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Vol. XIII.

ST. JOHN, N. B., WEDNESDAY, MARCH 17, 1897.

No. 11.

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Hebrews in the United States. Alluding to the fact that the present Hebrew population of the United States is estimated at half a million, of whom one hundred and forty thousand live in New York city, the Outlook says: "Without a doubt the American people owe a heavy debt to the Hebrews. The educated Hebrew is as fine a type of citizen as the country produces. In the administration of charities the Hebrew leads all others in the practical, beneficent, educational methods that are developed. The children even among the poorest are anxious for education. In every library which they patronize the Hebrew children will lead all others in their choice of books that supplement school training. Of the Hebrew women, who have had educational opportunity, the whole country can have but one opinion, and that of approval. They are essentially home lovers; they have high ideals for their children; they have the art of winning their children's confidences—even the poorest and most ignorant of the Hebrew women succeed in keeping the love and confidence of their children until they enter early manhood or womanhood, when the conservatism of the parents, which leads them to refuse for themselves the educational opportunities afforded by the community, separates them and their children."

Canada's Indians. The annual report of the Indian department of Canada for the fiscal year, ending June 30, 1896, shows an Indian population in the Dominion of 100,000. Of this number 28,498 are classified as Protestants, 42,454 as Roman Catholics, and 16,812 as Pagans, while the religion of 12,263 is set down as "unknown." The Indians of Ontario number 57,663; those of Quebec 10,226; in Manitoba there are 9,444; in British Columbia 25,068, in Nova Scotia 2,108; in New Brunswick 1,500; in P. E. Island 308, and in the Territories 14,679. Five hundred Indians, who fled to Montana at the time of the Riel rebellion, have returned and secured repatriation. The expenditure on the Indians of the Dominion for the year amounted to \$880,500, to which headquarter's expenses are to be added. It is stated that the Sun dance has become almost an extinct Indian ceremony. In British Columbia the prodigious "potlach" festivities are also being stamped out. The number of pupils in Indian schools of the Dominion was 9,714, and the average attendance 5,376. There are fifteen industrial schools, thirty-four boarding and 239 day schools.

Liquor Legislation. During the past week temperance sentiment in Ontario has been expressing itself strongly in reference to the bill introduced in the Legislature by the government in amendment of the liquor laws of the province. The temperance people feel, and it would seem with good reason, that Premier Hardy

and his colleagues are failing utterly to carry out their pledges in this matter, and it is seriously charged that the proposed legislation is distinctly in the interest of the liquor traffic. After the plebiscite was taken in Ontario, resulting in a majority for prohibition of more than 981,000 votes, Sir Oliver Mowat, then Premier of the province, pledged himself and his government to go as far in the direction of prohibitory legislation as it should be determined by the highest court that the provincial Legislature had power to go. Sir Oliver Mowat has since withdrawn from the government of Ontario, but his successor, Mr. Hardy, then a member of the government, assented to the position taken by Sir Oliver, and has since, as leader of the government, given pledges of a similar character. The temperance people of the province have not asked the Government to enact a new prohibitory law, but, acting under the best legal advice, they formulated twenty-three amendments to the existing laws, "all within the recognized powers of the Provincial Legislature," the Montreal Witness says, and asked for their enactment. Only two of these amendments have been given a place in the Government's bill which, however, is said to contain a number of provisions adverse to temperance reform, and evidently incorporated in the bill at the behest of the liquor interest. Temperance leaders feel that Premier Hardy has trifled with them and with his own pledges. Large public meetings have been held in Toronto and other important centres, at which the course pursued by the Government in the matter has been denounced in vigorous speeches and strongly worded resolutions. The opposition which the Government is encountering appears to be largely from the ranks of those who have supported its general policy, and have felt strong confidence that the pledges given to the temperance people would be redeemed. Evidently Mr. Hardy has calculated that it was safer to ignore these pledges than to encounter the displeasure of the liquor men. But the temperance people have not yet said their last word. It remains to be seen how such a plebiscite majority of 981,000 is worth in the way of compelling a government to keep its promises.

Sullivan Pays the Penalty. The final scene in connection with the Meadow Brook murder trial was enacted at an early hour on Friday morning last, when Sullivan, the man convicted of the double murder, paid the penalty of his crime upon the scaffold at Dorchester. Sullivan faced death with calm courage, maintaining his composure until the final moment. If he had but shown as much manly courage in controlling his appetites as he did in meeting death, his life might have been longer and its end more honorable. The prisoner's conduct while an inmate of the jail was of a character, it would appear, to win for him the sympathy of those with whom he was brought in contact. He was good natured towards all and refrained from speaking harshly of anyone. It does not appear that he manifested anything like remorse for his crime, but he seemed not insensible of the fact that his unhappy end was the result of a vicious life, and he earnestly warned a younger brother against pursuing a like evil course. He professed to be at peace with God and entirely willing to die. He was attended by Father Cormier, a Roman Catholic priest, and received the rites of the church. Sullivan made no confession nor would he say that he was not guilty of the murder. Father Cormier expressed strong sympathy for the condemned man, and is said to have intimated that he had reason to believe that the circumstances attending the murder

were different from what they were generally supposed to be, and that if Sullivan had pleaded guilty and made a full confession as to his responsibility in the matter, he would have escaped with a term of five years in the penitentiary. The priest is also reported as declaring his conviction that Sullivan was not a man of an essentially criminal disposition and that if he could have gone out into the world again, instead of going to the scaffold, he would have become a useful member of society. Quite possibly this is true, provided "the world" was one in which there were no saloons and rum-shops. Sullivan in jail, away from the power of the rum fiend, appears to have been a very decent man, but Sullivan chronically drunken and debauched was a very different character. No one can doubt that the rum business was as much responsible for the Meadow Brook tragedy as was the man who struck the fatal blows, and the rum business of Westmorland county should share Sullivan's fate. Send the liquor business to the scaffold and prevent other murderous deeds.

The Bishops and the School Question. The announcement that a papal legate is coming to Canada to enquire into the matter of the settlement of the Manitoba school question as related to Roman Catholic interests in Canada, creates a good deal of interest. It seems quite certain that the papal commissioner does not come at the instance of the Roman Catholic Bishops of Canada. They have not desired any inquiry, being quite agreed and determined upon their own line of policy which is, not to accept the settlement, but to overthrow Mr. Laurier as an enemy of the church, and, if possible, to secure through another government the re-establishment of separate schools in Manitoba. Whatever may be thought of the possibility of their gaining their ends in full, the first part of the bishops' programme does not seem at all hopeless of accomplishment, provided they are permitted the full use of their ecclesiastical power toward the end desired. If they may place under the ban any newspaper which ventures to oppose them in this matter, and consign to perdition any members of their flocks who refuse to vote according to their instructions, then—the average French Canadian elector being what he is—it may be considered that the overthrow of the Laurier administration is a question of a few years at most, and the way of the bishops will then be cleared for further action. It is true that so extreme an exercise of ecclesiastical authority in the field of politics would very severely test the allegiance of many of the faithful, and there are those who think the bishops will not do wisely to submit to so tremendous a strain the bonds which have hitherto bound their people to them in meek, if not always affectionate, obedience. There is perchance a danger that something may suddenly break. But the bishops apparently have no fear in that direction. They know the horse they are riding, and they believe themselves to be masters of the situation, so far as the people of Quebec province are concerned. But a new factor in the problem has now to be considered. It appears that Mr. Laurier and others—his Roman Catholic colleagues—have appealed from Rome, as represented in the Bishops of Canada, to Rome as represented in the Pope and the Cardinals of the Vatican, to say whether or not there shall be such interference with the free action of Roman Catholic citizens. A Mr. Drolet, who has been at Rome in that interest, declares that the immediate counsellors of the Pope had been led into grave misconceptions as to the real facts of the case, having been made to believe that the Queen had commanded the restoration of Roman Catholic schools in Manitoba, and that Mr. Laurier, a renegade Catholic, was pursuing a course equally opposed to the constitutional rights of the Manitoba minority and to the demands of the bishops. The result of the representations made to the Vatican, by Mr. Drolet and others, as to the facts, has led to the appointment of Mgr. Merry del Val as commissioner from Rome, who is expected to arrive in Canada shortly, with a view to holding an examination into the whole matter, and advising action according to the results. In the meantime, according to instructions from Rome, the bishops will cease from agitation on the school question until the investigation shall have been completed.

What I Saw and Heard in Boston.

No. 4.

The Rev. F. B. Meyer, of Christ Church, London, the church of the eccentric Rowland Hill, came by invitation to help the evangelists of New York and Boston.

Before audiences, packing all the space in Tremont Temple, he reasoned of consecration, whole and unconditional—of ministers and Christians searching their hearts and lives for vanities, follies, sins, big and little, for carelessness and indifference, and whatsoever would hinder the free and full working of God's Spirit in the heart and life, and the casting out of one and all of these demons. Then through the minister and with the minister the Holy Spirit will do his work and bid defiance to all opposition.

Mr. Meyer looks to be about fifty years old. But it is hard to guess an Englishman's age. His attitudes and gestures are in open and flagrant violation of all the rules laid down by rhetoricians for the management of the body in public speaking. But it all seems natural to Mr. Meyer. His face is strong. The contour, features and expression of it are not unlike that of the late Dr. Tupper, when he was sixty years old. But Mr. Meyer's benevolent and luminous blue eyes are a poor substitute for the small, piercing black eyes that used to glow and flash from under the noble brow of that great and good man. Mr. Meyer's complexion is light. Dr. Tupper's was dark.

But Mr. Meyer was at his best when he faced 400 ministers of the gospel in the First Baptist church in Philadelphia—Baptists, Methodists and Presbyterians—Episcopal ministers are as timid about attending such meetings in Philadelphia as they are in Halifax and St. John, and more so. In this church, on a Monday morning these hundreds of ministers, young and middle-aged and old, sat at the feet of the man from England with a message for them. The large house was crowded, men and women filled all the space not occupied by the ministers. For about an hour all hung on the lips of the speaker as if spellbound. Paul's examining himself lest he should be a castaway was his text. His interpretation was perhaps fanciful—not that Paul feared being cast off into perdition, but he feared that he might be cast aside as a successful laborer for Christ. To this end he searched his heart, and tried his spirit.

Mr. Meyer confronted the clerical audience with all the low and unworthy ambitions then occurring to his mind, which might be cherished by ministers, also sins, vanities, deficiencies, and urged them with much unction and zeal to cast them all aside and become vessels of the Lord. In glowing terms he contrasted the failure of men who depended on eloquence, or even truth. Hearts emptied of self and bodies, souls and spirits surrendered to God were conditions essential to success in the ministry. The audience listened with rapt attention and honest expression.

This scene dissolved, and another one came into view. Now Mr. Meyer has for his audience the 100 students and the staff of able professors, with the venerable Dr. Weston at that head in the chapel of the Crozer school at Chester, fourteen miles from Philadelphia. At the train Dr. Weston, with much brotherly expression, grasped the hand of Mr. Meyer in both of his own, and said "Come thou blessed of the Lord." A hundred sturdy, earnest, intelligent young men were those into whose eyes Mr. Meyer looked, and had in return every eye riveted on him. The evangelist simply told the students his ministerial experience. Dr. Angus, of Regent's Park College, sent him out into the world as a preacher. First he was an assistant at Liverpool. Then he found his way to York. There he was timid, fearing the big men, Mr. Moody and Sankey, crossed the Atlantic, found the man dead who had invited them—went to York to a man whom they knew and who knew Mr. Meyer. Moody in this way got into his pulpit. He saw Moody had what he had not. He sat at his feet and learned his first great lesson of full consecration. On he went with this added power. He was removed to another church. Judd and Smith, the students, the one first at cricket, the other first at the oar, came to his church. He saw they were in advance of himself. He went to them, asked them their secret, and was told it was full and unqualified surrender of themselves and all that they had to God forever. That night he threw away every known sin and vanity, received new strength and has been going on since, casting out anything and everything that shows its head in his religious life opposed to the Spirit and teachings of the word of the Lord. This, with much good advice, was the address to the students at Crozer.

Mr. Selden Cummings was the only face from the Maritime Provinces that I recognized in the audience. As soon as the service was closed, he had me by the hand. Five others from Western Canada gathered with him to welcome a Canadian Baptist to Crozer. Dr. Weston has collected his students all the way from British Columbia to South Carolina. The social life of the institution is freer and fuller than I have ever seen it at any kindred institution. The professors, their wives, and the students seem to be a happy family. Dr. Weston is the patriarch in appearance, in heart and in act. Mr. Cummings is getting on well. He works with the First church in Philadelphia, having Dr. Kerr Tupper as its energetic pastor and a popular preacher. Mr. Cummings teaches a Christian culture class of from 75 to 100 young men and young women, and works in a large city mission.

REPORTER.

Heroism in the Pines.

BY MARCUS DUNCAN.

One of the most impressive religious services I ever attended, one which moved me deeply, I want to briefly describe to you and mayhap in the scene and surroundings there may be something of help to those who toil in mission fields, home or foreign; something, perhaps, of stimulation to those who give of their substance to advance the cause of Christ in city slums, on the far frontier, or in the blackness of heathendom.

It was half-past five o'clock on a wintry afternoon in early December, in 1895's December. There was a shimmer of starlight through the rift in the roof where the stovepipe and the pine shingles failed to meet by several inches. The room was cold. A huge box stove on one side kept the air warm for those who sat nearest it, a half-dozen, serious-faced folk, in humble attire. I sat on a low school-seat bench and my heavy overcoat was hardly proof against the stinging cold. In front of me stood a rude desk on which two kerosene lamps made sad show of illumination. The room had no plastering, no furnishings. The building was made of pine boards with a covering of tarred paper, and was used for a schoolhouse.

At my left there stood a slender man in the white garb of a rector. His face was flushed from the biting cold, for he had been walking perhaps ten miles from his station to preach to this handful of people—not more than twelve all told. He used an abbreviated, or condensed form of the Episcopal ritual and then preached a short sermon. It was Advent Sunday and he made his sermon fit the day.

It was not so much the arrangement of his discourse, though that was sensible and logical; it was not so much the exposition of the wonderful coming of the Christ, though it was full of tenderness and void of irrationalism; it was not so much the manner of address, though that was forceful and worthy of a city pulpit;—not these that most impressed me, but if I may use the word, it was the transcendent earnestness of the man that marked this sermon as one to be remembered a lifetime. The central thought was the oft-repeated promise, "I will come again," and the universal need of being ready for this coming, whether it be on the morrow or in a thousand morrows.

The preacher's face was radiant with a hope that moved one as perhaps not even his earnestness did. But it was not only the preaching of this man that impressed me, as he told the story of the cross to this handful of people away up in the heart of one of the vastest pine forests yet left on the globe; there was even more in his life. I learned of this life from him only in the barest outlines—from others I learned more in detail.

Twenty-two years ago, a young rector, he went into the forests of northern Minnesota to preach the gospel to the Indians. Since that time he has been steadily at work among them. He has ten or a dozen mission churches, perhaps 300 souls all told. These churches are located at widely separated points on a vast Indian reservation. The preacher is absent from his home at the agency, where stays his devoted wife, about half of every week. Sometimes he will walk fifty miles to meet a preaching engagement to his Indians. Sometimes he travels on horseback, sometimes in a humble, one-horse rig, sometimes in the dead of winter, on snow-shoes. He sends his little children at the age of six years away to school, for not all the mission work he may do makes it safe morally for them to come in daily contact with the vices of the Indians—I might perhaps say the acquired vices of the Indians, for who shall say for how much the white man is responsible? Think of it, will you; forced to part company with his precious children at this age, to see them, perhaps, only semi-yearly until they reach manhood and womanhood. He told me, when I asked him about his life, with a sadness in his speech I shall not forget, that he was ashamed to say he read but little of the world's thought—he was so busy with his work, he was abroad in the forests so much, he could not find time to keep up with the mental pace of the day and he had quit trying to.

But there was one more phase to this man's life—not one of which he told me, but one of which on several occasions men in the woods who knew him had spoken with much earnestness—a phase which put special emphasis upon his life-work. Some years ago wealthy relatives in Great Britain left this rector a large fortune, several hundreds of thousands of dollars. A large portion of this fortune he has already spent for the Indians. He held back part of it and from this remainder he derives an annual income which, I was told, amounts to about \$12,000. Save for the absolutely necessary expenses of his household, and for the education of his children, this annual income is spent for the advancement of the interest of the Indians—spent in a thousand and one ways to make their lives happier and higher.

"I've known him for nine years," said a burly woodsman to me when we had been speaking about the man and his work. "and he's worn that same old fur overcoat you saw him have on, ever since I first saw him. If any man ever born in this here world gets to heaven, he's the one, you kin bet on that, mister."

He told me half sadly, when I asked him if he had

attended the recent triennial convention of his church in Minneapolis, a meeting which must have been of great interest to him, that he had to go to Minneapolis with a sick Indian and was so busy that he only had time to look in upon the convention a few moments one afternoon. But the traces of sadness in his voice or face were soon effaced when I led him to speak somewhat of the possibilities of his work. Then, indeed, did his face grow radiant, and he spoke as one who, amid all his trials, was glad with a great gladness that it was his privilege thus to labor for the out-spreading of the Master's truth.

He who seeks for heroism only in the red glare of battle or where great deeds of valor are done; or who delves into the mystic pages of romance or the stately chapters of history and thinks there only will he find heroes, how hath he been blinded to the truth, for in this century of missions unknown men, as common thought marks prominence, have been doing deeds of heroism that will live through all eternity.—The Standard.

* * * *

The Lord's Finances.

Stock Quotations of the Kingdom of God.

BY WILLIAM ASHMOOR, D. D.

One of the features of our daily papers is a share list of stocks in the market. Every morning it comes to us and we look over it as we take our breakfast. Bank shares, railroad shares, mining shares, city improvements shares, land investment shares, manufacturing, insurance, government bonds, and what not—all offer themselves to our purchasing powers. Our men of means take interest in that share list as much as they do in their fragrant coffee. Shares pay dividends, and they want the dividends, and so they study when they can put in a little surplus and make it pay something.

There is likewise a share list of the kingdom of God. It is not published in our religious papers, though it might be a good thing if it were. It would include a great many things and make as long a column as comes from the reporters of the stock exchange. It would include churches, Sunday-schools, home mission societies, foreign mission societies, state mission societies, publication societies, education societies, aged ministers' homes, old people's homes, needy saints on the right and needy saints on the left, the Lord's poor in front and the Lord's poor behind; dozens and dozens of particular cases, and no end of minor openings for smaller investments.

Is it warranted to speak of these things as a share list? Beyond question, our first and supreme motive in giving of our substance is gratitude and love to our Redeemer, and to God our Father, who sent him. Our second motive is like unto it, love to our neighbor, and a conviction that we are to do good to all men, especially the household of faith. But now next to that, and over and above it, the Bible teaches us that what we give to God is also an investment. A debt it is, and we so recognize it. We are only paying our honest dues when we give, but the Lord is wonderfully gracious and treats our gifts as trust funds committed to himself. So the parallel is real and not fictitious.

There is a responsible authority receiving and guaranteeing these investments. That authority is God himself. He issues the prospectus, he invites the investors, he names places for investment. He that giveth to the poor lendeth to the Lord. Lay up for yourselves treasure in heaven. Provide for yourselves bags that wax not old. Fruit that may abound to your account. Thou shalt have treasure in heaven. A treasure in heaven that faileth not.

There are dividends that accrue—real dividends—as actual and veritable dividends as are ever paid out over the counter of any bank. Christ himself it is who fixes the rates of interest and adjusts the scale of payments. He will repay the giver with interest. Christ never pays less than 100 per cent.; it can be shown that he pays more than 1,000, more than 10,000, more than 100,000 in his higher forms of investment. We shall look into it at another time, but just now we are content with declaring the simple fact that he does have a graduated scale of payments and issues enormous coupons; the man that takes in and cares for a prophet gets a prophet's reward; the man that entertains a righteous man gets a righteous man's reward. They all get the same dividend. There is not a bank on earth that could afford to do that, but the bank of heaven can and does do it. The form in which God pays dividends is wonderful and peculiar, but of that another time.

The account books are all accurately kept up there. They do keep books; and things are entered into books or the heavenly equivalent of books. The recording angels keep tally of every cup of cold water given out to a thirsty disciple because he is a disciple, everything goes down. In the days of Moses and Aaron the names of the men who gave spoons for the tabernacle service were entered, and there they are to this day more than 3,000 years afterwards. Their names have been better preserved than the names of mummied kings.

There is a dividend day appointed. Those shall be recompensed at the resurrection of the god. That one sentence is enough. God names the pay day.—Standard. Swatow, China.

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Reminiscences of Robert Browning.

BY REV. F. W. FARRAR, D. D.

I have heard Mr. Browning narrate two stories, both of them Eastern legends about King Solomon, which impressed me much. One was as follows:

I had been telling him the well-known Mohammedan myth, how Solomon, in his intense pride in the horses and chariots, which were a dubious and half-forbidden innovation among the adjuncts of Jewish royalty, had once been surprised in the midst of his review by the voice of the muazzin (Eastern legends are always perfectly indifferent about anachronisms) and the summons to the evening prayer. Not knowing how to attend in time to this religious duty, Solomon magnificently consecrated all his forty thousand horses to Allah and his service. In reward for this service, Allah presented him with a magic carpet, which would at a wish transport to any distance the person who sat upon it. Once, as Solomon was consulting his Grand Vizier, Azael, the Angel of Death passed by and gazed curiously at the Vizier, who instantly, in alarm, entreated the King to lend him the magic carpet, and bade it transport him to the centre of Arabia. No sooner had he gone than Azael said to the King: "I looked at that man so closely because, having been bidden to summon his soul from the centre of the great desert, saw him, to my surprise, standing here with you."

Mr. Browning agreed that the legend was a magnificent illustration of the two truths, that no man can ever escape his destiny, and that often he fulfills it more certainly by the very endeavor to escape it. "But," he added, "I have heard the legend in a far finer form. In this version the King and the Vizier were standing together on the topmost pinnacle of the temple, to which they had ascended by a vast flight of steps. As they stood there talking they saw a man approaching them with his head bent; but as he came to the foot of the steps, he cast one glance upward and in that one glance both of them recognized the awful lineaments of the Angel of Death. He began slowly to mount the steps and then the terrified Vizier, borrowing the magic carpet, desired to be transferred to the loftiest summit of Caucasus. The angel ascended the steps and said to the King: "I have come because I was bidden to take the soul of your Vizier from the top of El Bronz, and I saw him here." "Angel," said the King, bowing his head and pointing with his finger, "he awaits thee on the highest peak of Caucasus!"

The other legend was that of the death of King Solomon, which the late Lord Lytton heard from Mr. Browning, and clothed in magnificent verse in his "Chronicles and Characters." The king had gone into the holy place to worship, and while he stood there in his jewelled crown and in all the golden splendor of his royal robes, the finger of Azael suddenly touched him, and he died where he was.

"Leaning upon the ebony staff,
Signed with the seal of the Pentagram."

The corpse stood motionless in all its perishing magnificence, but the awe of the great king—

"To whom were known, so Agar's offspring tell
The powerful vigil, and the starry spell,
The midnight call Hell's awful legions dread,
And sounds that break the slumbers of the dead"

kept all men, even the chief priests, from drawing near or touching him, while all the demons also were kept apart by the graven spell. Then forth from the temple wall crept a little brown mouse, too insignificant to feel any reverence. It knawed away the leather at the bottom of the staff and lo, suddenly the gorgeous figure fell flat upon its face and slipped into ashes, and out of the dust they picked a golden crown!

In his "Mr. Smudge, the Medium," Mr. Browning expressed his contemptuous disbelief of what is called "spiritualism," and poured disdain upon the tricks of which professional "mediums" often availed themselves. But one day, when I was talking to him on this subject, he admitted that there were many apparently curious mysteries of thought-transmission for which he could not readily account. He said that once in Italy he met an Italian count who had the reputation of being able to read thoughts and to tell of occurrences by handling objects connected with them. The count knew that the poet was entirely sceptical as to his possessing powers, and said to him: "Have you anything on your person to which any history is attached?" Mr. Browning said "No"; but a moment after he remembered that he was wearing a pair of sleeve-links to which there was a history. Correcting himself, he said: "Oh yes, these sleeve-links are associated with a remarkable occurrence." Mr. Browning's grandfather had been a resident in the West Indies, and his uncle had there been murdered by slaves, and these sleeve-links which he had been wearing had been taken from his corpse. The count laid them on the palm of his right hand and after looking intently

first at them and then at Mr. Browning, exclaimed, "It is a very strange thing, but as I look at these sleeve-links I hear a voice crying in my ears, 'Murder! murder!'" That the count could not have heard the story beforehand Browning was certain; he thought it possible that he might have made a lucky guess, or have conjectured something from the expression on his face.

From what Eastern source Mr. Browning had derived the legends of Solomon, I omitted to ask; but he was the most omnivorous reader I ever met—far more so than Lord Tennyson—and he seemed (as indeed the range of his allusions show) to know something of everything. I believed that when he was writing "Sordello" he exhausted every book in the British Museum which touched on the little known story of the Italian poet. The accuracy with which he mastered even the most recondite allusions to his subjects before he fused them together in the crucible of his imagination was most remarkable. His memory, too, was very retentive. He once repeated to me a great part of the poem of poor George Smart on David, which he regarded as reaching a very high poetic level; but he had read everything from Busbequius to Beddoes—for whom he told he had a high admiration, when I had quoted to him some lines from his dramas. This accuracy was extended to the minutest and most apparently insignificant details. In Florence it is possible to identify the very spot on which he was standing when he bought for a few pence the old paper copy of the trial of Count Guido, which suggested to him his longest, and in some respects most remarkable poem, "The Ring and the Book." The copy is still preserved by his son who showed it to me, with other relics of his father, when I dined with him in his Venetian Palace, in which I saw the truckle bed and simply furnished upper room in which his great father had breathed his last.—The Independent.

Children and the Church.

BY REV. THEODORE L. GUYLER, D.D.

In the olden times every Hebrew father and mother received this commandment from the Lord: "Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt write them upon the posts of thy house, and on thy gates."

I am a thorough advocate of the Sunday-school when properly managed, but I protest against giving it the false name of "the children's church." It is no such thing; it is only one spiritual department in every well-organized church. Christian parents have no right to shirk the solemn responsibility which God lays upon them, and to farm out the whole religious instruction of their children to the teachers in the Sunday-school. Underneath the foundations of both church and common-wealth lies the household; it is older than either of them, and there is no such school of Bible religion in the land as a clean, well-ordered, God-honoring home. Of this "church in the house," the parents are the heaven-ordained pastors. I can add my own personal testimony to that of millions of others, that the right place to begin religious instruction is at the fire-side. My own early home was in the house of my grandfather; and our rural church was three miles away. I was the only child in the family, and the first Sunday-school that I ever attended had only one scholar, and my faithful widowed mother was the superintendent. She gave me a portion of the Bible to be committed to memory, and of this she gave explanations; she also required me to study God's Book for myself, and not to sit still and be crammed by a teacher after the fashion now too prevalent in many Sunday-schools.

In my godly mother's home school I committed to memory whole chapters of the Scriptures, and was well grounded in sound doctrine by the catechism, which I fear, has been supplanted in too many families by the godless Sunday newspaper. During my infancy that mother had dedicated me to the Lord as truly as Hannah dedicated her son Samuel. Of course I was taken to God's house on the Sabbath, but it was my beloved mother's steady, constant influence that led me gradually along, and I grew into a religious life under her potent training and by the power of the Holy Spirit working through her. If all parents were like her, the "church in the house" would be the best feeder of the church in the public sanctuary.

I have ventured to introduce this leaf from my personal experience because it emphasizes the vital truth of parental responsibility, and it illustrates what Dr. Horace Bushnell, in his masterly treatise on "Christian Nurture," calls the "out-populating power of the Christian stock." Before the pastor comes the parent. Most children are chips of the old block; then how vitally important that the old blocks should be sound timber. I have often said that to train up a family wisely and for the Lord requires more "gumption" than to write a book, and more grace than to preach a sermon. It is on the preaching and the

practice at the "door-posts" depends the extension of the church and the moral safety of the commonwealth.

The word "church" is popularly used in two senses, sometimes it designates the house for divine worship, and sometimes it more accurately signifies the spiritual body of Christ which worships in that edifice. It is a painful and indisputable fact that the attendance of children upon what the Scotch call the "diet of worship" is steadily decreasing. Many parents seem to think that if their boys and girls go to their Sunday-school that is enough. I often officiate at the morning service in churches where the children do not compose more than one-tenth of the congregation; sometimes scarcely a child's face is visible! Where are the children while their parents are in the house of God? Are they amusing themselves at home or wandering in the streets? Be assured of this, my good friends, that if your boys and girls do not form the habit of attending church now, they are not likely to do it in after years. They will soon be riding a bicycle on the Lord's day towards their own spiritual destruction. In this matter of church attendance, the parent and the pastor must combine. The parents should require and expect the children to accompany them to the sanctuary as much as to sit at their table for their daily meals. The pastor should endeavor to win them to church by making his sermons simple in language, earnest in delivery, and interesting with illustrations. Very few sermons are fit to be preached at all which are beyond the comprehension of an average boy of ten or twelve years old, and grown people relish fresh, simple, vivid, practical preaching as much as their children do. "Papa, he means you," whispered a lad of ten years to his father when I was preaching last Sunday at an up-town congregation in New York. Some ministers are accustomed to deliver a brief sermon to children before their regular discourse; this custom increases the attendance of the juveniles. The elder Dr. Stephen H. Tyng always preached to the children at the Sabbath afternoon service, and drew a large adult audience. "He whips us over the shoulders of our youngsters," remarked one of his flock.

The utmost care should be taken in the reception of children into the church. Haste and injudicious handling may work irreparable mischief, especially during seasons of revival, when sympathetic currents of emotion run strong. Parents and pastors need wisdom from above in dealing with young souls; they cannot be rushed into the church by the "wholesale." Each one should be made to understand the solemnity and import of the step to be taken, and the appeal should be made to the conscience rather than to the emotions. Conduct is a better test than mere feeling, and if the Holy Spirit is at work, than the result is the genuine fruits of good character and Christian living. A Christian parent is the heaven-appointed trustee of a child's soul, and a Christian home the best training-school for the church of God. As long as the Old Testament contains the command of religious instruction at the "door posts" of home, and as long as the New Testament contains the words, "Suffer the children to come unto me," so long must the foremost duty of parents and pastor, of churches and Sunday-schools be to save the young for Jesus Christ.—Christian Intelligencer.

If comparisons are odious and invidious, here is one sample, with the odds largely against the popular drama, which infiltrates so many minds with social dissipation, and unfitting them for the sober realities of life:

"Protestant churches give annually to Foreign Missions \$11,200,000. Dion Boucault says: 'The amount paid for theatrical entertainments is two hundred million dollars.' Eighteen dollars given annually to maintain the theatre, whose influence is corrupting, which the country could dispense with to its moral advantage, for each dollar contributed to send the gospel to the heathen."

"Therefore, with joy shall you draw water out of the wells of salvation." (Isa. xii. 3). In illustrating these most beautiful words, a writer remarks:

"It is said that a man who came to Mahomet, asking what monument he should erect to the memory of his dead friend, received the brief answer: 'Dig a well.'"

"In Oriental countries the reply had a force hard to understand in our own land at the latter part of the nineteenth century. The old wells dug by Hebrew patriarchs give water to-day to thirsty flocks and wearied shepherds, though the cities built near them have perished from the earth, and sheep pasture where palaces and temples once reared their heads.

"The Eastern traveler, scorched by the tropic sun, who satisfied his thirst at the well-dug centuries before, found a beautiful suggestiveness in the assurance that he should draw water out of the wells of salvation."

Truly, he who digs a well, or opens a spring of limpid water, or plants a tree, is a benefactor to future generations. If you can do no more while you live, at least go and plant a tree. So far forth you will be a benefactor of the human race.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd.

Publishers and Proprietors.

B. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.

85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 92 Germain St.

Sustain the Church.

Looking only at the earthly and material side of things, there is nothing for which a community can less afford not to make adequate provision than for the faithful preaching of the gospel and for wise and competent instruction in the Word of Truth. Many shrewd men, though personally irreligious, recognize this, and are willing to contribute liberally to the support of the gospel. The best class of people, the most desirable as citizens and as neighbors, are unwilling to settle in a godless community, or in one in which the best of religious privileges are not available for themselves and their families. A living church with a strong and stable ministry, not only perpetuates influences which make for the spiritual welfare of individuals and the community, it promotes also intelligence, education, and every good and wholesome thing. The school is better because of a living church to foster and purify its life. It is as a rule the Christian people who prize most highly intellectual training and all that goes to foster a wholesome and elevated life in the community. The church is a bulwark against intemperance and other evils which curse and degrade mankind. Every farm, every piece of property, every legitimate business is increased in value because of the presence in the community of a living Christian church; everything which makes for the advantage of human life is fed by the streams of gracious influence that proceed therefrom, for godliness is indeed profitable for all things, having the promise of the life which now is and of that which is to come. For Christian men and women the church must indeed have a value far beyond that of its influence in promoting decency, intelligence, refinement, as well as all material interests. As spiritual interests are to those who have truly learned of Christ immeasurably above all others, so the church, as a means of promoting spiritual life and of making the Gospel of Christ effective for the salvation of men, must have a value not to be measured by any of the standards which are applied to the things belonging only to the present life. To sustain the church in the community, so that its condition shall be the most vigorous and efficient possible, should be on the part of every Christian a first consideration and a constant, earnest endeavor. All interests demand it, his own, his family's, the community's—interests that belong to the present and to the world to come. And yet how sad it is to find in many a community persons who call themselves Christians and who thus profess their belief in the infinite importance of spiritual concerns, but who never seem to think that the church has any large claims upon them for support. They have time, ability, money to put into other business having for its immediate object the getting of wealth, but for the church, which seeks to promote those interests which give value to every other, they have little to invest in it. They can find no time or energy to put into a faithful and continuous effort to sustain the meetings of the church. The few dollars which they contribute yearly to support a minister they regard as money entirely given away and lost to them. They do not perceive that even taking account of no other interests than those of a material and worldly character, the faithful and efficient minister of the gospel is doing more for the community than any other man in it, and the church is more important to the welfare of the people than any other institution. Are there any people in this world so profoundly foolish as those Christians (?) who, with wealth at their command and with powers of service in themselves, look on idly and almost indifferently while the church building falls into decay, the means of grace fail, the minister grows discouraged and moves away, spiritual life ebbs to the lowest point and every interest of the community, moral, social, educational, financial, suffers with the decline of its religious life?

The Christian's Supreme Purpose.

That which the apostle makes prominent in the passage which forms the Bible lesson for next Sunday is self-devotion to the Divine Master and to His gospel. Paul's conversion, as we saw last week, was of the most radical character. It meant immeasurable things both for himself and for the cause of Christianity. It lifted him to a place so far above that of his former life that things which had seemed mountains in importance appeared as anthills, seen in the scope of his new horizon.

There was a sense in which Paul was free in respect to all men. To all classes of men, Jew or Gentile, bond or free, wise or unwise, he owed as little as did any other man, yet as a bond-servant of Jesus Christ, as an apostle of God and a brother to all men in Christ, he was a debtor to all and had brought himself under bondage to all that he might gain the more. In order that his ministry might be as widely and richly fruitful as possible he had, so far as he might without violence to his own convictions, and so far only, accommodated himself to the views and practices of others. To the Jew, therefore, in this sense, he was a Jew, to those under the law, he was under the law, and to those without law as without law. What Paul means here is made very clear by the instance of Timothy's being circumcised as a concession to Jewish prejudice. Paul saw clearly, and rejoiced greatly in the fact, that in Christ there was neither Jew nor Gentile and that Gentile believers were wholly free from any obligation to conform to the Jewish laws and rites and ceremonies. The contention of Judaizing brethren that the Gentiles must be circumcised and keep the law Paul opposed with all his might. He would not have his Gentile converts brought under that yoke. Paul's great business, however, was not to overthrow Judaism but to preach the gospel. If he could bring men into relation with Jesus Christ and the Holy Spirit, that was the surest and directest pathway for them into all truth. Therefore he was careful not to antagonize unnecessarily Jewish prejudice and so fall of gaining a hearing for the gospel; as would have been the case, for instance, if he had associated with himself in the ministry of the Word a man like Timothy before he had submitted to the initiatory rite of the Jewish religion.

The grand controlling purpose in Paul's ministry was to bring men to Christ and to strengthen them in His fellowship. He did all things for the gospel's sake that he might win as many as possible for Christ. It was with this purpose that he became, as he says, "all things to all men." It is immensely important to note this and to understand that it is this sublime and heaven-born purpose which gives character to his whole attitude and course of action toward mankind showing the greatness and noble consistency of the man in connection with acts which, to a superficial observation, might appear to indicate a vacillating tendency. It seems hardly necessary to point out that it is just the absence of such a divinely-begotten purpose as this that makes so many willing to conform to the religious views and practices of others. The feebleness of men's convictions, the lack of vital faith, the failure of their natures to respond with any earnestness to Christ's call to service, indisposes them to contend against the popular trend of things, and so they become all things to all men in ways and out of motives which would have moved the Apostle to the Gentiles to deepest scorn. With Paul, the great motive to win and to save men through the gospel was always the controlling one. Whether or not they were brought just to Paul's own standpoint, so that they should obtain as large and clear a vision of the truth as he had, was not indeed unimportant, but he considered it as of far secondary importance to their coming into relations of faith and love to Christ.

In what Paul says here in regard to his own motives and methods there are lessons which should be of great value to every one who is or who desires to be in any sense a minister of Christ. 1. The first grand aim of the worker must be to win men for Christ, not to make them followers of Paul or Apollus or Cephas, but to bring them into living fellowship with the Son of God. 2. The wise worker will exercise a religious imagination and employ tact.

He will know how to put himself in the place of those whom he would help. He will know how to accommodate himself to the weaknesses and prejudices of others. He will not expect a child to take and maintain the gait of a full-grown man, or those who have been educated amidst vicious and degrading surroundings to live as exemplary lives as those who have never known other than wholesome and refining influences. 3. He will especially be tender of the weaknesses and conscientious scruples of those whom he seeks to help. It is most important to observe how exceedingly careful Paul is in regard to any action which might offend or defile the consciences of others. Never to do anything against conscience, he regards as of all things most important for the Christian. "Therefore it is good not to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth." 4. There is the true inspiration for all service in the supreme principle of self-devotion to Christ and to the Gospel. This single all-dominating purpose is the condition of all effective, fruitful service. Under the inspiration of this purpose the spiritual earnestness of the apostle is like that of the runner in the games who has gathered up and launched into this supreme effort the whole force and momentum of his physical manhood. For this cause too he treats his body, with its clamorous appetites, as a rebellious slave which must be beaten into submission in order that the fullest power of his redeemed manhood may be consecrated to the service of Christ and humanity.

Editorial Notes.

—Rev. Archibald Brown has resigned the pastorate of the East London Tabernacle church (Shoreditch) after a continuous and very fruitful ministry of 25 years. Mr. Brown who was a student at Spurgeon's College is widely known as a preacher of great ability. He is now in America and is engaged to conduct a month's mission services in Denver. As Mr. Brown's resignation has not yet been accepted, it is possible he may return, after a vacation, to resume his ministry in London.

—A story was recently published to the effect that Dr. Harper had threatened to resign the presidency of Chicago University because its income was insufficient to meet its current expenses, and that Mr. Rockefeller had come to the aid of the University with a pledge of ten million dollars more in addition to the eight million he had already contributed. This interesting piece of intelligence turns out to have no more solid basis than the brain of some Chicago news maker. It is supposed, however, that Mr. Rockefeller is not unlikely at some time to make large additional contributions to the University's funds. It is stated that Mount Holyoke has recently received from Mr. Rockefeller \$40,000 to build a dormitory.

—Speaking of how to get more faith, the Sunday School Times says with discernment that "faith is of value according to the use made of it. It makes little difference whether a man has much or little faith so long as he fails to put what he has into practice. Many a man says, "If I only had more faith I could do more," when the truth is that more faith would be only a hindrance so long as he refuses to use the little that he has. His trouble is not with the smallness of his faith but with his non-use of it. Faith, even of the size of a grain of mustard-seed, will never furnish a tree to lodge the birds of the air in its branches if it is kept wrapt up in a package. It must be planted in order to begin to grow. Unless a man puts into practice his feeble faith, he will never have, nor would he ever have use for, any stronger faith."

—The death of Professor Henry Drummond occurred at Tunbridge Wells, England on Thursday last, following two or three years of failing health. Professor Drummond was a man of earnest, Christian character and evangelical spirit, and was also an eager student of science. He is widely known through his books, "Natural Law in the Spiritual World," and "The Ascent of Man," in the latter of which he advocated the biological doctrine of Evolution. Certain booklets of his of a religious

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character have obtained a wide reading, among which are "The Greatest Thing in the World" and "Pax Vobiscum." Mr. Drummond was comparatively a young man. He was born at Stirling in 1851, was educated at the Universities of Edinburgh and Tubingen. After a course in Theology at Edinburgh he was ordained a minister of the Free Church, and was appointed to a mission station at Malta. On his return to Scotland he was appointed a lecturer in Science at the Free Church College in 1877, Glasgow, and Professor in 1884. His books have exercised a very considerable influence on the religious thought of the time.

—The matter to which Rev. Mr. Gates calls attention in another column, concerning the debt long owing to the president of the late N. B. Union Baptist Education Society, is one which we hope is receiving the earnest consideration of our churches, as well as individual Baptists in this province. Justice and Christian sympathy unite in demanding that this debt shall be paid without further delay. Our F. C. Baptist brethren have set us an excellent example, which certainly should provoke to emulation. We know that some are thinking and acting in regard to this matter. But the effort must be general in order to be effective. Every church that takes hold of this matter with a will will inspire others to do likewise. One prompt and honest effort on the part of each Baptist church in this province, which is able to do anything, and this debt will be paid.

—The death of Mrs. Henry Ward Beecher occurred on Monday, the 8th of March. It is a remarkable coincidence that her husband's death occurred in the same month, on the same day of the month, and almost at the same hour, ten years ago. Mrs. Beecher's maiden name was Eunice Bullard and her father was a physician in West Sutton, Mass. During his college course at Amherst, Mr. Beecher visited the Bullards at the invitation of a son of the family, who was also a student at Amherst. Miss Bullard was then seventeen. The young people became engaged, but were not married until seven years later, when Beecher had become settled as pastor at Lawrenceburg, Ind. Mrs. Beecher was a woman of vigorous mind, and practical qualities. She employed herself to some extent in literary work, her writings being for the most part on domestic subjects. She is said to have been a woman of simple tastes with an aversion for fashionable life and no fellowship for the "new woman." She was a true and faithful wife, and whatever influence the charges brought against Mr. Beecher had upon the opinions of others, the confidence of Mrs. Beecher in the rectitude of her husband, it is said, was never shaken, and only grew stronger with the lapse of years.

—On the last Sunday in February the Calvary Baptist church of New York city celebrated its jubilee, and the pastor, Dr. R. S. MacArthur, preached a sermon on the occasion entitled "Fifty years of Baptist History." Dr. MacArthur is not a man who regards the present or the future with a pessimistic eye. He finds great cause for thanksgiving in the progress which Baptists have made during the past half century, and in the advancement of religious and moral interests generally. "The past fifty years," he says, "have witnessed a growth in missions in all parts of the world such as no prophet at the beginning of the half century would have dared to foretell. There is no department of life into which we can look but that we see signs of wonderful progress at every point. There is a higher standard of morals to-day regarding temperance, lotteries and almost all the social questions than a half century ago. Then many great churches were mostly built from the proceeds of lotteries. Then colleges were endowed by the profits of lotteries and college presidents managed the lotteries for the benefit of the colleges, and for the glory of God. The churches would to-day immediately exclude such men if unrepentant from their fellowship."

—There are gratifying indications that Christian people are awakening to the fact that one of the most polluting and poisonous kinds of literature is that which is being poured into all the channels of home and social life by a certain class of newspapers.

New York has been getting a larger dose of the "new journalism" than the Christian and moral sentiment of the city can stand without remonstrance. Two newspapers of that city have of late been receiving a large amount of free advertising of a very bad kind. Their revelations of vice and crime have become so foul and disgusting, and their fake reports relating to private as well as public affairs, have become so frequent that great indignation has been aroused against these papers, and they have been banished from the reading rooms of several libraries and clubs. At the annual meeting of the New York Society for the Suppression of Vice, recently held at Carnegie Hall, Dr. W. H. P. Faunce, the principal speaker, alluding to the exclusion of these papers from the public libraries, said: "Would to God that all its kith and kin might be excluded from every library and every home where American childhood is permitted to enter. New journalism! They call it new? It is as old as the orgies of Nero on the Tiber; as old as the nameless vice of Pompei, that God burned and buried beneath the hissing lava out of the wrathful throat of Vesuvius. It is as old as the shame of Noah and the murder of Cain, and the man who introduces it into his home is opening up direct communication between the cradle and the sewer, between the nursery and the poisonous swamp, and the result is the immediate introduction of moral typhoid into his family."

—Nothing very startling has occurred during the past week in connection with European affairs. Greece's reply to the demand of the powers for the removal of Greek forces from Crete and Cretan waters was of an argumentative character and sought to show that the difficulties in Crete could be settled only by annexation of the island to Greece. While consenting to withdraw her ships, Greece contended that the co-operation of her troops was necessary to the pacification of the island, after which a plebiscite should decide the fate of Crete. The powers have evidently been trying to reach an agreement as to the character of their rejoinder to Greece. The latest word received in reference to the matter comes from Rome in the shape of a statement that the powers have reached an agreement not to reply to the Greek note, but to issue orders to the admirals to establish a full blockade of Cretan ports, which, it is understood, will be followed by the landing of forces sufficient for the maintenance of order, leaving future action as to the fate of Crete to later negotiations. A calmer feeling prevails in Europe and it is generally believed that war is no longer to be regarded as imminent.

The St. Martins Seminary.

DEAR EDITOR.—Many of the readers of the MESSENGER AND VISITOR have noted with interest that in the effort now being put forth in re of reducing the "indebtedness on the St. Martins Seminary" our brethren of the Free Christian Baptist body have already raised the amount (\$1,500) undertaken by them. But what of the other amount (\$3,000) needed to place beside it, and which it is but fair our own body should raise?

Bro. Editor, are our pastors, church members and friends allowing this matter to go by default? Are we to be put to shame before the world just now? Will we allow one of our body, a kind hearted brother, to stagger under a heavy burden, assumed as he supposed for us and to be by us removed. Surely we are not going to be so unkind, so cruel.

What is a burden for one would not be felt by the many. For a few thousand dollars the Baptists of New Brunswick will not allow their names to become a by-word. Brethren, you can if you will remit me the \$3,000 by return mail after reading these lines. Take this suggestion: Let 40 persons send me \$50 each—\$2000; 50 persons \$10 each—\$500; 150 persons \$5 each—\$750; 250 persons \$2 each—\$500; 450 persons \$1 each—\$450. Total \$3000.

If you do this by return mail I can announce next week. We too, as well as the F. C. Baptists have done our duty in this regard. Two of our ministers from N. S. have sent small contributions, and for the words of cheer, as well as gifts, I wish to thank them. Two churches of N. B. have sent small amounts, which I hope are but installments of what they intend to do.

Now, brethren, send to me direct or through your pastors and at once as above hinted, and we shall in a few days put an end to this appeal.

Yours in this work,

St. John, Mar. 13. G. O. GATES, Sec'y of Com.

The Great Famine.

H. F. ADAMS.

Now that the heart and hand of Christendom have been moved to share with our dusky brethren our superabundance, let us study the subject thoughtfully. Is not the hand of God still making history? Or are this world's currents of life and activities, dependent on the freaks of fortuity, as lamely expounded by scientific atheists? Is not this world of life governed by law? that "whatsoever a man soweth, that shall he also reap?" And has not the Governor of the Universe declared that He will reward virtue, and punish vice. Who then shall essay to declare that the adverse experiences of men, are not the harvests of sin; or that the good things of life, are not related to personal or relative right-doing? Look at some illustrations in the Bible. First, the siege of Samaria, when Jehoram son of Ahab was King in Israel, 2 Kings, 6: 24-33. Then God permitted Ben-hadad to so hem in Samaria that the famine raised the price of an ass's head to forty dollars, a half pint of dove's dung to two and a half dollars, (used probably as the Russian peasantry did to make hunger-bread in the last great famine); and women boiled their children and ate them.

The second, is the siege of Jerusalem, when Hezekiah was King in Judah, 2 Kings 19. Then God did not permit Sennacherib to touch a hair of Hezekiah's head, but in answer to his prayer, "It came to pass that night, that the angel of the Lord went out and smote in the camps of the Assyrians an hundred four score and five thousand; and when they arose early in the morning, they were all dead corpses."

Why this difference? The hand of God punished idolatrous Jehoram and his people for their iniquity, and rewarded praying Hezekiah for his goodness. For one hundred years the glorious Gospel of Christ has been offered to the peoples of India, as to no others in Heathendom. Millions of money have been voluntarily given, to circulate the gospel in ninety languages, in the three presidencies of Bengal, Madras, and Bombay alone, which of course does not include Burmah and Ceylon. And add to this all the translations of the gospel in the Indian Empire, one hundred will not represent them. Hundreds of thousands of laborers native and foreign have toiled incessantly these hundred years to voice God's gift to man; among whom many have died martyrs in the work. And what do we behold to-day, as a result of all this vast undertaking? 697,000 Protestant Christians out of two hundred and eighty-seven millions. For the enormous expenditure involved, this is the poorest showing in the history of missions. During this century of intense activity in that land, the people as a whole, have constantly, persistently, and with a zeal that has no equal, rejected the Son of God and poisoned those who accepted Him. And in spite of demonstrated proofs of His elevating power, they have preferred the degrading and disgusting idolatry that chains them to ignorance and inhuman practices. That dwarfs the intellect, brutalizes the heart, and renders a man insensible to the sweetness and claims of childhood, as illustrated by the barbarous and fiendish treatment of men and women, towards a dear little girl widow.

There is a line, by us unseen,

That covers every path;

The hidden boundary between

God's patience and His wrath.

Is the famine an expression of God's displeasure at India's treatment of His Son? Pause and consider. Do you reply that this is purely a land question? That the land cannot sustain such a vast population? Let us see. India, with two hundred and eighty-seven millions of people, contains one million six hundred thousand square miles of land. The British Isles, i. e., England, Ireland, Scotland and Wales, with a population of thirty-five millions, contains one hundred and twenty-one thousand square miles of land. Multiply Great Britain's population by eight and you approach the population in India. Multiply Great Britain's square mileage by eight, and you have only nine hundred and sixty-one thousand square miles, showing a balance of land in favor of India of six hundred and forty-one thousand square miles. Proving that Great Britain's population is settled almost twice as thickly as the people in India. How does it happen that the people of the British Isles, (notwithstanding they could not sustain themselves as long as the people of India if dependent on the native soil), not only are never afflicted by famine, but instead thereof, feed with a bountiful hand every famine-stricken people in the world? There is only one answer. They accepted God's Son, they love Him, honor Him, and devote millions of pounds every year to send the gospel, through book and voice, to all the nations of the earth.

The truths of God's Word have corrected the errors of our idolatrous ancestors. From the landing of Augustine on the shores of Angle-day, A. D. 595, till to-day, the British have been growing a wonderful manhood, developing a marvelous brain power; building an empire on which the sun never sets, and is to-day the mistress of the seas.

The secret of all this unparalleled greatness is the acceptance of God's Son; and the British are in the van of world-wide evangelization. If, 100 years ago, India had accepted God's Son, loved, honored, and served Him, she would not now be what she is, and where she is. For Christianity calls to her aid education, science, art, and makes nature pay high tribute to her royal rule.

Gogoamba's Sermon.

When I was a child of twelve my father, who was a missionary, was sent to Western Africa, to establish a mission school at Umondi, a native village in the Genuela district. During the journey thither I found myself fearing, in prospective, the encounters I might experience with wild elephants, lions, panthers and other ferocious animals, and I made a thousand anxious inquiries concerning these beasts—their modes of onslaught, and the likelihood of their attacking people without provocation.

My patient father answered my many questions, and, seeing that I was unferved—more on account of my lack of health than from any natural cowardice—he tried to comfort and reassure me by explaining to me that the frightful things I was allowing my mind to picture were all idle fancies; that elephants kept to the jungles; that lions had not been seen in the neighborhood of Umondi for years; that panthers seldom visited villages.

We should probably see plenty of monkeys, he said, smilingly, as we were to occupy a hut built in the shade of a great baobab—a tree dear to the little imitators of humanity. His description of the chattering little creature made me forget the larger animals, and it was not until we were snugly housed upon the outskirts of the scattering village of Umondi that I began again to fear a sudden appearance of the three four-footed chief of the African wilds.

I at once "scraped acquaintance," in true Yankee fashion, with my father's native assistant, a black man, who had become a Christian some years before, and who spoke English amazingly well for the short time he had lived among white people. If I could master any language as speedily and as well as had Gogoamba, I should think myself (and with excuse) a very clever person indeed.

Gogoamba soon allayed my every fear concerning the coming into the village of any beast of prey, laughing at my questions until the ivory white of his big, even, gleaming teeth made his sable skin, by sharp contrast, blacker.

"No, no, *Bana Mdogo*" (little master), he said: "you need not fear the great beasts ever. It is the little ones of which to be afraid. I, myself, was once as you, and trembled at things I feared might devour me. But I no longer do so. I find the little foes worse to do battle with than the big ones, for the first are real; the last are those that come in the mind only to trouble the heart."

"Yes, yes, the little ones are real, *Bana Mdogo*, and surround one before the victim is aware of his danger, and, though you could crush each one between thumb and finger, they are a terrible foe to meet."

I begged Gogoamba to explain his meaning; whereupon he gave me a description of the dreadful traveller—the "driver ant" of Africa.

"They are like little sins, *Bana Mdogo*, that are not noticed, nor heeded until they fasten upon you, and destroy you with their piercing hold. They do not frighten you with their great size, nor do they seem an enemy of much importance; but let them once head toward your dwelling—let them enter and find lodgment—and you will prefer an elephant for a foe! The gray king you can see and avoid, he is a great sin at which you tremble in your soul, and from which you instinctively shrink—an evil so evident that your sense need no warning to be up in arms against it. But the 'drivers'—they are the little evils that seem nothing until they bite into the heart!"

"But, Gogoamba, don't you see them coming? Can't you ward them off?"

"You see them, yes, just as you see the little sins, which, at first, scarcely seem worth attention. Their advance guard come in single file, each insect a sort of scout sent ahead of a tremendous army numbering millions—just as the first committed little evils head a long line of misdeeds. An ant or two—a sin or two—what are they? Things, we think, most easily quelled—small things, indeed, to fear in either soul or dwelling!"

"But see them come, see them creep, see them gathering in force and numbers, patch them (once they have obtained an entrance) force their way into your hut or heart, witness their devastating march, feel the pain of their vicious bites!"

"But is there nothing that can be done?" I asked Gogoamba.

"How would you keep from the first evil that threatened you, *Bana Mdogo*—how? Meet it and do battle with it? Right; for, if vanquished, it will turn aside and lead its army of despoilers elsewhere."

"But how, Gogoamba?"

"Fight the first 'driver' with fire—as you fight crime with the burning torch of righteousness! As the white heat of divine impulse destroys the power of evil, so the flame will drive away the earthly pests. Oh, *Bana*

The Story Page.

Mdogo, there are lessons to learn in all things—the Maker has printed upon the pages of this great book of creation, wisdom for all his children, and nature is the alphabet by which we learn to spell out the beautiful parables!"

As may be inferred, Gogoamba was a natural orator and preacher, and father found him not only a zealous and worthy helpmate, but a real companion and friend.

Once—and that time amply sufficed—during our stay in Africa, this new friend was given an opportunity to illustrate his worded simile by an object lesson. We were sitting out in the shade of the big baobab which, after all, to my great disappointment, had been untenanted by monkeys, enjoying the cool of the late afternoon breeze.

Suddenly, with a shriek that sent us to our feet in consternation, Gogoamba pointed to the ground near him, crying, "The 'drivers'! the 'drivers'! They are upon us! Fetch fire, paper, fagots, torches—everything!"

He dashed into the hut, and in another instant reappeared, his arms full of papers and bamboo fibre, to which he set fire with his flaming torch.

Gogoamba dropped this burning stuff in front of the place toward which he had first pointed in such affright, and hastily laid and set fire to a train of paper, between us and that which my father and I only now noticed—a long, thick, "creepy" looking black stripe, about three or four inches wide, leading from close in front of us, clear into the shade of a small acacia grove, nearly a hundred feet away!

In a short time, that is, as soon as father and I could collect our wits, and see just how aid could best be rendered, we were all fighting the enemy.

In spite, however, of all our doughty battling, father and I, who did not realize how much care was really necessary in dealing with the "drivers," were both severely bitten, and the stings of conscience only could be outdone by such agonizing stings of the flesh!

By dint of a free application of our burning torches we managed to head off this great threatening army of little foes, whose bite is venom and whose persistent advances toward the habitations of living beings did, indeed, aptly illustrate that short but never-to-be forgotten sermon given me by the dusky and eloquent Gogoamba.—By Eva Best, in Independent.

Jim's Charge.

CUMBERLAND PRESBYTERIAN.

"What! another patient," exclaimed Jim's mother, looking up from her sewing as her lame son hobbled into the room, a crutch under one arm and an ugly mongrel puppy under the other.

"Yes, mother; but this one won't trouble us long, I can cure him in no time. See, his poor little foot has been badly hurt." And Jim put forward the cut paw of the whinny little creature that licked his hands and seemed as grateful for attention as a dumb creature could be.

"I found him in an alley where some bad boys had left him. See the ugly wounds on his side, too. The wretches! There are some boys I'd like to be able to lick—I'd just make 'em howl with pain!" finished Jim savagely as he examined the puppy.

"Well, Jim," returned his mother, "you are a small humane society all by yourself. That makes the fourth dog this winter, and I don't know how many cats and kittens; and now the bird season is upon us, I suppose we shall have to enlarge the infirmary. Lucky, isn't it, that we can afford to board them!"

She spoke cheerfully, even with a gleam of fun in her eyes, but she sighed and looked careworn as Jim went out with his burden.

After awhile he re-appeared with "Mother, if you haven't anything for me to do I believe I'll go out to the ball ground, and watch the game."

"Very well, Jamie; only be back about five o'clock, as I shall want you to carry this dress home."

Although Jim was very lame he was active, and never thought of letting his mother bring in wood or water. He was always ready to do anything for her, and was proud when he could take her a few cents that he had earned by doing errands for others. There was one thing though he could not do, he could not play ball like his school-mates, or join in any of the sports in which boys with two good legs indulged.

"Oh," he thought as he looked on the game, "if I could only run like Smith! I wonder if he knows what a beautiful thing it is! And then if I could do other things; I could some day be able to support poor mother, and—oh, I'd like to go about so much and do good to people."

The tears sprang to his eyes; wicked rebellious thoughts came, too. He looked with envy upon the lads who

laughed and raced with such reckless freedom.

Mothers and sisters sat in carriages at a little distance watching the game and ready to take a son or brother home when he was ready. Why should they have everything and he have so little? mused Jim. If his mother only had time to sit at leisure that way!

"A fine day, sonny, and a fine game," remarked a young man coming up to the absorbed lad.

Jamie glanced up but made no answer; he was not in a mood to talk.

"You'd like to play ball, too, wouldn't you?" was the next comment.

That was too much, and poor little Jim's eyes brimmed over.

"I knew it by the way you looked," continued the stranger in pleasant tones. "Now look here, little man, here's something you hadn't thought of; God has given them two good strong legs and some other things He has not given you." He paused and Jim looked up in his face wondering.

"Yes, he knew that very well," he thought, but he said nothing.

"And," continued the young man with emphasis, "He has given you lameness."

Jim looked puzzled. He knew that, too, but was not that a hindrance—a curse? What did the young man mean?

After a moment's pause, in which the kind eyes looked earnestly into Jim's pale face, the speaker went on, "Many of these boys care for nothing but fun and play, they fritter their lives away, some of them. They will never become earnest and useful men."

"Oh, I see," cried Jim, in a burst of enthusiasm. "A feller don't need two legs to be that."

"No, and sometimes good things are our actual hindrance, while your lame leg may be the very thing to make a man of you; God doesn't make mistakes, my boy. He has been good to you, and will be if you let Him." And the young man passed on, leaving Jim with his new thoughts.

He stood for a time absorbed, unconscious of everything about, then, suddenly calling his crutch into action, he hobbled homeward as fast as he could go.

His mother glanced anxiously at the clock as he entered, then turned to her son with a question she did not ask. Her eyes were fixed on his face. There was something in it she had never seen there before—a light, a joy far beyond the vacant expression to which she was accustomed.

"O mother!" he exclaimed rapturously, "I've got my charge!"

"You're charge, Jamie?"

"Yes, mother, I don't know what else to call it, and you know we sing

'A charge to keep I have.'

Well, mother, I've got mine. Oh, I've got mine, and it makes me so happy!"

This happiness was reflected in his mother's face. When he was able to tell her intelligently of what the young man had said, he added, "And as I was thinking about it, and being so glad that God really did want me for something in the world, I thought, 'And now what can I do when I'm a man?' And it came to me as sudden as that," snapping his fingers. "I'll be a doctor, mother; don't you see that was what I was cut out for."

"You'd make a good one, I'm sure, Jimmy, but—"

"Now, mother, don't; I know you're a-thinking how I'm going to get my education and all that, but you see just now I have only to study hard at school and practice on my dumb patients, then, after awhile, there's Prof. Lantoni, he'd just help me night and day, I know he would, and I could do chores or writing for him. As for the rest, God will open the way. He will, never you fear, mother."

And God did open the way. From the day in which Jim received his "charge," he seemed imbued with new life.

He is now an eminent physician, and no man of his profession is more welcome in the sick room, more helpful and happy everywhere, than the once poor, disconsolate, crippled Jim.

Her Opportunity.

There are home mission fields for every person who desires to be actively employed in doing good. One of these is in Christian homes in which young women are employed to do housework. It is one of the discreditable features of our modern Christianity that such girls are so little influenced by the Christian families in which they live.

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The Young People.

REV. E. E. DALEY, A. H. CHIPMAN.

Editors, Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for March.

C. E. Topic.—How our bodies influence our souls, Dan. 1: 8-21. B. Y. P. U. Topic.—The way of Darkness, (Temperance meeting), Prov. 4: 13-19.

B. Y. P. U. Daily Bible Readings. (Baptist Union.)

Monday, March 22.—Psalm 143. Good covetousness, (vs. 10). Compare 1 Cor. 12: 31. Tuesday, March 23.—Psalm 144. Nothing to covet, (vs. 11-15). Compare Ps. 33: 12. Wednesday, March 24.—Psalm 145: 1-9. Something noble to do, (vs. 1, 2). Compare Ps. 9: 1-2. Thursday, March 25.—Psalm 145: 10-21. Desire of the God-fearing fulfilled, (vs. 19). Compare Ps. 37: 4. Friday, March 26.—Psalm 146. Covet God only, (vs. 3-5). Compare Jer. 17: 5-7. Saturday, March 27.—Psalm 147. Covet ability to praise and worship God. Compare Ps. 107: 1, 2.

Daily Readings on the Life of Christ.

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

Lesson 25.—Christ's Sublime Egotism.

Monday.—Who He was justified His sublime egotism. John 1: 1-10. The eternal word. Phil. 2: 5-11. Equal with God. Heb. 1, The image of God. Tuesday.—Where He was justified His sublime egotism. John 17: "Before the world was." Prov. 8: 22-30, "In the beginning." Wednesday.—What He said justified His sublime egotism. As a sample "These sayings of Mine," take Matt. 5, noting "I say unto you" in verses 18, 20, 22, 26, 28, 32, 34, 39, 44. Thursday.—What He did justified His sublime egotism. Matt. 8: 23-27. Calmed the tempest. Matt. 9: 27-31. Deformity healed. Matt. 12: 10-13. Disease removed. Matt. 15: 22-28. Devils expelled. Matt. 9: 18-26. The dead raised. Friday.—Post-ascension evidences that justified His sublime egotism. His pre-ascension prophecy, John 16: 8-15. His post-ascension fulfillment, Acts 2. Saturday.—His appearances from heaven, to Stephen, Acts 7: 56; to Paul, Acts 9: 1-6; to John, Rev. 1: 10-20, justified His sublime egotism. F. H. ADAMS.

Sacred Literature Course B. Y. P. U.

THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR.

BY D. A. STEELE, D. D.

OLD TESTAMENT HINTS.

Lesson 26.—His Sublime Egotism.

JESUS MUST SPEAK OF HIMSELF.

Egotism is not a nice word. It is applied to vain men. It savors of conceit. But perhaps "sublime egotism" may be allowable as applied to our Divine Head. If it means insistence on one's real prominence, Jesus certainly did this. He must do so. He had to tell the world who He was. He must explain His claim to the allegiance of mankind. He came with credentials from heaven, and it was necessary that He insist on the importance of His mission. No one else, He said, had come from above, but Himself, and so He was obliged to testify of Himself.

OUR SOURCE OF INFORMATION.

The only place where we can obtain information on this point is the record His disciples have left to the world. Open your Testament again, as you have done so often since we have taken up these delightful studies, and dwell with ever increasing wonder on the sayings of our Lord concerning Himself. Almost the first thing that strikes us is

THE AUTHORITATIVE PRONOUN.

Take His expressions where the "I" is prominent. Moses was the greatest name in Israel. He had received the law from God's own hand, and besides was the liberator of his people, and the moulder of his nation. No man of all their great ones had ever dared for a moment to compare himself with that great Lawgiver. But there comes a time, when to the astonishment of all the teachers of his day, a young man stands out, and takes the commands God Himself had spoken, and reads into them a meaning the great doctors had never dreamed of. He authoritatively says "I say unto you, that there is a more complete view than you have ever seen. I round out the meaning. I fill the law full. I tell you that it is not only an act that is sin, but the thought of the heart is iniquitous. Not only does he amplify the old law, but he precedes deliberately to give us His own set of precepts and a new prayer, (Matthew, chapters 6 and 7). He has eclipsed Moses. Solomon was to the Jews the great king, the ruler of Israel at the time when the nation was in its zenith; but here is a young Galilean who asserts that he is himself a greater than Solomon! Well did they exclaim—Who is this? Who art thou?

THE ASSERTION OF BEING.

In addition to His authoritative use of the "I" He insists that He is everything that can go to make up a Divine man. Note the passages in which He uses the words "I am," and you will be able still more clearly to trace the lofty assurance of the Man of Nazareth. Suppose we take the gospel which deals specially with His divinity. Look at John 6: 35, 51: "I am the Bread of Life, which came down out of heaven." This bread is His flesh, of which if any one eat, he shall live for ever. Weigh well this saying, and ask what it implies. Now follow this assertion as He expands it in the 53-58 verses; can there be a higher claim?

Proceed to the 8th chapter, verse 12. Here Jesus declares "I am the Light of the World." Those who follow Him shall walk in the light of life. Note the "I am" of verses 18, 28, leaving out "he," as in margin of Revised Version. Read "then shall ye know that I am." He continues to exist even after they have lifted Him up, or crucified Him. Have you ever considered these statements? To what conclusion do they lead?

In chapter 11: 25, Jesus declares to the desolate woman, whose brother lay in the grave, that He is "the resurrection and the life;" "I am" again. All potencies are in this man. He is Lord over death. He proceeds to make it good by raising the dear friend and brother. Can anything be more sublime? Yet compare chap. 6: 39, 40 and 5: 28, 29, where He says that He will raise each individual believer, and moreover "all who are in their graves." O, this marvellous Galilean!

THE CULMINATING ASSERTION.

We must hasten to one other of the "I am's" of the Son of Man, the last that we need to consider. It is found in the Gospel of Mark 14: 62. The High Priest rises in His place in the Council and demands from Jesus an answer upon oath whether He is the Christ, the Son of the living God? Jesus answers "I AM." (Compare this with the "then sayest" of Matthew 26: 64, both meaning the same). The Rabbis were astonished at this patient prisoner admitting such a claim. The bare idea of such a person being the Son of God! This is the most far-reaching assertion the world has ever heard. And this boundless statement is followed by another, which must have seemed audacious to these people in power, coming, as it did, from one brought before them as a criminal. "Ye shall see me sitting on the throne of God and coming again in the chariot of the clouds of heaven." This is the sublime, which literary artists have been endeavoring to find. There is nothing loftier in the universe.

PARTING GLANCES.

1. Jesus is the mighty One, but the kindly One. He is quiet Power. He has but to speak, and lo, the young man rises from his bier at His "I say unto thee," (Luke 7: 14); and the dead maiden is restored to her parents (8: 54) by a word.

2. This same Jesus is the all-enduring Lover of His people. So different from the great ones of the earth, that He loves poor little-faiths, and sloven-faiths, and helps the short memories by revealing Himself again and again, Jesus, mighty Lover of our souls, hold us by Thine infinite affection.

3. How would we have regarded Jesus if we had been there? Which party would we have sided with? We can answer this by asking another question. How do we regard Him now? Is He the most consummate egotist, or do we say, My Lord and my God? May we not be of those who stumble at Him.

THAT ALL MEN SHOULD HONOR THE SON EVEN AS THEY HONOR THE FATHER.

Osborne.

Our B. Y. P. U. is doing a grand work. Our social meetings at the close of our Sabbath evening services are seasons of refreshings from the presence of the Lord. These meetings are under the control of the young people. These meetings are largely attended, nearly all the congregation remaining, thereby giving us the help of the older brothers and sisters. Our S. L. class is a means of gathering much valuable information on "The Life and Teachings of Christ." We have some twenty or more who are studying under the direction of our pastor, Rev. N. B. Dunn. May God's blessing rest abundantly on all our Unions. PRESIDENT.

Hants County, N. S.

The quarterly session of the Hants County B. Y. P. U. was held on Wednesday, the 3rd inst., in connection with the County Convention, at Hantsport. Many interesting and helpful things were said. P. Clinton Reed and Harry Woolaver, of Hantsport, read papers on the "Pledge" and "Committee Work," respectively. These papers were highly commended and earnestly discussed. During the Convention members of the Hantsport Junior and Senior Unions sang a B. Y. P. U. song, composed for the occasion by Miss Susie Elder, of Hantsport. Interesting reports were heard from Rawdon, Falmouth, Avonport, and an extra report from Windsor, where there has been great work in connection with the Crossley and Hunter meetings. The work of the Union is growing in Hants County. D. E. HATT, County Secy.

A writer in the Treasury, citing the following language from the Psalms (xxi, 2), "Create in me a clean heart, and renew a right spirit within me," gives it as evidence of man's inability to help himself; and in the very next sentence declares that "it is a cry of faith!" "What produced his faith? Why, the testimonies of the Scriptures. He obtained knowledge from the word of God. We ask the Lord to give us our daily bread. Does He give us our daily bread? Yes, when He gives us the ability and the means by which to secure bread—through ploughing, sowing, reaping, threshing, grinding, baking, eating. Surely God will not renew within us a right spirit in opposition to our own will and desire. But such is modern theology—on which hungry people are fed, who go starving down to the gate of death!

from the country to the city to spend the winter in a quiet boarding-house.

She was a graduate of Mt. Holyoke in the days of Mary Lyon, and had formed habits of benevolent Christian activity which could not be abandoned with ease of conscience. Her city home was restful, among people of scholarly tastes, and in the midst of rich churches, in which but little was offered for a stranger to do:

A young woman from the Provinces came into the house to serve as a table girl. The lady was late at the table one evening, and so was left alone with this girl. She noticed a shade of sadness in her face, and said, "Mary, have you friends in the city?"

"No, not one. My father and mother are dead. My sisters are married and poor, and I have come to the States to make my way alone. I have friends in the old church at home. The pastor there was very kind to me."

"Were you a member of that church?"

"Yes; and I have a letter from it. I would like to show it to you."

The girl produced the letter.

"I am a member of a church of the same denomination," said the lady. "So we are sisters."

Sisters? At that time the thought of her mission came to the good woman.

"Mary," she said, after a moment's silence, "what is your evening out?"

"Friday; but I have nowhere to go."

"I go to church on that evening. I would like company. Will you go with me?"

"It would make me happy all the week, if you would only let me," said the girl.

The other members of the quiet household were somewhat surprised on the next Friday night to hear the lady say, "Mary and I are going to meeting to-night."

But the friendly relations did not end here. The lady loaned Mary her books, and selected for her a course of useful reading. Occasionally she gave her a ticket to a concert or a lecture, and obtained consent from the landlady that the girl might attend them. She guided her by wise and good advice.

More than this she gave her personal regard with her favors, and the girl came to love her as she loved her mother.

The lady fell seriously ill. The girl was as true and faithful to her as an own daughter could have been.

When the lady recovered she felt that she owed for the tender service done in the sick-room more than she could ever repay.

There was a missionary training-school in the church to which they went, and the lady sent the girl there. She is now in a foreign field, working faithfully as a missionary.

In the great cathedrals of Catholic countries the lady and her servant kneel down side by side. They are equal there, as they were in infancy, and will be one day in the grave, and as they always are in the eye of God.

As a Christian people we Americans need to apprehend more clearly this lesson of equality in God's sight, and so to apprehend it as to be like Him in our sympathies and our service.—Youth's Companion.

Dr. Wayland Hoyt, in a recent number of the Homiletic Review, relates the following incidents, as transporting to the Christian souls as it must be pleasing to the great Mediator of the world:

"There where, in London, the Holborn is flung over another street in the neighborhood of St. Paul's Cathedral, the viaduct is supported on lofty arches; and at night are gathered there, in those roomy, dry recesses, the riffraff of that part of the great metropolis—thieves, those flying from justice, and even homeless little boys.

"When the great clock of St. Paul's has boomed the stroke of midnight, and the arches are filled with these poor people, there approaches a tall, thin gentleman, with a lantern and one or two assistants, who go from arch to arch and group to group; and while many flee, they gather, by morning, thirty or forty hungry, ragged children into a room pleasantly lighted, and there the gentleman feeds and clothes them; and having fed and clothed them, tells them of the Lord and Saviour Jesus Christ. And so he spends his nights, robbing his sleep of its allotted time. His friends remonstrate, but he answers:

"My heart is breaking with agony for my poor boys."

"Who is this man? He has in his veins the bluest blood of the British aristocracy; he is the Earl of Shaftesbury, who leaves his palace at the West End to dig amid the filth and squalor of these recesses of Holborn Viaduct to find the boys whom he can save for Jesus Christ's sake.

"Then there were the costermongers. They would not receive help from Lord Shaftesbury; they said he was too proud and his blood was too blue. So the Earl of Shaftesbury brought himself down to them. He became a costermonger, with cart and donkey, and with his crest emblazoned on the harness. When they saw that they said:

"Lord Shaftesbury stands with us; he shall help us. And he did. 'And he came and touched the bier.'"

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W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR MARCH.

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

Notice.

Mrs. J. L. Read of New Germany has accepted the office of County Secretary for Lunenburg in place of Miss Alice Venotte, who has been obliged to resign. Presidents and Secretaries in Lunenburg County please note the change and address Mrs. J. L. Read, Barrs Corner, Lunenburg County, N. S.

A. E. JOHNSTONE, Prov. Sec'y, N. S.

Suggested Programme for April.

Hymn, 611; Prayer, remembering the subject; Scripture, John 17; Hymn; Reading—Tidings; Several prayers; Reading on Grande Ligne; Hymn; Minutes of last meeting; Closing prayer. By sending to Miss Black several readings on Grande Ligne may be had.

Hopewell Cape, Albergo County.

Our Aid Society was re-organized during the quarterly meetings in September. We number twelve. Mrs. J. A. Read, Pres.; Mrs. C. Newcomb, Vice-Pres.; Mrs. L. Leighton, Treas. Our meetings are small in number. As we meet together to pray for our loved missionaries and their work we feel our interest in missions quickened and our faith strengthened. Yours in the bonds of love, MRS. S. C. SPENCER, Sec'y.

Lockeport.

The W. M. A. S. of the Baptist church, Lockeport, N. S., held a public meeting in the church on Monday evening, March 1, conducted by our able president, Mrs. J. McKenne. The programme, which was very interesting, consisted of music by the choir, responsive Scripture reading by the sisters, addresses by Rev. I. W. Carpenter, Sable River, Rev. C. E. Crowell, (Methodist) Lockeport, and Rev. A. F. Browne, the pastor, all of whom gave stirring and earnest pleas for missions. Also readings and recitations by several young sisters, all bearing on the same subject. The collection, as had been announced, was for the Famine Fund, and amounted to \$12.37, which, with the collection taken by the sisters at the last quarterly meeting, made in all \$23. This has been forwarded to Rev. J. W. Manning for that purpose.

I. E. L., Sec'y.

Hantsport, N. S.

The quarterly session of the W. M. A. S. met in connection with the Hants County Baptist Convention at Hantsport, March 2. The meeting opened at 2.30 p. m. with a devotional service. Bible reading, Psalm 108. Key-note of the meeting, "Praise to God." Prayers and testimonies were full of tender expressions to God for His goodness and special blessings. Reports from societies were then received. We regret very much that on account of stormy weather, so few societies in the county were represented. Windsor reported, by Miss Ellis, an average attendance of eighteen; meetings good. She was unable to speak further of the present condition of the work, sickness preventing her constant attendance. Pastor Shaw said the Aid Society was a great help to the church, its work prospering, and during the quarter one life member made, with a donation of \$50 from the estate of the late Mark Curry. Sister Pineo spoke for Falmouth. Meetings had been much interrupted by sickness, but when held were seasons of interest. Sister Reed, of Lockhartville, said they had held a meeting every month. Attendance small, but they were encouraged because they felt the blessing of God with them. They looked forward to greater things. Mrs. J. Borden reported for Hantsport. They had not accomplished all that was in their hearts to do because of various interruptions. Holding the last meeting of the quarter on Saturday, February 27, they had found the interest of the sisters unabated. Two new members were added to the roll. Services interesting and helpful, all the sisters praying. Reading of "Tidings" and other literature much enjoyed. Plans in progress for some special aid to Home Missions. Mention was also made of the Vice-President, who was unable to attend, and the Secretary who had been ill for some time.

Foreign Missions.

Sister Borden thought it was the duty of every woman in the church to belong to the Aid Society. Next came two papers on missionary motives,—"The Lost World," by Mrs. D. E. Hatt, and "The Constraining Love of Christ," by Miss K. Ellis. The latter was followed by singing, "Give me a Faithful Heart." A paper on a third motive by Miss L. Wethers reached us too late for reading at this meeting. Bro. Nalder, Pastors Shaw and Hatt spoke briefly on the three motives, expressing their convictions of the strength and power of such. We were very grateful to Sister Mina Shaw for a recitation, beautifully rendered, entitled, "Waiting for the King." The spirit of the words touched our hearts, bidding us make new resolves of unselfish service for our King. The session closed with singing, "I gave my life for thee" and benediction by Pastor Murray. We greatly missed the presence and earnest counsel of our County President, Mrs. J. Nalder, who was detained at home through illness. But the Master came very near, giving us the blessing sought, with strength for renewed efforts in His work. Collection \$2.02. ANNIE M. HATT, Sec'y pro tem.

Moneys Received by the Treasurer of the W. B. M. U. from February 25 to March 9.

Summerville, F. M., \$6, H. M., \$1.50, Reports 25cts., Tidings, 25cts.; Alma, toward support of a French missionary in New Brunswick, N. B. Convention, \$2.20; McDonald's Point, F. M., \$16.25; Jacksonville, F. M., \$5; Cambridge Narrows, F. M., \$2, H. M., N. B. Convention, \$7.11, Reports, 15cts.; Douglas Harbor, F. M., \$2; Woodstock, F. M., \$7, H. M., \$1, French Mission, N. B. Convention, \$3.50, Reports, 25cts.; Bristol, Tidings, 25cts.; Chebogue, Mission Band, support of Behare Kroopah in Mrs. Churchill's school, \$10.90; Arcadia, Mission Band, F. M., \$8.10; St. Stephen, Union St., F. M., \$4.22, H. M., \$6.65, Tidings, 31cts., Reports, 40cts.; Summerside, F. M., \$5.08, H. M., \$5.09, Reports, 55cts., Tidings, 25cts.; Windsor, F. M., \$6; Windsor, bequest of Mrs. Mark Curry, F. M., \$50; Amherst Shore, F. M., \$3.50; Amherst Shore, W. W. Rockwell, memorial tribute to his wife, F. M., \$5; Mrs. E. C. Corey in memory of a loved daughter, F. M., \$5.

MARY SMITH, Treas. W. B. M. U., Amherst, P. O. Box 513.

Foreign Mission Board

The Canadian Baptist in a recent issue says:—"It is often said, and the statement will hardly be controverted by a thoughtful evangelical Christian, that the New Testament church is in its very nature a missionary institution; that is, that its chief reason for being is to spread abroad the gospel in the world. It is encouraging to note that a steady approximation towards this conception seems to be shown in the practice of some of our own churches. A very few of our Canadian Baptist churches contributed nearly or quite as much for outside missionary work last year as for the supply of their own spiritual wants, and, if we are not mistaken a good many are tending in that direction from year to year. It is probable, however, that the Moravians approach that high ideal much more closely than any other Christian body. A statistical statement now before us shows that though but a feeble few they report 150 mission stations, 400 missionaries, 234 day schools, with 22,000 scholars, 110 Sunday schools, and 93,000 converts, in foreign lands, a record which shows that 'the church abroad is about three times as large as the church at home.'"

At the last convention which was held in Berwick an effort was made by a good brother to secure \$5 pledges from a large number of persons toward the support of Rev. R. E. Gullison and wife in India.

The effort was made in behalf of young men—though the help of other men and women was gratefully received. That effort met with a good degree of success and was very helpful to the F. M. B. At the N. B. convention an appeal was made along the same lines and quite a large number of brothers and sisters came forward and pledged themselves for \$5 each. It was understood and so stated at both conventions that these pledges were continuous, at least as long as the friends felt themselves able to meet them. The Foreign Mission Board is counting on them in planning their work. The following contributors have sent their pledges to the Sec'y-Treas: This is a special arrangement and hence the necessity of forwarding direct as the account is separate and distinct from the receipts of the Board.

Rev. J. C. Morse, \$5; Gilbert Kempton, \$5; Rev. R. B. Kinley, \$5; Miss May Smith, \$5; E. W. Sawyer, \$5; Rev. A. J. Vincent, \$5; Rev. J. E. Tiner, \$5; Rev. G. J. C. White, \$5; S. K. McCurdy, \$5; Mrs. John Nalder, \$5; Mrs. H. E. Saunders, \$5; Mrs. Stead Crandall, \$5; Harry King, \$5; Mrs. D. H. Simpson, \$5; Bessie Eaton, \$5; S. R. Giffin, \$5; Dr. and Mrs. McDonald, \$10; Rev. Z. L. Wash, \$5; M. L. Doane, \$5; Mrs. R. J. Estabrooks, \$2.50; Rev. Calvin Currie, \$2; Della Dickinson, \$5; Mrs. Thomas Steele, \$5; Enoch Stubbart, \$5; A. W. Nobles, \$5; Rev. W. E. McIntyre, \$5; J. L. Coldwell, \$5; Edward L.

Perkins, \$5; Mr. and Mrs. C. G. King, \$10; Lev. B. Bligh, \$5; Jessie Tabor, \$5; E. J. Elliott, \$5; Rev. A. H. Hayward, \$5; E. S. Mason, \$5; C. E. Vail, \$5; Amos H. Hubby, \$2; Rev. W. H. Robinson, \$5; Springfield, Annapolis Co., N. S., \$5. Total receipts to date \$191.50.

J. W. MANNING, Sec'y-Treas. If there are any errors or omissions in the above, the friends will kindly notify by postal card. J. W. M.

Receipts for Famine Fund From February 19th.

Springfield church, P. E. I., \$4; Mrs. J. B. Hamm, \$5; Main street, \$3.50; 'Nellie' (Advocate) \$10.50; (Stephen Cook, \$5; Harry Allen, \$2; W. Coffin, 25 cts. A Sister, \$5; Middleton church, \$25.50; Chipman 2nd Mission Band \$5; Brussels street church, \$27; Greenfield church, \$7.34; Leinster street church, \$50; Jessie Tabor, \$5; Bay View church, \$14.27; Milton church, B. Y. P. U. Queens Co., \$2; Queens Co., N. S., B. Y. P. U. \$5.49; Rev. W. L. Archibald and others, \$10.55; No. Sydney church, \$20.75; 'Down South,' \$2; Alberton, P. E. I., Mission Band, \$4; 'A friend,' St. John, \$1; Germain street church, \$38.25; Germain street, Cheerful Gleaners, \$5; Chas. Crisp, \$2; Two friends \$10; Rotheray church, per Rev. T. W. Kierstead and others, \$11; Hampton church, (Hampton Sec. \$7.66; St. Croix Sec. \$7.50) \$15.16; W. C. Ham Kinson, \$1; Truro 1st church, \$32.02; Students Wayland Seminary, per Miss Blackadar, \$2; Mrs. John Rowe, \$1; Lockport, W. M. A. S., \$23; Mr. and Mrs. D. Thompson, \$1; Carleton church, B. Y. P. U. \$10; Woodstock church, \$20; Temple church, \$11.25; Hope well church, \$170.45; A. J. Soley, \$1; N. B. Baptist Harford Conn., \$2; Tabernacle church, Halifax, \$25; Prince William, B. Y. P. U., \$9; Wilmot Mountain church \$12.51; Germain street church, \$18; Woodstock church, Mission Band, \$1.25. Total \$680.04. Before reported \$248.17. Total to March 12th, \$1122.21. St. John, March 12. J. W. MANNING, Sec'y-Treas.

Parent and Child.

From the London Freeman.

And so the Home Missionary enterprise among Baptists is the child of the Baptist (Foreign) Missionary Society. We can understand how Home Missions originated. It was not possible for our fathers to realize the mission entrusted to them, the making disciples of all the nations and preaching the gospel to every creature without seeking to make disciples in England and to preach the gospel to every Englishman. The whole comprehends the parts, and the greater includes the less. If the far off heathen and Mohammedans are our brothers, of the same race, and members with us in the human family, if He that made us forms them, and we have the same Creator and Father, how much more are our fellow countrymen our brothers. The Great Commission is very inclusive. To preach the gospel to the heathen and to make no attempt to evangelize our neighbors would be inconsistent. It is a noteworthy fact that the missionary spirit evoked and prompted zeal in Home Mission work. It was not aggressiveness at home which led to the resolve to evangelize the heathen. The great revival of missionary enthusiasm in which Carey and Fuller, Pearce and Sutcliff, Ryland and others were so active and influential led our fathers to consider the spiritual needs of our villages and large towns of our country. We trust, and are confident, that it will be so still. The work is one. It is impossible intelligently and devoutly to desire the conversion of the world, the salvation of all mankind, and not seek to bring our countrymen to Christ. Foreign Missions and Home Missions stand in the relation of parent and child. Just so, and well expressed. It is the true order.

BAPTIST BOOK ROOM, 120 Granville Street, HALIFAX, N. S. Special Offer! EDERSHEIM'S "Life and Times of Jesus, the Messiah." Royal Octavo Volumes, in Cloth, \$2.50, Mailed. Formerly sold, per set, \$6.00. This is a BARGAIN, and we hope to fill many orders. PASTORS AND TEACHERS should get this at once. Geo. A. McDonald, Secretary-Treasurer.

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Business.

I wonder how many people are awake! Awake to the fact that Ten Dollars in gold will be given to that subscriber sending the largest number of new, paid, subscriptions between January 15 and July 1.

Several are working for it. A pastor in Annapolis County and an Acadia student are leaders.

There should be a hundred competitors. Remember that for each new subscription a premium is given whether prize is won or not.

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

This brief study of the Acts develops the idea that this narrative is a revelation of the Holy Spirit in his relation to believers as Christ's witnesses and to the Church as a witnessing body, and that from the first chapter on there is a progressive unfolding of this great theme.

For one new name. EVOLUTION OR CREATION. By Prof. Luther Tracy Townsend, late of Boston University, and author of "Credo," "The Bible in the Nineteenth Century," etc. 12mo, cloth, \$1.25.

"Written in terse and vigorous English its citations are fresh and from a wide field, and its argumentation is, for the most part, convincing."—The Watchman.

"Lucidly, ably and interestingly written."—Prof. F. M. Stifer, D. D. For two new names.

AN INTRODUCTION TO THE ACTS OF THE APOSTLES. By Rev. J. M. Stifer, D. D. New cheap edition. 12mo, cloth, net, 75c.

"For general readers we cannot speak too highly of this book. It marks the great events of the first period subsequent to the death and resurrection of Christ with masterly simplicity and good sense, and performs the work of such an introduction by leaving the outlines and great features of the history strongly impressed on the student's mind."—The Independent.

For one new name.

THE SHEPHERD PSALM. A Devotional Study of the XXIII Psalm. By Rev. F. B. Meyer. A new Presentation Edition, printed in two colors, with illustrations by Mary A. Lathbury on every page. 12mo, cloth decorated, gilt top, boxed, \$1.25.

"Nothing could be more closely in harmony with the gospel of will than the richly elaborated, yet wholly tasteful form in which this religious classic now appears. A perfect gem in itself, it needed only the beautiful decorative designs of Miss Lathbury to give it a perfect setting."—The Chautauquan.

For two new names.

HALL'S Vegetable Sicilian HAIR RENEWER Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

B. Y. P. U.

The Bible in the Prayer Meeting.

TOPIC, March 21: "The Way of Darkness."

SCRIPTURE: Proverbs 4:13-19. "They eat the bread of wickedness and drink the wine of violence" (verse 17).

The scripture of our study this week was written by an oriental monarch nearly 3,000 years ago. Yet we find it fits an occidental republic to-day as well as it fitted them. My punning friend remarks, "That is purely occidental," but he knows that his poor pun has no truth in it.

One of the most convincing proofs of the divine origin of the Bible is in its perfect adaptation to all ages and races. Other ancient literature may have its value to the historian or the antiquarian, but no one thinks of looking to Egypt or Chaldea or China for standards of morals or religion.

We have in verse 13 a sort of text for what follows. Instruction is to be grasped with a firm hand, as a sailor grips a rope or as a miser shuts his hand over his gold. It is not what we get but what we keep that makes us rich. In these days of newspaper and magazine reading there is danger that our minds become like sieves. There is so much that ought to run through if it ever ought to have been taken in, that we fail to hold the good. Instruction is the life of the individual and of the nation. Education broad and real, not for the few but for all.

In verses 14 and 15 we have the principle of total abstinence and total absence. Temptation to the sins of the appetites decreases as we recede from the tempter.

Then that sixteenth-verse. Solomon must have been on the rounds with a policeman of New York or Boston or Chicago. Satan never has to cry to his emissaries, "Awake, awake." They are ever on the alert. The gaudy trappings of the theater, the impure suggestions of the stage, the enticing words of the song, the reel and rhythm and riot of the dance, how they catch the young men and women of our cities. Crime is aggressive and the wicked are alert. Music and art and the press are enlisted in the service of sin, and the devil has a share in the work of the United States mail service. The church is stronger than satan; but the church sleeps too much, while satan is always awake.

No one is compelled to walk in the way of the sinner. "The path of the just," it runs past our doors, we may walk in it and be safe. The gray-headed sinner goes stumbling along and falls off into outer darkness, blacker and blacker all the way to the edge of the pit; but the snowy-headed saint! how his path lights up. A dear old face is before me, an old man of nearly a century; his hearing is gone, and his memory gone, and his mind almost gone, but he sings the old songs of Zion and on his face is the halo of heaven. "Brighter and brighter unto the perfect day."

ALEXANDER BLACKBURN. Cambridge, Mass.

Death at Acadia Seminary, March 1, 1897. O Death! thou foe relentlessly pursuing, Through cavern night, and luminous reach of day;

In mortal life, thy weapons sure, imbuing, Until shall end, thy long triumphant way.

In vain the covert, and the fortress arches, Or flight where sunlit seas bid swift embark;

Star-towers give—through bold or stealthy marches— To archery of death, a "shining mark."

Amid the strength and hope and buoyant gladness, Where wisdom's sheltering walls stand wide and free,

Vibrates the startled air's responsive sadness, O death! when shall thy havoc cease to be?

The mighty one! thy full course hath been measured: The fallen victims counted one by one, Each form and feature long minutely treasured,

Shall live again—thy prowess be undone. The morning sky bends low in gentle weeping

Her tears to mingle with a kindred grief, We bear away our dead—like nature, sleeping—

O thought of spring eternal bring relief. In hope secure of that immortal waking, To resurrection life supremely blest,

Until the cry, "Behold, the dawn now breaking," We leave thee, comrade, to thy long, last rest.

March 7. KAR.

Notices.

The Cumberland Co. Quarterly meeting, will convene with the Baptist church at Springhill on Tuesday March 30th, at 4 p. m. Preaching, by Rev. L. A. Cooney & B. Y. P. U. address, by Rev. J. H. McDonald; Address on Foreign Mission, by Dr. Steele. We predict this a very profitable session to all. All Baptist churches of the county please appoint delegates to this meeting. J. L. Miner, Sec'y. Amherst, N. S., March 13th.

The Carleton, Victoria and Madawaska counties' Baptist Quarterly Meeting will convene with the Centerville Baptist church on the third Tuesday in March at 7 p. m. Preaching by Rev. H. D. Worden, Missionary sermon by Rev. C. Currie, Quarterly sermon by Rev. I. W. Rutledge. A large attendance of ministers and delegates is requested. THOMAS TODD.

The churches of the N. S. Western Association wish to know by this time the place of the next annual meeting, and will read with pleasure the following invitation: To the Committee of Arrangements of the N. S. Western Baptist Association:

DEAR BRETHREN:—A cordial invitation is hereby extended to the N. S. Western Association to meet with the Milton, Queen's County, Baptist church in annual session June next, 1897.

Signed { W. L. ARCHIBALD, Pastor. F. B. SHIELDS, Ch. Clerk. Milton, Queens Co., N. S., Dec. 5, 1896.

N. B.—The above invitation was voted on May last, and sent to the Association at Nictaux, but by some oversight the "messenger" did not present it to the "body." By special vote in December 5, 1896, the invitation is heartily repeated. We await your reply.

W. L. A., F. B. S. The "messenger" soon after the Association at Nictaux gave this invitation, since repeated, to the Committee of Arrangements. They accept very heartily the invitation so cordially given. L. J. TINGLEY, Moderator. ZENAS L. FASH, Clerk. March 2, 1897.

The next meeting of the Nova Scotia Central Baptist Association will be held with the church at Chester. Further notice will be given in due time. E. O. READ, Clerk.

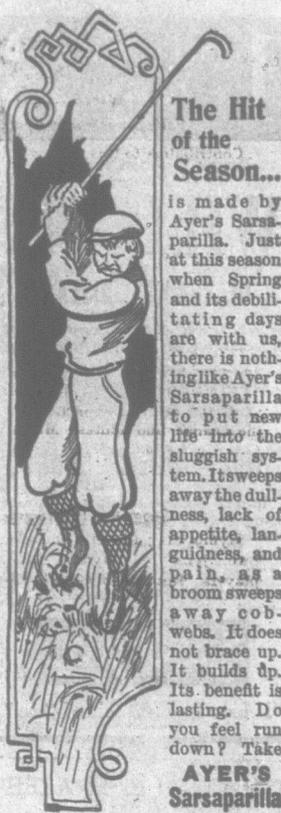
Personal.

We were pleased to have a call on Saturday from Rev. S. W. Keirstead, of Albert county. Mr. Keirstead has had an attack of the prevalent grip and is taking a short respite from labor for the benefit of his health.

Quite a number of the St. John ministers have been suffering more or less from influenza, the past week or two. Rev. Dr. Carey has been confined to the house for some days past, and was unable to fill his appointments on Sunday. It is hoped, however, that in the course of a day or two he will be around again.

BIND THEM! Secure one of our Flexible Canvas BINDERS, made to our order, with Messenger and Visitor on cover. They will keep your papers in good order and make them easily accessible. They will cost 50c. each, prepaid, or will be sent to any subscriber who sends to us One New, Paid Subscription. Bind Your Papers!

DOHERTY ORGANS WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known. It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty. JAS. A. GATES & CO., Middleton, N. S.



The Hit of the Season...

is made by Ayer's Sarsaparilla. Just at this season when Spring and its debilitating days are with us, there is nothing like Ayer's Sarsaparilla to put new life into the sluggish system. It sweeps away the dullness, lack of appetite, languidness, and pain, as a broom sweeps away cobwebs. It does not brace up. It builds up. Its benefit is lasting. Do you feel run down? Take AYER'S Sarsaparilla

Send for "Curebook," 100 pages. Free. J. C. Ayer Co., Lowell, Mass.

Book Notices.

The Acts of the Apostles by J. M. Stifen, D. D., Fleming, Rev. L. ... Toronto. This is a new edition of D. Stifen's introduction to the Acts. The binding is good, the paper and press work excellent, and the price such as to place it in the reach of all. (see MESSENGER AND VISITOR'S premium list). The book is not an excess of the text, but rather taking the book of Acts as it is, it attempts to trace the course of thought. Assuming that the facts are plain, the question in the author's mind, as been why were these statements made, what were they intended to teach? The original text, we are told, has been studied with all care, but questions of criticism are not frequently discussed, only such as materially affect the course of thought are treated at length. But doubtful passages are generally noticed, and what is believed to be the correct reading is indicated. The book will be found of interest and value in connection with the series of Sunday School lessons now being studied.

A terrible accident occurred at Campbellton about five o'clock on Friday afternoon. Mrs. David Gregoire, of Kemp Road, was sitting in her sleigh just starting for home. The Dalhousie Branch engine was leaving and frightened the horse, which made a dash to cross the track. Not having a chance to get over, he turned and dashed down the track, throwing Mrs. Gregoire out in front of the engine, which was going tender first. The wheels passed over her right arm and leg, cutting them both off, breaking the other arm and crushing her head. When picked up she was conscious. She was sent to the Hotel Dieu.

1 OUT OF EVERY 3

Persons you meet every day,

WILL DIE

OF BRIGHT'S DISEASE

of some trouble of the kidneys, urinary or female organs.

THIS IS STARTLING, BUT IT IS TRUE.

WHAT CAN BE DONE?

In such a serious condition you must secure the best remedy you can find in the market

AT ONCE.

There is only one absolutely sure cure for these troubles, and that is

Safe Cure

"It has stood the test of time."

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THE LARGEST, OLDEST, AND BEST COMMERCIAL COLLEGE IN NOVA SCOTIA, has a staff of seven skilled instructors. A diploma from this College gives the best chance for a good situation. Students can join the College at any time. Send for catalogue to S. E. WHISTON, PRINCIPAL, 95 Barrington St., Halifax, N. S.

OUT OF SORTS?

If you are run down, losing flesh and generally out of sorts from overwork, worry or other cause, use

Puttner's Emulsion.

Nothing else will so promptly restore you to vigor and health.

Always Get Puttner's

It is the original and best.

HOTEL CENTRAL, WOLFVILLE, N. S.

J. W. SELFRIDGE, PROPRIETOR.

Situated in the central part of this beautiful town. Repaired and newly refitted with all modern improvements. Guests conveyed to and from Station free of charge. Excellent Livery Stable (owned by W. J. Bacon) in connection. First-class accommodation. Terms very moderate.

DO YOU LIKE

Bread, Biscuits, Pastry?

GOOD

Then use—

WOODILL'S GERMAN BAKING POWDER.

The Home.

The Hand That Rocks the Cradle Moves the World.

Blessings on the hand of woman! Angels guard her strength and grace In the cottage, palace, hovel, O, no matter where the place! Would that never storms assailed it; Rainbows ever gently curled; For the hand that rocks the cradle Is the hand that rocks the world.

Infancy's the tender foundation; Power may with beauty flow, Mothers first to guide the streamlet, From them souls unresting grow. Growing on for good or evil, Sunshine streamed or darkness hurried; For the hand that rocks the cradle Is the hand that rocks the world.

Women, how divine your mission Here upon our natal sod; Keep, O, keep the young heart open Always to the breath of God! All true trophies of the ages Are from mother love imparted; For the hand that rocks the cradle Is the hand that rocks the world.

Blessing on the hand of woman! Fathers, sons and daughters cry, And the sacred song is mingled With the worship of the sky— Mingles where no tempest darkens Rainbows evermore are curled; For the hand that rocks the cradle Is the hand that rocks the world.

—William Ross Wallace.

What to Teach Girls.

Give your girls a thorough education, not only in the schools, but in the home; in work as well as in books.

Teach them to cook and prepare food for the household, and food which will not give them the dyspepsia and ruin the health of those who eat it.

Teach them to wash, to iron, to darn stockings, to sew on buttons, and to cut and make their own dresses, and not have them so tight that they cannot draw a natural breath if it was to save their souls.

Teach them to spend within their income; to keep their accounts, to know where their money goes, and to have something to show for it.

Teach them to wear a calico dress that is paid for, with more comfort than a silk one, for which they are still owing the merchant.

Teach them how to purchase, and to see that the amount of the bill tallies with the purchase, and that the goods are what they bought, and what they were represented to be.

Teach them that good health and a bright face is better than any cosmetic, and that if they want fair complexions, clear skins and rosy cheeks they should avoid tea, coffee, cocoa and similar drugs, and should dress loosely, and take out-of-door exercise.

Teach them good common sense, self-help, and industry which will make them independent and useful.

Teach them that marrying a man without principle, conscience, or religion, is like putting to sea without a compass or chart or rudder.

Teach them, if you can afford it, music, painting, and other accomplishments, but insist on a certain amount of good reading daily. In reading good books there is education, development, and often solace and comfort for weary, lonely hours. The woman who does not read will be likely to gad and gossip and make mischief everywhere. Teach girls to mind their own business, and to avoid gossiping as they would an infectious disease. A gossip has a perverted mind and an empty head.

Finally, teach them that matrimonial happiness depends, not on wealth, nor on appearance, but on good health, good principles, and personal character.

Happy Men.

Happy, contented men, on whose faces no frown ever appears, are they whose mothers, wives and daughters use the Diamond Dyes for domestic dyeing. The coloring over old, faded and dingy looking garments is so easy, and the results so magnificent, that the joy of the women is always shared by the men.

Happy, well-regulated homes, presided over by wise women, are the homes where Diamond Dyes are prized.

Rich, bright, pure and fast colors are always obtained when Diamond Dyes are used. When buying from your dealer see that he gives you the "Diamond," they are first and best.

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"So has mine," said the man with a scowl who wanted a hair-cut. "She thinks they're privileged to turn the house upside down, and keep up no end of row. And when I interfere she says, 'Oh, never mind; we're only young once.' And a good thing it's true," he ended crossly.

"Well, man, let your wife have her own way with your boys," said the first speaker.

"As a rule it isn't the father that a man years for when he goes out into the cold world. It's his mother every time. Now I just escaped making a scene at the breakfast-table this morning and writing myself down a fool, but that I had sense enough to trust my wife. You see, it was this way: We have two rollicksome boys, not bad as boys go, but full of vim. Well, the girl was waiting on the table and our youngest, a boy of nine, with eyes like an angel and the temper of—well like mine—asked her to make him a piece of toast. I did not notice how he worded it, but it appears his mother did. He waited, but the toast did not come.

"How did you ask for it?" says his mother, and he answered right quick: "I said, 'Huldah, bring me a piece of toast.'"

"His mother touched a bell and the girl came in. 'Ask her again,' she said. The boy squirmed and I was mad, but I saw a warning in my wife's eyes and kept still.

"Please, Huldah, make me a piece of toast," said the little fellow bravely, and Huldah smiled and and went out for the toast.

"Now my sympathies were all with the boy that wanted his toast, and when we were alone I ventured to say that I thought Huldah was putting on style, but my wife squelched me.

"It isn't for Huldah," she said, "it is for my boy. I want him to be a gentleman for his own sake."

"Well, my boys—" said the other man, but the barber called "Next?" and the conversation ended.—Detroit Free Press.

A very good suggestion to the laundress in freezing cold weather, is to fasten, with common pins, small and frail articles to a piece of strong muslin before going out of doors. This can be folded over once, and then quickly and easily fastened to the drying line with clothes pins. This saves the wear and tear to the delicate pieces while upon the line and in removing them, and adds to the comfort of the laundress, who spends just so much less time in the "nipping and eager air." A strong sheet could be used for this purpose.—The Examiner.

One winter a little boy, six or eight years of age, begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs. "Do you get much to do, my little boy?" said the lady. "Sometimes I do," said the boy, but often I get very little. "Are you never afraid that you will not get enough to live on?" The child looked up with perplexed and inquiring eyes, as if uncertain of her meaning, and as if troubled with a new doubt. "Why," said he, "don't you think God will take care of a boy if he puts his trust in him, and does the best he can?"

Happy Men.

Happy, contented men, on whose faces no frown ever appears, are they whose mothers, wives and daughters use the Diamond Dyes for domestic dyeing. The coloring over old, faded and dingy looking garments is so easy, and the results so magnificent, that the joy of the women is always shared by the men.

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A "JUBILEE SURPRISE SOUVENIR" will also be sent without charge to all applicants for the Catalogue who will state where they saw this advertisement.

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GATES' SUPERSEDES ALL PILLS

INIGORATING

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Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1895.

Messrs. C. GATES & Co., Middleton, N. S.

This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house.

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St. John, N. B.

March 28.—
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The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

First Quarter.

March 28.—REVIEW OF THE FIRST QUARTER.

GOLDEN TEXT.

The word of God grew and multiplied, Acts 12: 24.

LESSON HYMN.—

Lord, I am thine, entirely thine, Purchased and saved by blood divine; With full consent thine I would be, And own thy sovereign right in me. Thine would I live, thine would I die, Be thine through all eternity; The vow is past beyond repeal, And now I set the solemn seal. Do thou assist a feeble worm The great engagement to perform; Thy grace can full assistance lend, And on that grace I dare depend.

HOME READINGS.—Monday (March 22)

The Ascension, Acts 1: 1-14. Tuesday—The Lame Man Healed, Acts 3: 1-6. Wednesday—The Boldness of Peter and John, Acts 4: 1-14. Thursday—The Prison Opened, Acts 5: 17-32. Friday—The First Christian Martyr, Acts 6: 8-15; 7: 54-60. Saturday—The Ethiopian Convert, Acts 8: 26-40. Sunday—Saul, the Persecutor, Converted, Acts 9: 1-12, 17-20.

REVIEW SCHEME.

The theme THE APOSTOLIC CHURCH. Our lessons give the history of the founding and early growth of that greatest institution upon earth, the Church of Christ.

I. The story takes us to four PLACES. It opens at "Bethany," on the Mount of Olives, with the ascension of Christ. Then we witness the establishment and growth of the Pentecostal church in "Jerusalem." After the death of Stephen we see the gospel spreading to "Samaria," and the close of the quarter finds it in "Damascus." It began as a Jewish institution, we find it receiving Gentiles at the end, and shall observe still greater breadth in the coming lessons.

II. There are six important PERSONS prominent in this history. 1. "Peter the apostle," who appears in this epoch as the leader of the church, its preacher, its ruling spirit, and its bold advocate. 2. "Barnabas," the liberal giver, whose example of generosity influenced the entire church. 3. "Stephen," the first martyr, whose meteoric career throws even the apostles into shadow; for it was unquestionably Stephen who opened the door of faith to the Gentiles. 4. "Philip the evangelist," following in Stephen's footsteps, and preaching the gospel for the first time outside the narrow bounds of Judaism. 5. The "Ethiopian treasurer," a noble student of the Bible, the first fruits of a great harvest among the Gentiles. 6. Last of all, and destined to be the greatest of all, "Saul" the ardent, first persecutor, then a believer, and soon to become a leader in the onward movement of the church.

III. Each lesson shows us a distinct ASPECT OF THE APOSTOLIC CHURCH. In their order they are as follows: 1. "A Praying Church" (Lesson I). While the disciples were waiting for the promise of the Father they continued in prayer and supplication. Prayer is the secret of power. 2. "A Baptized Church" (Lesson II). When the time had come, and the church was ready, the Holy Ghost fell upon its members, and they received power for their work. 3. "A Revival Church" (Lesson III). As a result of the descent of the Holy Spirit, under the preaching of Peter, a mighty revival broke out, and thousands were received into the church. 4. "A Miracle-working Church" (Lesson IV). The healing of the lame man is only one of the many miracles of healing in the history of the early Christian church. It possessed overflowing spiritual gifts. The bodily healings were an illustration of its spiritual power. Greater works than these are now done through the name of Christ in the salvation of souls. 5. "A Witnessing Church" (Lesson V). When brought before the rulers, the leaders of the church declare boldly that through the name of Christ these wonders have been wrought, and that His is the only name that has power to save men. 6. "A Giving Church" (Lesson VI). So close was the union among the members of the Pentecostal church that each felt another's needs as his own, and gave of his abundance for the aid of the poor. 7. "A Loyal Church" (Lesson VII). True loyalty is an ardent love for and fidelity to the state. The state which these men obeyed was the kingdom of God. They obeyed the rulers of the nation only so far as was consistent with the higher law of allegiance to Christ. 8. "A Triumphant Church" (Lesson VIII). In the person

of Stephen we see how the followers of Christ are victorious, not only over enemies, but even over death, by faith which sees the opened heavens and the heavenly throne. 9. "A Spreading Church" (Lesson IX). The means taken to destroy the church only promotes its progress, for its disciples, scattered by persecution, preach the gospel in new fields. Instead of extirpating the gospel from Jerusalem the enemies unconsciously plant the scattered seed in Samaria. 10. "A Scriptural Church" (Lesson X). Philip, in preaching to the Ethiopian, did what Peter had done before on the day of Pentecost; began with the Old Testament Scriptures and showed Jesus as their fulfillment. 11. "A Transforming Church" (Lesson XI). No miracle could be greater than that whereby Saul the persecutor was changed into Paul the apostle. Yet that miracle has been repeated over and over again in the history of Christ's church. 12. "A Self-Denying Church" (Lesson XII). While the follower of Christ is free he voluntarily denies himself his rights, and holds his desires under control "for the Gospel's sake." These twelve traits of the Apostolic church are characteristic of Christ's people in all ages, and show that the church of to-day is in the true apostolical succession.

These twelve traits of the Apostolic church are characteristic of Christ's people in all ages, and show that the church of to-day is in the true apostolical succession.

Simple Way of Roasting a Turkey.—Properly prepare it for the oven, and place in dripping pan. Prepare a dressing of stale bread, by moistening with hot water and melted butter. Add to this two dozen oysters with salt and butter to taste. Mix all and stuff the turkey with it. Put some water in the dripping pan; set in the oven, and bake until done. Allow twenty minutes for each pound. Baste often.

A first prize of \$500 and a number of smaller prizes have been offered by The Century Co., publishers of the Century Dictionary and Cyclopaedia, for the best answers to a hundred and fifty questions covering a broad range of information. A sample question, which is easier than some of them, is as follows: "What is the approximate difference in altitude between the loftiest Alpine summit and the bed of the greatest depression in the Mediterranean basin? An additional prize of \$500 is offered to any one who can answer 90 per cent of the questions from any ten published works of reference other than The Century Dictionary and Cyclopaedia.

The Century Magazine for March is the "Inauguration Number." It has portraits of President McKinley and ex-President Cleveland followed by an article on "Our fellow citizen of the White House." Other inaugurations are glanced at. Captain Mahan describes Nelson's Victory at Trafalgar. This article is beautifully illustrated. There are stories, essays, Open Letter, &c., as usual. Price 35 cents a number. \$4.00 a year. The Century Co., Union Square, New York.

French papers insist that the roller-boat of M. Bazin, which is to cross the ocean in three days, is likely to be a success, and that it will glide over the water as smoothly as a carriage along a road. A trial trip on the Thames is promised shortly.

General elections for deputies to the Austrian Reichstrath took place Tuesday, when the new electoral reform law adding seventy-two seats to those already existing in the Reichstrath, the additional members to be chosen by universal suffrage, went in to effect for the first time. The feature of the election has been the defeat of the radicals and socialists and the victory of the anti-semites and clericals.

In a certain museum in Germany there is to be seen a large iron egg now very rusty. The story about this egg is that there was once a German prince about to marry. A little time before the ceremony, the expected present from the prince was delivered to the young lady, who was very eager to see it; but when she opened it, to her astonishment and disgust she saw the large iron egg. She threw it down in a passion, but when it touched the floor a secret spring was pressed, the egg flew open, and a silver yolk came out. This pleased her better, so she picked it up, and touching another secret spring, out of the silver yolk came a golden yolk. This she fingered until another spring was pressed and then a beautiful jewelled crown came out of the golden yolk. Again there was a secret spring in the crown, and out of that came an engagement ring. Imagine the lady's great joy and delight that the ugly iron egg should have conveyed such a lovely present to her. Some people, treat their Bibles like iron eggs, and never find the jewels inside.—Sel.

SO MANY GONE! Professional Etiquette Responsible to a Certain Extent.

Friends and Relatives Filled With Remorse. PAIN'S CELERY COMPOUND COULD HAVE SAVED THE MAJORITY. It Saves Life When All Other Medicines Fail.

The winter months have brought bereavement and dark clouds of sorrow to many homes in Canada. Fathers, mothers, sisters and brothers have been removed by the grim reaper death, the majority of whom might have been saved, had their friends given them Paine's Celery Compound instead of the worthless and, in many cases, life-destroying medicines that the sick ones were forced to swallow.

In many families a too slavish obedience to medical dictation kept the true agent of life from the sick and dying ones. Past records of victory achieved by Paine's Celery Compound were set aside; it was unprofessional to introduce the life-saving Compound in any way!

Ah! Remorse is now doing its quiet and effective work, and those most closely interested are suffering for their neglect.

Will you, reader, allow some dear relative or friend to pass from life without making an effort to save the perishing one by Paine's Celery Compound? The chances for life-saving by Paine's Celery Compound are great and mighty. Even though your friends have suffered long, and neared that point when the family physician can do no more, even then there is hope if Paine's Celery Compound be used.

The life-saving work, the desperate cases overcome in the past, is the bright and living proof that Paine's Celery Compound makes sick people well.

The truly honest physicians of the day are quietly and unceasingly recommending Paine's Celery Compound as the best spring medicine that ailing men or women can use. Its wonderful popularity has induced some to bring out imitations that are vile and worthless. See that you get "Paine's," with the stalk of celery on the bottle label and cartoon.

Great

Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

Cures proved by the voluntary statements of thousands of men and women show that Hood's Sarsaparilla actually does possess

Power over disease by purifying, enriching and invigorating the blood, upon which not only health but life itself depends. The great

Success of Hood's Sarsaparilla in curing others warrants you in believing that a faithful use of Hood's Sarsaparilla will cure you if you suffer from any trouble caused by impure blood.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are easy to take, easy to operate. 25 cents.

Sea Foam Floats

A Pure White Soap

Made of the Finest Grade of Vegetable Oils.

Best For Toilet and Bath!

Saint Croix Soap Company, Saint Stephen, N. B.

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...Is a Big Success!

Buy one, carry it with you, and use it on hats, coats, velvets, bonnets, etc., etc.

Sample by mail, 15c. Special prices to agents.

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PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.



From the Churches.

WINDSOR.—At our last conference four were received by letter, one was restored and twenty-eight were received for baptism. On Sunday evening the 7th twenty-seven were baptized.

HANTSPO.—Sunday, March 7th, we baptized Bro. Fred Yoye, a very promising young man. We are enjoying the abiding presence of Christ with us in our church work.

DORCHESTER, N. B.—The Lord is greatly blessing us here. Yesterday, March 7, was a great day in the history of the church. Fourteen young people put on Christ by baptism in the presence of a congregation that taxed to its utmost, the capacity of the house. More will follow. All praise to God.

JEMSEG, QUEENS, CO., N. B.—I wish to say through the MESSENGER AND VISITOR I have accepted a call from the Jemseg and Lower Cambridge churches, my pastorate commenced the first of February. I expect to move my family up the last of April, the church at Jemseg, has built a fine parsonage which will be ready for the pastor by the time he is able to move his family by the boats. I am now at my home in St. John, layed up with the la-grippe. I hope to be able to meet my next appointments on my fields.

GASPEREAUX, N. S.—The churches are running along on a smooth sea in peace and quietness, if not "assurance for ever." Our meetings as a general rule are well attended. We have a B. Y. P. U. here in the village and a Christian Endeavor at one of our out stations, both of them doing good work. The students at Wolfville have regular appointments at some of our out stations, when the pastor is not there and they are doing good work. Dr. Kierstead of Wolfville, has made us two visits this winter preaching for us each time, yesterday we were only to glad to see him and his wife drive up to the church door just before 11 o'clock, and were delighted and benefited, listening to his excellent

sermon from the words of the Psalmist, "Thy loving kindness is better than life, therefore my lips shall praise thee." We felt to say, yes, praise the Lord for his goodness and for his wonderful works to the children of men.

LAWRENCETOWN, N. S.—On February 1st, pastoral labors of two years closed with the Lawrencetown church. Additions 85, 50 by baptism and 35 by letter and experience. Temporal improvements, as follows: Parsonage repaired and painted at cost of \$75.00; Williamston Bethel, remodeled at cost of \$300.00; horse stable at Inglisville built at cost of \$50.00. Mission money raised \$330.00. Present membership of church 325, resident 300. We do not believe the fore-going facts and figures embrace all, for it is possible for evil forces to be mixed with good, and to counteract where we know not. And it is possible for good to be beyond our just estimate and measurement. But the motive of service throughout has been to be loyal to the Head of the Church and to supply His people's need. Some of the Lord's earnest and faithful children are in the church membership, who will always be found ready for service by the succeeding pastor, which, the church hopes to be able to secure before long. I have given myself to special work among the churches for a season. Address till May or June is Lawrencetown, Annapolis County. Gratitude is hereby expressed to the Inglisville section of the church for a substantial donation on February 2nd of cash, produce and wood. The occasion will long be remembered.

ANNAPOLIS ROYAL.—We have 16 male and 44 female resident members connected with our church here, in the branch at Round Hill, six miles away, we have 11 male and 18 female resident members, and the church at Granville Ferry, which forms part of this field at present, has a resident membership of five males and 21 females. It will thus be seen that we are not a very

large body, and it is also the case that we are not wealthy. According to its means and numbers the church is giving fully as well as the average in our land, I am not so sure but much better than many and above the average, not that it is doing more than might be expected of it but others less. However, but a small salary can be raised and this is lessened in value by the expense of keeping a team to go to Round Hill and ferriage. There being no pastorium rent has also to be deducted. Suitable houses for a pastor's residence are scarce, and the rent moderately high. The church feels the need of owning a house and thus having this extra inducement for a pastor, and at the same time virtually making the salary higher. An effort is now being made to supply this want. So far our people have taken hold generously, but it is a large load for them to lift. Baptists were about the last to come into this historic town, and they are placed at quite a disadvantage. What we want is some help from you. We have to begin by buying the land, that will cost \$250 or about that. We would thankfully receive from any friend of the cause the price of the land, or the price of the house, or the furnace, or a door, or window, or in fact any part of the structure. We will be glad to name any part after you for a memorial if you will contribute the price. Please lend a hand and help us bear our burden. Contributions will be thankfully received and acknowledged if sent to our treasurer, W. M. McVicar or to Pastor G. J. Coulter White.

A. Gilmour, who has something of interest each week in our columns, has moved from Germain to the head of King Street. A number of people know that he is a good tailor.

The government having decided to accept the judgment of the court in the case of the Queen vs. St. Louis, a check for \$72,000 in settlement of his claim has been forwarded to him.

The train carrying Queen Victoria to Cimiez stopped five miles north of Paris on Thursday so that Her Majesty might receive the President of France. M. Faure kissed the Queen's hand on arriving and leaving the train.

A law and order league, with Mayor M. L. Tucker at its head, was organized at Parrsboro last week for the suppression of the liquor traffic. The leading business men of the place are prominent in the movement.

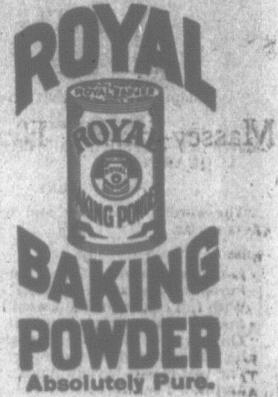
A bill just passed by the New Brunswick Legislature provides for a commissioner of agriculture at a salary of twelve hundred dollars. This is a new Cabinet office. The Government has decided to drop the proposed tax on commercial travellers.

Prof. Saunders, director of experimental farms, Ottawa, has left for Boston, where he has been invited to deliver a lecture before the Massachusetts Horticultural Society on "Horticulture in Canada." This lecture will be illustrated with stereoptican slides.

Mrs. E. R. Dolan, of Sturgis, South Dakota, has been awarded a silver medal by a Washington, D. C., firm for the best invention by a woman, her model being a patent stove pipe collar. Mrs. Dolan has many other patents pending. Mrs. Dolan is the daughter of Thomas Browning, J. P., of Glen Robertson, Ont., and was born and educated in Montreal.

An immense meeting was held in Cooper Union, New York, on Thursday night, to ratify the arbitration treaty between England and the United States. A resolution in favor of the treaty was moved, when Judge Wm. Wanhope Lynn made a fierce attack on England and moved an amendment in opposition to the movement. The chairman declined to entertain the amendment, and when the vote on the original motion was taken the cries of "noes" were deafening and completely outdid the "ayes." The motion, however, was declared carried and the meeting broke up in confusion.

The schooner Evangeline at Halifax landed a fish which could almost be called a sea monster. Out of about 200 men who called to look at it not one could identify it. The mysterious fish was caught by James Gallagher and another, when fishing seventeen miles off Sambro, in about sixty fathoms of water. The line was an ordinary cod. The captive was most ferocious and viciously attacked the boat. When weighed he tipped the beam at eighty pounds. The head is a round "bull" head and the mouth, which is oval-shaped, when open is over five inches wide at the narrowest part. From head to tail it is five feet long, and ten inches through at the thickest part. The tail is almost as long as the body. The gills hang like elephant's ears, and altogether the fish has a strange appearance.



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It is now said that the arbitration treaty will, with one or two unimportant amendments, go "bang through," and that the opposition Senators are satisfied that the Monroe Doctrine has been in it all the time. This shows that it was really blocked because Morgan and his crew hated Cleveland. They knew better all the time. They are not so blind to public opinion as they pretend, and when they kicked and screamed, it was Cleveland and Olney they were kicking and screaming at; a treaty recommended by any one else is a different matter. As for the Monroe Doctrine, it is in every treaty and cannot be got out, because it means just what the government for the time being chooses it to mean, no more and no less. Some statesmen maintain that it means that any canal that may be built through Nicaragua is part of "the coast line" of the United States, and must consequently be fortified against all comers. There could not be anything in the arbitration treaty to conflict with this, because you could not get such a proposition before any court. It is not international law, and it is not fact.

There is no ordeal so exhausting as that which a new president of the United States has to face during the sixty days next following his inauguration. Mr. McKinley is now having his experience, and it is a serious question how he will come through it. The rush of office-seekers and of hand-shakers that he has to face is little less than appalling. The crowd fell upon him as soon as the ceremonies of the inauguration were finished, or rather it was transferred from Canton to Washington by the same train that conveyed the president. The White House is now in a state of siege as complete as any town or stronghold in the island of Crete, and the siege will continue until the occupant succumbs to physical torture, or until his doctor takes charge and orders the door to be closed and a notice to be pinned on it that all applications for office must be made to the departments to which they belong. The White House is no place for a good-natured man. Its occupant should be absolutely pachydermatous.—N. Y. Evening Post.

Removal Notice.

IT IS WITH PLEASURE we announce our Opening at 68 KING STREET. We would be pleased to have you call and inspect our line of Woollens and Suitings, Trouserings, Overcoatings and Vestings. Our purchases have been made with great care, and we feel that our showing will meet with your cordial approval.

While you may not at present require anything in the line of wearing apparel, a visit from you will be none the less appreciated.

SUITS made to Order, \$15 and upwards.

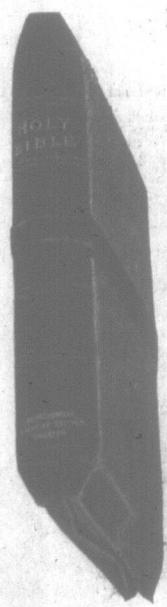
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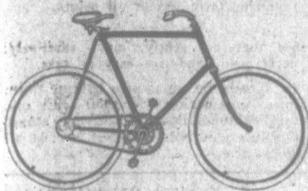
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Who Were the Samaritans?

In our Sunday school, recently, we have had two lessons in which mention is made of Samaria and the Samaritans. In discussing one of these, that of February 28th, the MESSANGER AND VISITOR'S "Bible Lesson" (condensed from Dr. Hurlbut's note) opens with the following words: "The Samaritans were a mixed race of Jews and Gentiles, who accepted the Pentateuch only as their Bible. Can this statement be verified? The Bible record seems to be quite explicit, but it is impossible to reconcile it with the statement I have quoted. 2 Kings, 17, 24-41 is brief, and, apparently very much to the point. It would seem from the narrative here given that the Assyrian captivity made a clean sweep of the kingdom of Israel, so to speak. "The Lord was very angry "with Israel and removed them out of His sight, "there was none left but the tribe of Judah only. "The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of the Spoilers. "So was Israel carried away out of their own land to Assyria unto this day. "Then, we are told that the King of Assyria put some of his own people in Samaria " instead of the children of Israel, and they possessed Samaria, and dwelt in the cities thereof. "Lest anyone should suppose that these heathen people found Jews in Samaria from whom they got the knowledge of the true God, it is explained in verses 25-28, 41, just-how they were taught to know the true God, and the bad use made by them of such knowledge. Apparently these "Samaritans" had made little progress Godward, when one hundred years later Zerubbabel and his followers returned from the Babylonish captivity; for at that early day the Jews absolutely refused to have any dealings with them. They seem, fairly, to have earned the name by which they were best known. They seemed to be stern "adversaries of Judah and Benjamin," as is shown by the record in the 4th chapter of Ezra. Josephus calls them "Cutheans," and will not admit that there is any Hebrew blood about them; and Dr. Smith, in his Bible Dictionary, after discussing the subject at some length, comes to much the same conclusion. He says they are of Assyrian origin, and he calls attention to the fact that our Saviour contrasted the Samaritans with the Jews, and always referred to them as an entirely different people. There seems to be no good reason for disagreeing with these eminent authorities, learned men to the contrary notwithstanding. The "mixed race" theory is plausible; but the evidence in support of it is signally wanting. The Samaritans, a scattered remnant of whom still exists, had, however, a very interesting history. Their growth as a religious community, worshipping the God of the Hebrews, as revealed in the New Testament records; and in Josephus, must have commenced after Judah's return from the captivity, for Ezra and Nehemiah give us no hint of it. Indeed, their possession of the Pentateuch and Temple on Mount Gerizim, date subsequent to Ezra's reforms. Dr. W. Robertson Smith, in the Enc. Brit. explains their possession of the Pentateuch by reference to the incident recorded in Nehemiah, chapter 13, when Manasseh had been expelled from Jeru-

salem for the sin of marrying the daughter of Sanballat, he carried into Samaria with him a copy of the Sacred Writings, and with the aid of his father-in-law successfully imposed its teachings upon the Samaritans. Subsequently, they had their synagogues like the Jews, and, as we know from the record in Acts, were even more ready than these to accept Jesus as the Messiah. Nevertheless, were they not Gentiles, and was not Philip's mission to Samaria a mission to the Gentiles? March, 1897. E. D. K.

R. G. Dunn & Co. report 61 failures the past week in Canada, against 60 in the corresponding week last year.

MARRIAGES.

MCMACKEN-THORNE.—At Havelock, Kings Co., N. B., by Pastor Estabrook, of Peticodiac on March 10th, S. L. Tilley McMacken, to Mary D. Thorne, both of Havelock, N. B.

MCKAY-RAY.—At the residence of the bride's father, Capt. John Ray, on the 21st of Jan. Nelson McKay and Annie Ray, both of Bear River, Rev. B. N. Nobles officiating.

CARTER-MORGAN.—At the Baptist parsonage, Bear River, on Jan. 10th, by Rev. B. N. Nobles, William Carter and Edith Morgan of Bear River.

WEIR-RAYMOND.—At the Baptist parsonage, Digby, N. S., on March 6th, by Pastor B. H. Thomas, Mr. George D. Weir and Ida M. Raymond, both of Digby.

BARBOUR-BARBOUR.—Married Feb. 24th by Rev. Trueman Bishop, at the residence of the bride's father, Thomas Barbour Esq., Little Roches, Albert County, N. B., John Barbour and Jennie Barbour.

SMITH-DALEMAN.—At the home of the bride's father, Dea. Herbert Daleman, of Brighton, Feb. 27th, by Pastor N. B. Dunn, Ella Porter Daleman to Mitchell Smith of Newton, Cape Island, Shelburne Co.

SHAW-SHAW.—At Rockland, Carleton Co., March 11th, at the Baptist parsonage, by Rev. H. D. Worden, Wilbert Shaw, of Presque Isle, Maine, to Blanch Shaw of Smyrna, Maine.

Telegraph please copy.

DEATHS.

BARNSTAD.—At 127 Spring Garden Road, Halifax, Feb. 26th, Charles Barnstead, aged 85 years.

MARGESON.—At 49 Victoria Road, Halifax, on Wednesday, March 3rd, Mrs. Mary Elizabeth Margeson, in the 57th year of her age.

KENT.—At Lower Village, Truro, N. S., the darling infant son of Mr. and Mrs. Arthur Kent, died March 1st, aged 1 year 4 months. A lovely healthy child, but sick only six hours, and Jesus gathered the lamb to His bosom.

CAIN.—On the 7th inst. at his late residence, Cove Road, Yarmouth, Capt. James Cain, aged 79 years. The deceased has been a member of Temple church for 25 years. He leaves a widow and three sons, one of whom is Pastor S. H. Cain, so well and favorably known in Nova Scotia, at present laboring in Illinois. His end was peaceful.

HARLOW.—At Sable River, Shelb. Co., N. S., on the 24th, bit. Sister Nancy Harlow wife of Bro. James Harlow, sen. Our departed sister was converted to God very early in life, united with the Baptist church in which she has been a most faithful member until she peacefully and calmly passed away in the 77th year of her age.

COCK.—At Brookside, near Truro, Colchester Co., N. S., Feb. 17th, Mrs. N. Cock, aged 85. A member of Prince St. church, Truro. A ripe Christian, and patient through years of suffering, ever cheerful, and a kind word for all who visited her. The fatal "grip" attacked her and she died within one week. Her end was peace. Her faithful son and grandchildren will miss her cheerful face. But hope to meet again.

ARCHIBALD.—At Clifton, Colchester Co., N. S., March 1st, Charles Archibald, aged 80 years. "An old disciple" our brother truly was. A member of Prince St. church, Truro, many years. Gentle and patient, and beloved by all who knew him. He delighted in spiritual conversation, and looked forward to death as, "going home." He leaves an affectionate wife, and several daughters and a son, to wait a little longer, ere joining him on the shining shore.

EASTMAN.—Died at Forest Glen, March 5, aged 49 years, Mrs. E. P. Eastman. In the death of our sister the community grieves for its most useful member. For

Let us Shake Hands Through the Mails

And say we would like to do business with one another. It's to our mutual advantage that we should. We sell as good Dry Goods as can be found in any store in Canada, and at finer prices. Will you send to us for what you want; our mail order system is prompt and perfect in every detail.

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In the very heart of Wolfville, a new and desirable residence, with lot containing 22 fruit trees, 10 bearing; 25 barrels of apples, besides smaller fruits, were raised last year. For terms, etc., apply to Rev. R. H. BISHOP, Linden Avenue, Wolfville.



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

Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, insomnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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gestion, bad taste, coated tongue, sick headache, insomnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

Scott's Emulsion makes the blood richer and improves the circulation. It increases the digestion and nourishes the body. It corrects diseased action and strengthens the nervous system. In a word, it places the body in the best possible condition for preventing the germs of Consumption from beginning or continuing their work. In that one sentence is the whole secret. Book covering the subject very thoroughly sent free for the asking.

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Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present: one of two manuals and 20 stops, built in U. S.; one of two manuals and 21 stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Reed) at very low prices. Factory—Mill Brook. Warerooms—Webster St., Kenilville, N. S.

Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1896, the Trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Peggwash, Pictou and Halifax.....	7.00
Express for Halifax.....	13.10
Express for Sussex.....	16.35
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 2.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.30
Express from Moncton (daily).....	10.30
Express from Halifax.....	16.00
Express from Halifax, Pictou and Campbellton.....	18.30
Accommodation from Moncton.....	24.30

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

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

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

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News Summary.

The resignation of Ambassador Bayard was received at Washington on Friday.

Thomas Doherty & Co., wholesale tea merchants, Montreal, have assigned. Liabilities, \$55,000.

Arrangements are making to at once establish a canning and pork packing industry at Woodstock.

Prof. Henry Drummond, the celebrated writer on religious subjects, died Thursday at Tunbridge Wells.

British imports from Canada increased 166 per cent. in February and 100 per cent. in the two months of 1897.

A large barn full of hay on Manawagonish marsh owned by Mrs. Wilson was burned Monday afternoon.

The abolition of slavery in the Niger country, Africa, will be made in connection with the Queen's sexagenary.

Mexico is being ravaged by small pox, grip and black vomit. The infected sections are away from the railways.

Miss Eva Booth, commander of the Salvation army in Canada, is dangerously ill at Toronto. Her recovery is doubtful.

Messrs. Guite (Liberal) and Cyr (Conservative) were nominated on Wednesday for the Bonaventure seat in the House of Commons.

Three children of Frederick Luxon, ice merchant, Bowmanville, Ont., slipped through a hole in the ice on Wednesday and were drowned.

Mr. Champagne will be the government candidate in Wright, Que., and J. M. McDougall, Q. C., will represent the Conservatives.

Sydney Slocum, of Hamilton, Ont., will enter suit against the United States government for \$100,000 for false arrest and imprisonment.

A syndicate of English capitalists has bought the famous Le Roi gold mine at Rossland, B. C., the price to be paid being \$5,000,000.

At Bowling Green, Ohio, on Wednesday, Mayor Campbell imposed a fine of \$5 and costs upon himself for being drunk and disorderly.

The Maine supreme court has given a decision which will enable the Shore Line in Maine to be built by the Upper Milltown route.

All money for carrying on Cuban war will be exhausted shortly and indications are Spain will find difficulty in borrowing, as she cannot give any security.

Mrs. Margaret P. Buchanan, of New York, was awarded \$50,000 damages against Mrs. K. M. Foster, who alienated the affections of her husband, the late Dr. Alex. Buchanan.

The Queen has sent another £500 to be applied to the India relief fund started by Lord Mayor of London some time ago. The fund has now reached £411,000.

The total length of railway lines open for passenger traffic in the United Kingdom at the end of the year was 11,252 miles of double line and 8,774 miles of single line.

At Richibucto on Tuesday Chief Justice Tuck sentenced Vital Bourgeois, of Cocagne, to Dorchester for two years for burglary of Foster Pickhard's building.

Mate Bram was sentenced at Boston on Tuesday for the murder of Capt. Nash, of the barquentine Herbert Fuller, to be hanged on June 18. Before being sentenced the prisoner protested his innocence of the crime.

Mrs. Robt. Hogg, of Charlottetown, won the Montreal Journal of Commerce prize for the best history of a \$2 bill. Miss Dimock and S. Tufts, Saint John, received honorable mention.

In the examination at London on Friday of Cecil Rhodes it was shown by evidence that he personally paid the fines (£50,000) of the members of the Johannesburg reform committee.

The loss of life in the railroad accident on the Evansville and Terra Haute road in Indiana, on Wednesday, was not as great as at first reported. Five men were killed and two seriously injured.

Bailiff Harrington, who during the Bram trial at Boston placed a note in a juror's hat asking if he wanted "half a pint," has been sentenced to twenty days' imprisonment for contempt of court.

Pinkerton police at Chicago, while following burglars, accidentally shot and killed Albert Zerner, a prominent Cleveland merchant. They also killed one burglar and captured another.

England, France and Italy decline to discuss methods of coercing Greece until it is clearly shown all negotiations are futile.

The war feeling is subsiding throughout Europe. Russia is said to have offered Serbia 120,000 magazine rifles on credit.

Thirty-nine life insurance companies did business in Canada in 1896—eleven Canadian, fourteen British and fourteen American. On 31st of December \$327,730,511 was in force, the premiums for the year totalling \$10,597,076. Claims were paid during the year to the amount of \$4,707,157. There are now 150,148 life insurance policies in force in Canadian companies out of a total of 261,259 policies in force throughout the Dominion.

Recently published statistics have thrown deep gloom over the French Anti-tobacco league, for they show an enormous and rapidly increasing consumption of the narcotic weed in that country. In 1896 French smokers threw 396,000,000 million francs into the treasury of France by the patronage which they gave the government tobacco shops, and this is 12,000,000 francs more than they spent for that purpose the year before.

Among those who addressed the gathering in Hyde Park on March 8 was Lord Coleridge, formerly lord chief justice of England, and many Liberal members of parliament. A resolution was adopted at all the platforms, and cheers for King George of Greece, expressing the strongest sympathy with the Cretans in their heroic struggle against the intolerable tyranny of the Turk, and congratulating Greece upon having by her gallant conduct effected a deliverance which the united powers were unable to achieve. While the Hyde Park meeting was in progress a similar programme was being carried out at a mass-meeting held in St. James' hall, and another took place this evening in Westminster chapel.

Everyone at all the meetings was urged to shower postal cards on the Marquis of Salisbury, on which should be written "No war with Greece."

A despatch received from Barcelona, Spain, says that 50 delegates of the Italian Home Rule Association and a number of newspapers have signed a message to the Greek consul with the request that it be forwarded to King George expressing the desire of the Italians to see Crete united with Greece. The message was presented to the consul with much ceremony and the singing of chorals, etc. The consul, in thanking the deputation, said that the king of Greece would not recede from the path pointed out by the popular will.

A despatch of March 8 to the Times, from Athens, says that some of the members of the foreign legations and other foreign residents have already left the city, and it is reported that several of the legations have advised all foreigners to leave Greece.

IT DOESN'T PAY

TO PARLEY WITH RHEUMATISM.

Rheumatic joints, and aching limbs mean inability to work, and inability to work, for most people, means inability to gain a livelihood. So from that point of view it doesn't pay to parley with Rheumatism. Then there's another side of the question—the days of agony and suffering.

How many people are there whom Rheumatism compels to give up their occupation, and threw up a splendid position that it took them perhaps years to attain?

Mr. Thomas Warren, of 134 Strachan St., Hamilton, states under oath that he had to give up his situation in the shops of the "Big Four R. R." on account of Rheumatism. He tried mineral springs in Indiana and mud baths, but these did him so little good that he returned home to Hamilton a cripple.

Then he started taking Ryckman's Kootenay Cure, and four bottles have completely cured him. He feels fit to start to work now.

If he'd only known of Kootenay at the outset, how much time and money he would have saved, and how much suffering he would have escaped.

Mr. James Watson, living at 64 Florence Street, in the City of Hamilton, makes a sworn statement, he is employed as moulder in the Grand Trunk shops. He had Rheumatism so bad in his feet and knees that he could not work steadily. He says since taking Ryckman's Kootenay Cure he has not felt a twinge of Rheumatism.

Now he can work every day, without the slightest suffering. Kootenay has put the Rheumatism to rout.

It will pay you if you are a victim of Rheumatism or Sciatica to investigate the Merits of Ryckman's Kootenay Cure. To parley with these diseases means loss of time, loss of money, loss of health.

Sworn statements of cures sent free on application to the Ryckman Medicine Co., Hamilton, Ont.

One bottle lasts over a month.

LITTLE BRAVES!

Old time a quarter-a-box "Purgers" are quitting the field in whole battalions.

Dr. Agnew's Liver Pills at 20c. a vial are driving them out at all points.

Because they act gently, move effectively, never pain, and are easy to take.

Sick Headache succumbs to one dose. Chronic Constipation dispelled with one vial, and Stomach Disorders of years standing absolutely cured. 40 doses, 20c. at all druggists.

Mr. Devlin, M. P. for Wright, Que., has emphatically denied that there is any truth in the report that he is resigning his seat in parliament, because he cannot support the government's policy on the Manitoba school question. Mr. Devlin says that his resignation is because of grave personal reasons, which he does not further explain. He has accepted the position of immigration agent of the Canadian Government in Ireland.

"Everything for the Garden"

Seems a broad term for any one firm to adopt, yet the widely known seed house of PETER HENDERSON & Co., 35 & 37 Cortlandt street, New York, supply every want of the cultivator, both for the greenhouse and garden. In their handsome and comprehensive catalogue for 1897 (which by the way is their "jubilee" number, the house having this year attained its fiftieth year), will be found offered, not only "everything for the garden," but all things needful for the farm as well. Our readers will miss it if they fail to send for this gorgeous catalogue which may be had of PETER HENDERSON & Co., this their "jubilee" year, on receipt of 10 cents in stamps) to cover postage and mailing.

AWFUL HEART DISEASE.

Death Charmed Away Under the Spell of Dr. Agnew's Cure for the Heart—More Wonderful Than a Fairy Tale in the Story of Mrs. Roadhouse, of Willscroft, Ont.

Where disease has effected the heart the remedy to be applied must be speedy in its effects, or all may be lost. Mrs. Roadhouse, of Willscroft, Ont. says: "Cold sweat would stand out in great beads upon my face, because of the intense suffering from heart disease. I often felt that the death struggle was at hand. No medicine gave me help until I used Dr. Agnew's Cure for the Heart. In thirty minutes the severe pain was removed, and after taking little more than one bottle the trouble had vanished. I know nothing of it today."

Parraboro has a new paper called the Record, liberal in politics, published by the Record Pub. Co., Wm. Connelly, manager. It announces that it will give the town a live local paper every Saturday.

EASY VICTIMS.

A Large Percentage of Members in the Commons Suffer From Catarrh—The Hope of Fifty Found in Dr. Agnew's Catarrhal Powder—They Tell Their Own Story of Successful Recovery Through This Remedy.

Mr. W. H. Bennett, Member for East Simcoe and forty-nine others of the House of Commons, have, over their own signatures, told of the good effects of Dr. Agnew's Catarrhal Powder. What the remedy has done for these Parliamentarians it is doing for thousands of others in public and private life the Dominion over. With cold in the head it gives immediate relief inside of half an hour, and a little perseverance quickly ride the head of of all trouble. It is easy and pleasant to use and produces no hurtful after effects.

John Gillespie, of Parraboro, N. S., made a considerable shipment of furs to England via Halifax recently, including the skins of one bear, two silver-grey foxes, 224 red foxes, 123 minks, 63 martens, 580 muskrats 55 raccoons and some other animals.

WONDERFUL.

Piles Cured in 3 to 6 Nights—Itching, Burning Skin Diseases Relieved in one day.

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures tetter, salt rheum, eczema, barber's itch and all eruptions of the skin. Relieves in a day. 35 cents.

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The Farm.

Winter Notes.

A few winters ago I built an icehouse and in doing so I made two mistakes. One was in not making it large enough. A small body of ice will not keep as well as one of larger size. The other mistake was in not providing sufficient ventilation over the top of the ice. This fault I corrected by cutting a good-sized hole in the gable and putting a small ventilator in the roof. This helped wonderfully in keeping my ice. I have just doubled the size of my house, and now I am confident that it will keep.

Every little while we hear of a man who has been fatally injured by slipping down from his hay mow and falling upon the stall or tines of a pitchfork. If every farmer would put up nails in the side of his barn and lay forks on them when they are not in use we would hear no more about these fatalities. I always hang up my dungforks that way and most of my pitchforks.

Upon the care given cows from now on will in large measure depend their value next season. A good farmer will watch his herd closely and feed carefully, and liberally, keeping them in when it storms or the wind blows hard, and in every way doing all he can to make them comfortable.

The other day I heard one farmer ask another. "How many times a day do you feed your cattle?" "Three times," was the answer. "Let them out and put them in again at noon to feed them?" "Yes." "Well, you are a slave to your cattle," the first farmer said. But the man who took extra pains with his cows always had a good looking herd in the spring, and his cows always did well the next season. This, of course, was only one of the things he did to bring about success. I have found that this care is about all that stands between success and failure in farming.

Lumber is getting scarce in most sections of the country, and it stands us in hand to use what little timber we have left with care. A few winters ago I went through a piece of my woods and picked up about 5,000 feet of lumber in old hemlock logs which had lain on the ground no one knows how long. Such logs will last many years, and most farmers have some of them lying in their woods. Sound them with the axe, brother farmers. A few boards will not come amiss.—E. L. Vincent.

The Profit of Liberal Feeding.

During the year ended October 1 I kept five grade Jersey cows. The cream went to the cream-gathering creamery, and I received during the year an average price of 21 cents a pound for the butter. The cream from the five cows brought \$255.37, reckoned on 1,252 pounds of butter. Considering the four quarts of milk a day—a small estimate—saved out for use in the family as equivalent to 182 1/2 pounds of butter, or, at the above average rate, \$38.32 more. I got an average per cow of \$58.75 from 287 pounds of butter. Taking into consideration four calves raised, and reckoning the skim milk fed to the hogs as worth easily \$10 per cow, I realized an average income of at least \$70 per head from the cows, and that without the labor of making or marketing the butter.

During the pasture season these cows were fed nothing but grass, with the exception of some green fodder corn the last of the summer. While at the barn they were fed twice daily a grain ration of one pint of cottonseed meal and two and one-half quarts of an equal mixture by bulk of wheat bran and corn-and-cob meal. During a small part of the time more corn meal was substituted for the cottonseed. The rest of the feed was corn stover and good, bright, early cut clover or mixed hay, fed in as large quantities as they would eat

up clean, three times a day. As to the yearly cost of such feed, each one can reckon for himself, according to prices in his particular locality. I consider that it cost between \$40 and \$50 a head, reckoning the pasturing at \$10 for the season, hay at \$10 a ton and the grain at 42 cents per week.

I am confident that I can easily get together a lot of cows that will produce better results than these did, for two of the five were far from being what they should have been, and I have since disposed of them for less than \$30 apiece. I am well aware, too, that these cows cost more to feed than should have been the case, or might have been, had I made the use of the corn plant, either as ensilage or fodder corn, that I ought to have done. None of these cows were fancy or high-cost ones. All but one of them, which I raised, were picked up at low prices, none of them costing over \$45.—Rush Qhallis in American Agriculturist.

How Good is Done by Institute Work.

At an institute the other day Colonel G. W. Waters was talking about stock feeding. Among other things he stated that cooking grain for animals did not pay. At the several experiment station where it has been tried 100 pounds of grain, whole or ground, fed raw, has invariably produced more gain than the same food did when cooked. The cooking destroys some of the albuminoids, or renders them less digestible. The farmer who cooks the corn or meal for his hogs is wasting part of the food, the time spent in cooking, the money spent for fuel, and that invested in the cooking apparatus. There is no question whatever about this, as it has been found to be so at all the experiment stations. Well, Colonel Waters made this very plain by giving the figures from numerous experiments. Sitting behind me was a farmer who said to his neighbor, "Pshaw! I have been cooking corn for my hogs for years, and I know I get good results." Yes, no doubt of it. The farmer was right, and so was Mr. Waters. He was getting good results, but he was wasting corn and time all the same. He was not getting the best results.

Now, possibly, that farmer may go on, set in his way, but the chances are that Mr. Waters' statements will be thought over afterward, and that he will stop cooking grain. It is perfectly natural to object to any statement that is contrary to our practice at first. It is pretty hard on the men who are selling cookers. We have had them present, with a machine on exhibition, before now. It is true that pigs do well on cooked food; possibly a little better than they would on raw grain, but they do not make as much gain on a given amount of grain. A man feeding breeding stock for show, or for which he will get a fancy price, may do well feeding some cooked food. After the meeting I took a long walk as usual. When out about a mile a farmer and his wife came up behind me in an open wagon. They were not going much faster than I, so I had a chance

THEY WORKED WONDERS.

Two Years of Bladder Torment—Had Attacks of Inflammation—Cured by a few Boxes of Dodd's Kidney Pills.

Owen Sound, March 1 (Special)—The people of this town are talking again of another cure credited to Dodd's Kidney Pills. This is the case of Mr. W. Cruise, caretaker of town buildings, who, when seen had this to say of the matter:—

"For over two years I have been an intense sufferer from kidney disease with occasional acute attacks of inflammation of the bladder."

"Was under doctors' treatment and have been compelled to resort to instrumental relief many times."

I have taken eighteen boxes of Dodd's Kidney Pills and am satisfied with results being perfectly relieved of all suffering."

to hear some their conversation. They did not recognize me. The woman said: "There, John, didn't I tell you not to buy that steam cooker? You just threw away the money, and you know how hard up we are," and her face was close to John's, and her hand up emphasizing the remark with active gestures. Then they passed out of earshot, with John, very quiet and meek. I was sorry for John, for I have been in his place; done just such foolish things myself before now. We are sorry to make a disturbance in the family peace, but still John had better throw the thing away at once and stop wasting his time, fuel and corn. And he would better listen to Mary, too, and not invest in any new thing without they are both agreed, for Mary has to help earn the money to pay for it. Two heads are better than one. Consult together.—T. B. Terry, in Practical Farmer.

The great bell in the dome of Schaffhausen, Switzerland, which bears in Latin the inscription: "I call the living, mourn for the dead, and break the lightning," has been cracked after a service of over 400 years and is to be replaced with an exact duplicate, in tone and otherwise. The old bell, which gave Schiller the motto of his famous poem, will be preserved, of course.

Paint Hints. A TOUCH of paint here and there will make a thousand-dollar home of an eight-hundred-dollar "tumble-down" house. Our booklet "Paint Points" tells how to paint and what varieties of paint to use for different surfaces. Write to-day for free copy. There's no reason why the little things about the house should be shabby, marred and scuffed any more than the grand piano. THE SHERWIN-WILLIAMS ENAMEL PAINT is the best home paint for furniture and decorative work. Open can and it's ready for use. The Sherwin-Williams Paints are made by the largest and best paint and color manufactory in the world. A different paint for each surface—not one for all. That's the secret of paint-success. THE SHERWIN-WILLIAMS CO. CLEVELAND CHICAGO NEW YORK MONTREAL ADDRESS FOR BOOKLET 17 St. Antoine St., Montreal.

Here since 1851 Every Grocer keeps E. B. Eddy's Matches Look for them Ask for them E. B. Eddy's Matches They have the name and fame Made in Hull B. Eddy's Matches Sulphur, Safety, Parlor, Wax Perfect in any climate E. B. Eddy's Matches Used every day in the year Good enough for a prince E. B. Eddy's Matches Cheap enough for a pauper The name is on every box

BAILEY'S REFLECTORS compound, light-spreading, silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc. Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa. Saint John Sunday-School Book Room, HEADQUARTERS FOR SUNDAY-SCHOOL LIBRARIES And other Sunday-School Requisites. Libraries sent to Schools on approval. Write for Catalogues and Prices. AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING: Peloubet's Notes on S.S. Lessons. Hurlbut's Illustrated Notes. Hurlbut's Revised Normal Lessons. Collection Envelopes. Blackboard Cloth. We keep the Supply Department of the N.B. Sunday-School Association E. G. NELSON & CO., - - - Corner KING and CHARLOTTE Sts SAINT JOHN, N. B.

A Leading Horseman's Opinion Few men in Canada are better known, or whose opinion will have greater weight with the horse-loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver. J. W. MANCHESTER & CO., Sias.—Manchester's Tonic Condition Powder and Veterinary Liniment are the best Horse medicine I ever used. A. L. SLIPP. Mr. Slipp owns and drives horses worth thousands of dollars, and when he needs medicine wants the best; he wants medicine prepared by qualified Veterinarians, not by quacks; YOU WANT THE SAME. Sold by all Druggists and Country Merchants, or sent post paid on receipt of 25 cents. J. W. MANCHESTER & CO., St. John, N. B.

Get Ayer's Cherry Pectoral

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

It cures all coughs and colds.

Golden Wedding.

On the 4th of March, a large company of relatives and friends, met at the residence of Deacon David McDonald and his wife, at Lower Wickham, to celebrate the fiftieth anniversary of their wedding. The worthy couple joyfully welcomed their guests to a bountiful supper, which was followed by a delightful social reunion, enlivened by music speeches and cheerful conversation. A happy Christian spirit pervaded the company, memories of old times and of departed friends, blended with immortal hopes, "of the home over there" where "the loved and the parted here below, meet ne'er to part again."

—At the weekly conference of the St. John Baptist pastors on Monday morning, baptisms were reported from Main St. and Carleton. The special services at Main St. are being continued during the present week. Some special services have been arranged for at a number of the other churches, besides union meetings at St. David's church on Tuesday and Thursday evenings.

Berhold Tous, composer, died in London on Thursday.

Honorary degree was conferred Thursday by Cambridge University upon the retiring United States ambassador, Thos. F. Bayard, and the retiring French ambassador, Baron De Courcel.

There have been 9,032 cases of bubonic plague in Bombay, 7,546 of which have resulted fatally. Returns for the entire Bombay presidency show 14,856 cases of the plague and 12,204 deaths from the disease.

George W. Holt, a wealthy fire insurance adjuster of Brooklyn, was indicted Thursday by the grand jury as accessory after the fact to the crime of arson. It is charged that he furnished money to spirit indicted firebugs and witnesses for the state out of the country.

In the British House of Commons Thursday evening Sir Wm. Vernon Harcourt asked the government if it was true Greece was prepared to recognize the autonomy of Crete under suzerainty of the Sultan. Mr. Curzon said Greece had made a communication to the government on the subject of Crete. He added that Sir William's question did not express accurately the attitude of Greece.

Pulp mills in New York, Massachusetts, Maine and New Hampshire are receiving large quantities of their raw material from Canada in the form of spruce logs. The middlemen who buy the wood from Canadian farmers and lumbermen and deliver them to the pulp mills on the other side of the line make a handsome profit. What is the matter with Canadians working their own mill-wood in their own country?

The Robb Engineering Co. of Amherst, N. S., are now making a full line of pulp machinery.

Messrs. C. C. Richards & Co.

Yarmouth, N. S.

GENTLEMEN,—In January last, Francis Leclair, one of the men employed by me, working in the lumber woods, had a tree fall on him, crushing him fearfully. He was, when found, placed on a sled and taken home, where grave fears were entertained for his recovery, his hip being badly bruised and his body turned black from his ribs to his feet. We used MINARD'S LINIMENT on him freely to deaden the pain, and with the use of three bottles he was completely cured and able to return to his work.

SAUVEUR DUVAL.

Elgin Road, L'Islet Co., Que.
May 26th, 1895.

News Summary.

The government has been advised that Her Majesty's government has selected Tuesday, June 22nd, as the day on which to hold the official celebration of the diamond jubilee.

Mr. Maynard Freeman, a highly respected resident of East Amherst and a valued member of the Amherst Baptist church, died on the 13th inst. after a brief illness.

A gentleman living on Church Avenue, Sussex, had a rather unpleasant experience the other morning with a skunk which got in the cold air pipe of his furnace. The result can be better imagined than described.

In the Massachusetts House of Representatives Friday the adverse committee report on petitions for amendments to the constitution permitting women to vote for presidential electors and granting women municipal suffrage were accepted.

Thursday night's storm in Minnesota was the greatest for several winters. The heavy wind drifted the snow to a height of ten or fifteen feet. There are three and a half to five feet of snow on the ground at St. Paul and surrounding territory.

At Friday's session of the Washington Methodist Episcopal Conference a vote on the admission of women as delegates to the general conference resulted: For, 107; against, 9. The vote on equal lay with ministerial representation resulted: For, 5; against, 114.

Mr. Hobbs, of London, Ont., has closed a contract whereby he handles the total output of the binder twine from the Kingston penitentiary which will be made up to next August. The price is in the neighborhood of \$130,000. Last autumn the government sold five hundred tons to a St. John firm, who have resold to Mr. Hobbs.

At a cabinet meeting at Washington Friday the Cuban situation was discussed and the discussion ended with the understanding that the policy hitherto pursued of strict neutrality and enforcement of American neutrality laws would be adhered to as long as the conditions remained as at present.

A statement prepared at the immigration bureau, Washington, shows that during the six months ended December 31, 1896, the number of immigrants who arrived in that country was 149,808, a decrease compared with the same period in 1895 of 42,000. For the month of January last the decrease as compared with 1896 was 3,325, making the total decrease for the seven months 45,525.

A shocking murder was discovered Sunday evening at Avonport, five miles from Wolfville, N. S. Oliver Fuller, an aged farmer, living alone, was found lying in a pool of blood dead in his house. The room showed signs of a struggle. No motive can be assigned. Fuller was peaceable and was not supposed to have any money in the house. A tramp was seen in the neighborhood on Saturday. A hue and cry has been raised. It is believed the murder was committed Saturday.

The Orange Grand Lodge of Manitoba has passed a resolution condemning the Laurier-Greenway school settlement and urging the Provincial Legislature not to accept it. Mr. Greenway made an earnest speech in the Legislature on Friday in favor of endorsing the terms of settlement. James Fisher, who strenuously opposed the Greenway government on the abolition of separate schools, made a speech generally endorsing the terms of settlement. Mr. Fisher is a law partner of John S. Ewart, chief counsel of the Catholic minority.

Hon. W. S. Fielding was on Friday, at Montreal, waited upon by a deputation representing Canadian coal mining interests who urged the necessity of maintaining, it not increasing, the present duty on coal. They also urged that the duty should apply to anthracite coal, which is now imported duty free from the United States. Mr. Fielding said the tendency of the policy of the present Canadian government had been towards a reduction of duty rather than an increase. They still desired to move in that direction, unless events on the other side of the line made it impossible to do so.

Coleman's Salt

BEST FOR TABLE USE
BEST FOR DAIRY USE

UNRIVALLED FOR QUALITY

CANADA SALT ASSOCIATION, CLINTON, ONT.

Ogilvie's Hungarian

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

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

We have a Bargain

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

Mail orders promptly attended to.

FRASER, FRASER & CO.

Chespeide, 40 and 42 King St.

People of refined musical taste,
buy their Pianos and Organs
from the W. H. JOHNSON
Company, Ltd., 157 Granville
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Halifax.

New Fancy Work Book.



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

BRAINERD & ARMSTRONG'S

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

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