.

ERNEST-HAMM.—At Oakland, Lunenburg Co., N. S., April 13, by Rev. W. J. Ruddle, assisted by Rev. E. N. Archibald, Charles H. Ernest, of Oakland, to Druella Hamm, of Mader's Cove, Lunenburg Co.

Deaths. COLDWELL.—At Upper Gasperaux, N. S., March 25, Michael Coldwell, aged 77 years.

ELLS.—At Black River, Kings Co., N. S., April 19th, Freeman Ellis, aged 24 years.

THURBER.—At Freeport, April 17, of cancer, Morgan Thurber, aged 74 years. He died happy in Christ.

FRIZZLE.—At the residence of Joseph Hunt, Esq., Mabon, Cape Breton, April 16, William Frizzle, aged 93 years.

MILLET.—At Chester Grant, March 21, after a brief illness, Sophia, widow of the late John Millet, aged 77 years and 4 months.

MOOREHEAD.—At North River, P. E. I., April 14, of bronchitis, Muriel Bessie, infant daughter of John and Fanny Moorehead.

BAKER.—At St. Leonard's, the 14th inst., Harriet Elizabeth, aged five years and four months, daughter of George William and Maria Baker.

M'RAY.—Elizabeth Melroy, of Port Clyde, departed this life on the 22nd of February, aged 92 years. She died at her daughter's, Mrs. Levens, whose late husband she survived for 64 years. She lived long and died in grace; and to God be all the praise.

CLEMENTS.—At Ohio, Yarmouth Co., April 6, aged 2 years and 6 months, Eva, only and much beloved daughter of Albert and Carrie Clements. A promising child. She lived long and died in grace; and to God be all the praise.

ESKELIN.—At Eastern Passage, April 9, after a short illness, Ebenezer Eskelin, aged 40 years. He was a member of the Dartmouth Baptist church; a faithful man, one who loved the truth and lived righteously. He leaves a wife and five children to mourn the loss of an affectionate husband and indulgent father.

ELKIN.—At Cumberland Bay, Q. C., on the 11th inst., after a lingering illness, George Elkin, aged 81 years. Our departed brother was for many years a member of 2nd Grand Lake church. He leaves an aged companion, one son and three daughters, besides many other kindred and friends to mourn his departure. He died trusting fully in his Saviour's love.

SANGSTER.—At Guysboro, N. S., April 14, Mrs. Sangster, widow of the late Andrew Sangster, of New Harbor. Deceased was in the 76th year of her age; leaves a large circle of children and grand-children; was baptized nearly 50 years ago at New Harbor, where the family then resided. After the death of her husband removed to Guysboro, and has since resided with her son, Captain Alex. Sangster. To all the family and friends the writer tenderest most heartfelt sympathy. Be ye also ready.

ON TRIAL FOR 90 DAYS. The finest, complete and latest line of Electric appliances in the world. They have never failed to cure. We are so positive of it that we will back our belief and send you any Electric appliance now in the market and you can try it for 90 days. Largest list of testimonials in our Third Book for book and journal free. W. T. Baez & Co., Windsor, Ont.

TAPLEY.—At Lakefield, Sheffield, Nov. 22, Mrs. Fanny Tapley, nee Toye, native of Garba, Derby, Ireland, in her 92nd year. A triumphant death.

CHESBY.—At Richmond, Yarmouth Co., April 7, Abigail, aged 63 years, beloved wife of Deacon Joseph Chesby. Long since a non-commissioned member of a militia. Amid all her distresses and sufferings she was sustained by an unwavering faith, and like a weary pilgrim seeking rest, she passed on home. Loving hearts mourn her departure, but would not recall her.

CORRY.—At Indian Harbor, Halifax Co., April 14, Thomas Corry, aged 72 years. Our brother was one of the first members of the Indian Harbor church. He was baptized by the late Rev. Ebenezer Monahan, and with fifteen others formed into a church April 15, 1840; so, had he lived four days longer he would have been in the church militant fifty years. During all that time he was by the grace of Christ, enabled to walk in His house, with every a home for God's servants, and many today will remember him gratefully. About four years ago a cancer began in his mouth. Language would not express his suffering. He was never heard to complain. He was never assigned to God's will and died in peace. May God bless the sorrowing.

HOLMES.—At Homeville, Cape Breton, on the 7th inst., after a few days' illness, William Holmes, aged 59 years, leaving an amiable wife, five sons and two daughters to mourn their loss. He was baptized into the fellowship of the Baptist church at Homeville by the late Rev. George Richardson some fifteen years ago, and was a devoted member till his death. He was always at his post of duty, ready to bear his part in the financial affairs of the church or to give testimony for Christ. He was not content with his home. In his last illness he found the love of Christ to be his strong consolation. By his death the church sustains a great loss and the community loses a kind friend. A large number attended his funeral, and showed their last tribute of respect to him.

WILLIAMS.—At Fall River, Halifax Co., N. S., April 10, of pneumonia, Miss Ellen Williams, aged 65 years. Sister Williams was baptized by the late Rev. Mr. Barker, 41 years ago. Since that time her life has been that of a consistent Christian. She was always ready and willing to give her testimony for Christ wherever she happened to be. There was no selfishness in her heart. She held the church when she was not willing to respond. When asked a few minutes previous to death if she had anything to say, she replied, "All I have to say will say to Jesus." Her last words were, "My dear Lord, hold the morn'g in coming." Three brothers, two sisters and a large circle of relatives and friends mourn her departure. "Blessed are the dead who die in the Lord."

EMMER.—At Amherst, April 14, Martha Ann, for nearly 50 years the helpmate of Elisha Emmet. Our departed sister was faithful in all things. Her kind nature manifested itself in making others comfortable. She held the ministry in high esteem, and it was her delight to minister to them. She had no evil to say of any one; if there was any bickering going on she held herself aloof from it. Withal she was eminently practical in her views. She held ways of her household. Up to the day of her decease, at the age of 81, her faculties were good; her vivacity brought to mind the saying that the righteous flourish in old age. Her trust was firm. It was reassuring to witness her composure on being told that the end must soon come. We have watched her for many years, and have noted that the path, as it rose higher, was more and more strewn with sunshine. Now it is perfect day.

NEELY.—At Cambridge, April 10, at the residence of her son-in-law, Alvin Neely, after a short illness, Sarah O. Neely, the late George L. Woodward's daughter, aged 70 years. She was the last of a family of twelve children, one of whom was the late Rev. David Chase. Mrs. Woodward had reached the good old age of 88 years and 7 months. She was baptized when 16 years of age, and lived the joyous life of a Christian. Not the least of her husband's sacred memory, and adorned her profession by a godly walk. Her Bible was her constant companion, and she had read it through four times before she was two years old. Although unable to assist in the house of prayer for several years, she still took a keen interest in church work in her own denomination and in others. The Messenger and Visitor was eagerly welcomed by the churches. Of a quiet, cheerful disposition she made many friends among both old and young. Her last illness was short and borne with complete submission to the Divine will. She anxiously awaited the coming of her husband, as well as several grand-children, brought to a saving knowledge of the truth as it is in Jesus. Her husband and one daughter had preceded her to the better land, and the others are looking forward to a happy reunion by-and-by. She has fallen asleep, and though sad, we sorrow not as those without hope. At her request the sermon was preached at the house by Mr. pastor, O. O. Read, from Deut. 35, first clause of 27th verse.

STEVENS.—Bro. James C. Stevens fell asleep in Jesus on the 11th April, in the 68th year of his age. His life was one of devotion to Christ, a life abounding in prayers and efforts for the promotion of His cause. He was always ready to testify for Jesus, and the logic of his life was ever emphasizing the rhetoric of his lips, proving that he meant what he said. Indeed, his religion was that "pure and undiluted" kind that "keeps itself unspotted from the world." He lived four or five miles from the church centre, in a section where, there is little or no Baptist interest. But he trustfully and persistently conducted a prayer meeting in the school-house, and lived to see his faithful labors signally blessed, so that now in that section there is a very important branch of the church, with a neat and commodious house of worship, in which his funeral service was conducted by Rev. W. F. Parker, of Truro, an unusually large number of people having come together to pay respect to the deceased and to sympathize with the bereaved. He leaves a widow, two sons, two daughters and three sisters

Look for our big "ad." next week.—Read this also.

We have said, our Overcoats are the best; but we can't be sure of every little collar button and trinket among our hats and furnishings.

Neither can we; but we are sure of most things—sure, for example, that our \$2.00 Derby is away above par.

It's our business to be sure of our wears; it is your privilege to be sure of us.

SCOVIL, FRASER & CO. CORNER KING & GERMAIN STS., CORNER UNION & WATERLOO STS.

TWO ST. JOHN. Stores JOHN.

Advertisement for Short's Dyspepticure, 'ACTS LIKE MAGIC IN ALL STOMACH TROUBLES'. Includes text: 'FAST BROODING FAMOUS as a Positive Cure for CHRONIC DYSPEPSIA and all forms of INDIGESTION.'

Advertisement for Putnam's Emulsion, 'IS THE BEST TAKE NO OTHER'. Includes an illustration of a man carrying a large fish on his back.

to mourn. Their tears are not all tears of sorrow; some are tears of joy arising from the consoling belief that "Jesus died and rose again" and that "Heus diei et horae sunt." Sister Stevens was the oldest member of this church, and for many years a "mother in Israel." Her first experience of grace was in the days of Rev. T. H. Porter, first pastor of Brookfield church, over thirty years ago. She had made public profession of religion at the time of the great awakening here thirty years ago. Her husband, Rev. Dr. Cornelius Kennedy, when thirty-five were added to the church; and was one of twenty-seven baptized on the 22nd of January, 1871, by Bro. William Boggs, sr., now in India. Sister Stevens' religion was one of deeds rather than words. Her house had a "little chamber" (2 Kings 4: 10), and from the days of the sainted Porter till the Master called for her, she was a "tower of truth." No dust shaken from holy feet at her gate will ever witness against her. In her ministrations "men's perfections" were not had "in admiration." The "unlearned and ignorant" man who had been with Jesus was honored as the greatest. During a pastorate of nearly seven years the writer has proved this dear motherly life to be one of uniform hospitality and habitual remembrance of other's needs. Not the common kind described in James 2: 16. Hers was a tangible remembrance; numberless good things prepared by her own skilled hands gladdened the pastor's home. To her was given years ago, in the days of their youth, the joy of bearing all her family of eight children profession of faith in Christ, and again, on the first Sabbath of June last, in sight of her beautiful home, where, in the happy past, she and her children were baptized, it was her privilege to witness the baptism of thirteen others, four of them her grand-children. There are some strange coincidences in the closing scenes of this earthly career. Sister Stevens' illness was the result of a fall, and she was buried on her husband's birthday. Her illness seemed but "the bridegroom's voice" calling her to spring eternal, and death the portal to the "bridal chamber" of the King.

JOHN KALLOCH, Montreal, M. S. THEY SAID I MUST DIE : : : BUT : : : I AM WELL AND HAPPY. MR. KALLOCH SAYS:— "I am 55 years old, and for the last 15 years, have had the worst Blood Disease known to man. To add to my misery, my Bowels became constipated, appetite ceased, and I was reduced in flesh and strength. I could only walk by the aid of crutches. An Eastern Surgeon started on my side in spite of physicians and medicines, increased, until it measured 2 by 5 1/2 inches, laying sections of my BILIBAGS. Dr. Kilgore, advised SKODA'S REMEDIES. One course, 6 bottles of the DISCOVERY, with the LITTLE TABLETS, using the OINTMENT and SOAP externally, perfectly healed the sore. I have gained 25 lbs. in flesh, and am a WELL MAN."

I certify to truth of above statement. I knew Kalloch's condition before treatment, saw him during treatment, and have seen him since cured. O'LENE B. THOMPSON, Montreal, M. S. SKODA DISCOVERY CO., WOLFVILLE, N. S.

Advertisement for Tea, 'Direct from Foo-chow, China. Low prices & good stock. Send for samples to W. FRANK HATHWAY, 17 & 18 SOUTH WHARF.'

Advertisement for Shiloh's Cure, 'A DOSE THE GREAT TAKE THE BEST COUGH CURE (RESPIRATOR) Cures Consumption, Coughs, Croup, Hoarse Throat. Sold by all Druggists on a Guarantee.'

Advertisement for Ontario Mutual Life Assurance Co., 'Assets, \$2,250,000.00. Premium Income, 504,394.00. Interest Income, 111,500.00. Surplus over liabilities, 176,000.00. Government deposit, 100,000.00. E. M. SIPRELL, Manager for Maritime Provinces, 109 Prince Wm. St., St. John, N. B.'

Advertisement for Stained Glass, 'We have a staff of artists and designers engaged up on all kinds of ART GLASS CHURCHES, HALLS, SCHOOLS, PRIVATE HOUSES, &c., &c., &c. A. RAMSAY & SON, (Established 1842) Glass Painters & Stainers, Manufacturers of Leads, Colors, Varnishes, MONTREAL. DR. H. D. FRITZ, SPECIALIST, EYE, EAR, NOSE AND THROAT. 66 SYDNEY ST., COR. OF PRINCESS, ST. JOHN, N. B. Hours: 10 to 12 a. m.; 2 to 5 p. m. & 8 to 9 p. m. Tuesday, Thursday and Saturday, 7 to 8 a. m.'

—Is another column will the circular sent to the Baptists in New Brunswick, calling a meeting in Brussels street church, St. John, N. B., for a consideration of all the involved in the proposal for a Convention. It is, we think, desirable that all the churches all respond to this request and, whether a separate Convention or not delegates to the meeting. Our list has been called to the fact of meeting, as now appointed, will at the same time with the annual exercises at Wolfville. This is to be regretted, as no doubt quite a number who ought to be at the meeting wish also to attend the annual Convention. According to the Messenger and Visitor's report of the Brussels street church of November 3rd (see Messenger and Visitor November 9) and report is in accordance with our standing of the resolution passed approaching meeting in St. John called for the fourth Wednesday which will be May 24th. We suggest whether, under the circumstances, it would not be better the meeting on the 24th, or if it is now practicable, postpone it until

—The frequent lynchings in the Southern States are a sad and conspicuous disgrace to the South. If it were always that the guilty party suffers, and no more than a just punishment for his evil doing, it would still be grace to any civilized country a little confession of law. But it is to that, in not a few of the lynchings, it is not the guilty party suffers. The order of events is this: A white woman is assaulted by a negro. Some suspected, seized by a mob, take the woman and identified by her assailant, and forthwith, in consequence of his protestations of innocence, the miserable victim is led to a tree, fiddled with bullets or hung near a tree. The other day a mob was only restrained from a negro charged with such after a fight with law-abiding and on examination it was shown that the woman assaulted identified the negro as her assailant. She was really, seven miles away from the scene of the crime at the time was committed.

—The news of the death of Stearns, so long connected with Theological Seminary as professor of department of Old Testament, will have aroused in the minds of many of our ministers to be personally known, feeling and kindly memories. Dr. Stearns was a man of slight physique and sensitive nervous organization; had a kindly and sympathetic his spiritual and intellectual were large and his moral power keen and strong. Twenty-one his life were spent in the activity, and both as preacher and was highly and justly valued. His connection with the seminary, as began in 1868 and continued when he resigned. To his seminary he brought intellectual of a high order, and a strong industrious habit of mind taking rank as a great teacher. Stearns did good service for his students, and many will name his work in affectionate remembrance. His last illness and his death occurred on April. He was in his 76th year spent nearly half a century work as pastor and as teacher.

—To any of our readers thinking of attending the meetings of the Baptists of the States, to be held in Denver, it may be of interest to know arrangements have been made that train "to leave Boston May 15. Passengers going will spend several hours Falls on Tuesday, arrive in Wednesday and remain the following Monday, spend a day in Omaha and reach Denver morning, May 24. The train will leave Denver May 31, arrive in Chicago evening and in Boston Saturday, June 3. The trip will days and will cost \$127.50, includes a round trip ticket to Denver and return to man car service both in section or one full berth, 1st en route, five and a half days in Chicago, seven days in Denver. The trip will be to Windsor Hotel in Denver trip to Georgetown, which famous "Loup"—some