

Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOL. LVI.

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THE CHRISTIAN VISITOR, VOLUME XLV.

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SAINT JOHN, N. B., WEDNESDAY, APRIL 19, 1893.

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A statue to Phillips Brooks is to be erected in Boston, though its precise location has not yet been decided upon. The task of designing and making the statue has been committed to Augustus St. Gaudens, of New York. The Springfield Republican says that this choice of an artist is a guarantee of a noble result.

The Boston Watchman says that Mr. Gladstone's point—made in a recent speech in the House of Commons—that no incorporated union, effected and maintained by force, has ever prospered, is not borne out by the facts of American history. But the Watchman misses Mr. Gladstone's point in the same way that Sir Michael Hicks Beach did. Mr. Gladstone spoke of an incorporated union, and the United States, as he explained, is not an incorporated but a federal union.

A GENTLEMAN of national reputation in New York City, says the Christian Union, "whose public and private duties are such that most men would grant him, without his asking, exemption from church work, called the other day on the pastor of one of the most active working churches in the city. 'I cannot afford,' he said, 'to give my whole energy to my professional employment. I must have some church work to do; and I have come to your church because it is a working church, and to you because I want a share in your work.' If all churches were such churches and all nominal Christians were such Christians they would revolutionize the world."

Our esteemed brother McIntyre cannot, we think, expect us to take him long seriously when he intimates that his long delay in dealing with the objections to a separate Convention has been in deference to a protest on the part of the MESSENGER AND VISITOR, since we promptly published his first article and stated that another was expected from his pen. The fact is that not a line which has been sent us for publication, advocating a separate Convention, has been refused a place in our columns, and our brother had no reason to suppose that they were not as freely open to him at any time since the publication of his former article as they are to-day.

It is not wise to get into a panicky state of mind about the Asiatic cholera, which may not come to us at all during the approaching summer. But in view of all the facts and possibilities of the case, it would be in the highest degree unwise for our coast cities to neglect to provide the best defenses available against the terrible disease. Effective quarantine regulations and cleanliness are demanded in the interest of public safety, and the time for taking precautions and exercising vigilance should not be delayed until the enemy has effected a landing on our shores. Nor should it be supposed that the danger is only to the seaport towns. If the disease once gets a footing on this side the ocean, it may be easily carried on swift trains hundreds of miles inland in the space of a few hours, and no one could predict where an outbreak might occur. It is therefore important that all our towns take immediate steps to put themselves in the best sanitary conditions, and if happily cholera does not appear, the expense involved will not be wasted, since a town ought not to be satisfied with anything short of the best attainable sanitary condition at any time.

We regret that our esteemed Bro. Knapp still feels obliged to believe that his church has been deeply wronged by both the association to which it belongs and the Convention. Committees of the association at two different sessions have considered the matter. It was also submitted to a committee of the Convention, and none of these committees have been able to see the matter as Bro. Knapp does. Under the circumstances we must admit the heroic perseverance with which he holds his ground. In spite of all that Bro. Knapp says and implies to the contrary, we quite refuse to believe that he really thinks the association or the Convention or their committees or any member of them were actuated by any less worthy motive than to lend their aid in removing a difficulty, and thus promote the best interests of the Dorchester church. Perhaps it is our overbearing egotism which prompts this conclusion, as the editor was unfortunately a member of one of those offending committees. But if it is only a case of invincible stupidity on the part of the Convention, association and committees, Bro. Knapp ought sometime to be able to forgive us all, and not keep casting the thing up at us forever. If the Convention, association, committees and all cannot take the view of the case, why so much the worse for them of course, but surely the brother should have a little charity for well-meaning incompetence.

Why Have a Convention for New Brunswick?

I have carefully read Bro. Hughes' letter in the MESSENGER AND VISITOR of the 5th instant, and while I agree with him that there is great and ever increasing dissatisfaction with the Baptist Convention of the Maritime Provinces as now constituted, I cannot see that matters would be improved by having two conventions.

Bro. Hughes' first reason for having another Convention is, the Convention "has become too large and unwieldy." I admit that the Convention as now constituted is too large and unwieldy, but would having another Convention remedy that? A Convention for New Brunswick constituted on a similar basis, I think would be almost as large and quite as unwieldy. Under a similar constitution the delegates to a New Brunswick Convention might number 800, and if numbers were a sufficient reason for dividing the Convention it would be equally as good a reason for having as many Conventions as we now have associations. The proper remedy is to cut down the number of delegates to a manageable number, and instead of having the representation placed as now on a cash basis, have them representatives of the churches. Bro. Hughes admits the correctness of this conclusion when he says that "when the associations became too large to be entertained they were divided." Bro. Hughes' second reason is "a large amount of expense would be avoided by the delegates not having to go from one province to another." A glance at the map of the Maritime Provinces will show that there is not much in that reason. A number of the largest churches in New Brunswick are nearer the principal centres in Nova Scotia than the principal centres in New Brunswick. The third reason is, there are "too many interests requiring attention." I admit that our Convention has too many fires in the fire, and that the fire has at times too much heat and sometimes too much smoke. Would a New Brunswick Convention in this differ from the present Convention? The new Convention would have all the interests requiring attention the Convention now has. Acadia College and foreign missions would be as much interests of the new as of the old Convention.

I admit that very often the closing scenes of our Convention "is confusion worse confounded," but I cannot see that a New Brunswick Convention would be free from this unless you could banish from it each member, lay and clerical, with a little axe of his own to grind and determined that no other delegate should have the use of the grindstone.

Bro. Hughes voices the opinion of a large number of Maritime Baptists when he says that "dissatisfaction" with the present state of things "exists in the churches," but it does not seem to me that this dissatisfaction is confined to New Brunswick. I will venture to say that the church to which I belong has been most unfairly treated by the Convention, and that a church less solid on Baptist principles would have been driven from the denomination. It is true that that church was treated just as wrongfully by the association to which it belongs, and that its treatment by that association is largely to be attributed to allowing invited brethren from Nova Scotia to take charge of its business, or rather the business connected with that church. The mistakes of an association or Convention should be irremediable before they form a reason for divisions. It is true that there are grave complaints about the management of the Home Missionary Board. The Dorchester church to-day is and has for some time been suffering from the undue interference of that Board with its affairs. A home missionary has been sent to two of the preaching stations of the church, notwithstanding the church has had a regular pastor. This home missionary thrust upon the church has done more mischief (I do not mean the missionary, but the position he occupies) than can be amended for many years. All this, as well as the rest of the "dissatisfaction" that exists with the working of the denomination, has not arisen from having one Convention, but from allowing that Convention to be dominated over by an oligarchy.

I agree with Bro. Hughes that as now constituted the Convention is "too large and unwieldy," has too much business crowded into "the time it is in session," and that there is widespread "dissatisfaction" with the present state of things. I yet think that a division is unnecessary, if these difficulties can be removed without forming another Convention. Before considering the forming of a

New Brunswick Convention we should attempt to reform the Baptist Convention of the Maritime Provinces by cutting down the number of delegates, removing the reproach that the only Protestant denomination in the Maritime Provinces that makes representation to its highest assembly a cash article is the Baptist, reforming the system of electing officers so that they will be the choice of the delegates and not as now the nominees of a committee appointed by a retiring president, and the system of doing business by taking up each part and giving it full and proper consideration at the right time.

What the Baptists of the Maritime Provinces want is more unity; the removal of the conflicting elements that are now doing us so much evil. Let us all remember that there is only one bond of union among Baptists, and that is love evidenced by the entire absence of all desire to lord it over another in our churches, associations and Conventions. Instead of working to carry out some pet object of individuals let us work together for the good of all, ever remembering that divisions are contrary to the true interest of Christianity.

CHAS. E. KNAPP, Dorchester, N. B., April 10.

Division—Not Disunion.

The primal fact in the Independent or Baptist system is, that the local church is the unit, and all other organizations than the local church are secondary and subsidiary. Such a church is a Divinely organized body, whose head, the Lord Jesus Christ, is present and presiding at every one of its meetings. Its constitution and law is the New Testament. Its teacher and comforter is the Holy Ghost. In its origin such a church is, in theory, a company of believers on the Lord Jesus Christ meeting together; and, without reference to any other body of people or any book but the New Testament, take that Book, and according to the pattern found in the Acts of the Apostles, organize themselves into a church of Christ. The life of such a church is a "walking in the commandments and ordinances of the Lord."

There are over forty thousand of these churches now in existence throughout the world. Many wonder at their harmony of doctrine and practice. There is nothing wonderful about it. Each church being formed and continuing to live after the same original, unchanging pattern, their harmony is as inevitable as is the axiomatic truth, that things which are equal to the same thing are equal to one another. In this affiliation of each church to Christ, the living Head, is found the principle of true Christian union. Union is easily attainable in this way. It can never be attained in any other way.

The notion that our Convention is the highest expression of union among Baptists in the Maritime Provinces, and that to divide it is to break that union, reveals a strange forgetfulness of Baptist principles. It may reveal indifference, or even hostility to those principles. If the Convention were divided, or if it were abolished, the union among our churches would remain unimpaired. The Convention is a body whose relation to all the churches in the Maritime Provinces is much the same as that of an ordinary committee to the individual church which appointed it to perform some definite work. It has no other function. It is in no sense an ecclesiastical body. An assumption on its part of ecclesiastical power would be a usurpation which the churches that had not given up their independence would resist to the uttermost.

It has now become necessary to form a Convention of the New Brunswick churches to care for our seminary and for the annuity fund, also to resume control of our home mission work. This much we are bound to do at any rate, and certainly we do not have to ask liberty of any one to get together and attend to our own business. We have thought it proper to propose that, for the weighty reasons set forth in our circular, the present Convention be divided giving to each Convention control of its local affairs, and to the two Conventions joint control of foreign missions and the college. If we were proposing to drop any of the interests now fostered by the Convention there would be reason for opposition, but since we intend in our new departure to do more for each and all of them than ever before, why should there be opposition? The only objection worth considering is the difficulty that may be met in carrying on the joint control, and much is made of it in imagination. Joint control is no new thing. During many years our Eastern and Western N. B. Associations had joint and always harmonious control of

the Frederick Seminary and of our home missions.

Should the methods and spirit of the opposition to a New Brunswick Convention render it impossible to arrange for and carry on the joint control of the college and foreign missions, as without some change on their part seems probable, then I would be willing, for my part, to let the Nova Scotia Convention have sole control of both of them, leaving us to attend in peace to our own affairs. Even in that case I believe that we would do more for both of those objects than we do at present. No difference of opinion about conventions or Boards can weaken our love for our missionaries and their work, or lessen our contributions for their support. As for Acadia, a college we must have; and for decades, and perhaps for centuries, no other Baptist college will be needed in the Maritime Provinces than our own Acadia.

A. B. MACDONALD, Cambridge, N. B.

Important Testimony.

Your leader in MESSENGER AND VISITOR of April 5 brings to my mind an incident which occurred some months since. One morning I found myself riding in a car on the I. C. R. with a minister of another denomination, and the conversation turning upon the subject of baptism the brother had the frankness to tell me that our practice in this regard was a species of "fetishism." Now as "fetishism" is one of the lowest and grossest forms of all the "isms," the point which the good brother was trying to make is quite plain to see; and when I simply ventured to remark in reply—for he was D. D. of some years' standing, and pastor of a city church in the bargain—when I ventured to reply that the ripest scholar-ship of the day was with us, including that of his own communion, he rather indignantly denied the truthfulness of my statement, and proceeded to inform me that not one scholar—"absolutely not one"—favored the Baptist view in the matter. By this time the train slowed up at my station, and I could only say that I thought at some time I should be able to convince him that he was wrong, and if you will be kind enough to send me an extra copy of the MESSENGER AND VISITOR—I can't spare my own—I will send it, duly marked, to my travelling companion.

To this end will you reprint in your columns certain admissions and teachings which may not be nearly as familiar to many of our Pedobaptist brethren, including some of the D. D.'s, as they are to Baptist readers, for somehow those admissions do not usually find a place in the literature so freely circulated, in certain quarters, by those who do not see "eye to eye" with us on the question at-issue.

For some obvious reasons, allow me to give extracts from the writings of some Presbyterians who ought to be considered as having had some little "learning," at least enough to save them from the charge of "fetishism."

John Calvin, e. g., was the founder of that form of church government called Presbyterianism, and writing in reply to that infamous persecutor of Anabaptists and others, Francis I., he says (Institutes Lib. IV., Cap. 15, Sec. 19): "The very word, however (baptism), signifies to immerse and is certain that immersion was observed by the ancient church." Calvin, though a doughty defender of Pedobaptism, also says in commentary on Acts 8:38: "They descended into the water." Here we see what was the rite of baptism among the ancients, for they immersed the whole body; now the custom is that the minister only sprinkles the body or head." Also on John 8:23 Calvin says: "From these words it may be inferred that baptism was administered by Christ and John by plunging the whole body under water." These will do for John Calvin's admissions and teachings; now for some others.

James MacKnight, an eminent Scotch divine, "that great Presbyterian," and author of many fine works, was so candid as to say in his commentary on Romans 6:4: "Buried together with Him by baptism." Christ's baptism was not the baptism of repentance, for He never committed any sin, but He submitted to be baptized—that is, to be buried under the water by John and to be raised out of it again, as an emblem of his future death and resurrection." This scholar writes as truthfully on Romans 6:4, as any Baptist could write, and be a Presbyterian.

Prof. George Campbell, another honest Presbyterian, and president of Marischal College, in his notes on Matt. 3:11, says: "The word baptizo, in sacred and in classical authors, signifies to dip, to plunge, to immerse. . . It is always construed suitable to this meaning." I could give further extracts from Campbell in which he roundly denounces those who deny certain well known facts, but will let these suffice for the present, as these good witnesses have testified that we Baptists are right because we have the Holy Scriptures with us. A BAPTIST MINISTER.

Baby's croup is cured by Hackmore's.

W. B. M. U.

WORDS FOR THE TRAIL. "As the Father has sent Me, even so I send you."—John 20: 21.

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

A Word to Women.

In a strange book of "Dreams" I read the following: "I thought I stood in heaven before God's throne, and God asked me what I had come for. I said I had come to arraign my brother, Man. God said, 'What has he done?' I said, 'He has taken my sister, Woman, and has stricken her and thrust her out into the streets. She lies there prostrate. His hands are red with blood. I am here to arraign him, that the kingdom be taken from him, because he is not worthy, and given unto me. My hands are pure.'" I showed them.

God said, "Thy hands are pure; lift up thy robe."

I raised it; my feet were red, blood-red, as if I had trodden on wine.

God said, "How is this?"

I said, "Dear Lord, the streets on earth are full of mire. If I should walk straight on in them my outer robe might be bespotted; you see how white it is! Therefore I pick my way."

God said, "On what?"

I was silent, and let my robe fall. I wrapped my mantle about my head. I went out softly. I was afraid that the angels would see me.

Once more I stood at the gate of heaven; I and another. We held fast by one another; we were very tired. We looked up at the great white gates; the angels opened them, and we went in. The mud was on our garments. We walked across the marble floor and up to the great throne. Then the angels divided us. Her they sat upon the top step, but me, upon the bottom; for they said, "Last time this woman came here she left red foot marks on the floor; we had to wash them out with our tears. Let her not go up."

Then she, with whom I came, looked back and stretched out her hand to me, and I went and stood beside her. And the angels, they, the shining ones who never sinned and never suffered, walked by us, to sit on, and up and down; I think we should have felt a little lonely there if it had not been for one another, the angels were so bright.

God asked me what I had come for, and I drew my sister forward a little that He might see her.

God said, "How is it you are here together to-day?"

I said, "She was upon the ground in the street, and they passed over her. I lay down by her, and she put her arms around my neck, and so I lifted her, and we two arose together."

God said, "Whom are you now come to accuse before Me?"

I said, "We are come to accuse no man." And God bent, and said, "My children, what is it ye seek?"

I and she beside me drew my hand that I should speak for both.

I said, "We have come to ask that Thou shouldst speak to Man, our brother, and give us a message for him that he might understand, and that he might—"

God said, "Go, take the message down to him!"

I said, "But what is the message?"

God said, "Upon your hearts it is written; take it down to him."

Is there any meaning in the dream for you, my sister? You know that the evils of our own land are multiplied, magnified, intensified in the Christless lands beyond the sea. Did you know that there is need of woman's help in lifting up degraded womanhood to the light of God's truth?

You may not know all the desperate need, but surely you have heard Christ's command, and if you will send to the mission rooms, Tremont Temple, we will give you the facts, terrible facts, concerning the women and children in our foreign mission fields.

Is your home poorer this year by one article given up for the sake of your sister's soul?

Is your heart richer by one sacrifice made for your Saviour? Perhaps you have given "your dollar." Does it seem the right proportion as you compare it with your other expenditures? Some have given generously, but we are still far from the amount needed to complete our share of the million.

Where are the wealthy women of our Baptist churches? Where are three-fourths of the women of our churches who never do anything at all for this work?

Do not lay the burden on your brother. He has his work, and God lays the burden of fallen womanhood and suffering children on you. Will you not take the message of the dream?

To-morrow we shall lie down to rest, with only a few fading flowers in the hands so full of life's treasures to-day, with eyes forever closed to earth, eternally opened to heaven. How shall we meet our Father, the Father of these hopeless women, these millions of little children, soul-starved through our neglect?

If you cannot go, send your gift before April 15, when our books close, and with them closes this year's opportunity. Do this for humanity's sake; do it for your own soul's sake; do it for Jesus's sake.—Lucy W. Waterbury.

Women of the Aid Societies in the Maritime Provinces, do not these earnest words of our sister across the border come with equal force to us? Are we walking on toward heaven over the fallen, sin-stricken souls of our helpless, hopeless sisters? Are we doing our utmost to uplift them; are we giving until we feel the pressure of the self-denial? How will it be with us when we come up before the great white throne? Shall we hear the words: "Well done, good and faithful servant," and "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me?" The "crown of life" is a precious gift, sisters, and it is promised to all who believe in Christ; but ah, how glorious to have it glistening with jewels gathered from the deep, dark mines of heathendom.

"Jewel patterns for a crown, Know ye not that many a gem, Now in darkness trampled down, Might adorn a diadem? Souls for whom the Saviour died, Souls unwrapped in sinful night; Go and seek them far and wide, They will glitter in His sight."

PASSING EVENTS.

THE Galilee Teetotum is the name of a workman's club and boarding house recently established in New York under the inspiration of Rev. Dr. Satterlee, of Calvary Episcopal church. It is situated on East 23rd street, near First avenue, and the institution is attracting a good deal of attention on the part of Christian philanthropists as a contribution toward an answer to the question: What can be done to elevate the general condition of certain classes of the working people of the city? Dr. Satterlee's plan aims to exalt the democratic principle and to cultivate manhood and self-respect among the members of the club by placing its management in their own hands. The finances are looked after by one of Dr. Satterlee's representatives, but the rules and regulations are made by the members of the club. The expenses of the institution are met by the money received for the use of a number of sleeping rooms in connection with the building and a membership fee of one dollar per year, so that the clubmen have a sense of independence, though of course the use of the building is in reality a matter of charity. The club house has a restaurant or coffee house on its first floor with an attractive entrance, where harmless beverages and good wholesome food are furnished to members at cost; but not a drop of spirits, wine or beer is sold. Dr. Satterlee being no believer in Dr. Rainsford's "church saloon" scheme. The highest priced dish on the list costs ten cents, and a cup of hot coffee and a roll can be procured for two cents. A free reading room and library are provided, and there are also a boys' club room, a gymnasium, a printing office, a mission chapel and an entertainment hall in which a variety of games may be played, but no gambling is permitted. On one evening in the week the members are permitted to bring their wives and daughters. The experiment is being watched with much interest. From the description given it is evident that the class of persons sought to be reached and helped by the Galilee Teetotum belong to the lower order of wage earners. The effort is to increase their self-respect and save them from the vicious conditions by which they are surrounded. The Christian Register, to which we are indebted for the account here given of the Teetotum plan, says that it is "believed by many thoughtful minds to be of real educative value; for it must stimulate the self-respect of the club member and give him an honest pride in a scheme carried forward by himself and sustained for his own benefit, with the least possible outside help or interference."

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—Hood's cure.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

NOTES ON EUROPEAN TRAVEL.

NO. VIII.

Naples, with its far-famed bay and surroundings, of great interest to a tourist. The city, now having a population of half a million, is referred to in history as early as 1000 years B. C.

On leaving the city I went by rail along the shore of the bay, a pretty town of about 15,000 inhabitants, built upon the top of a hill, which lies about 100 feet below sea level.

"It was already seven o'clock in the morning, and yet there was to be seen only a faint light, like twilight. The buildings were shaken by heavy shocks that there was safety nowhere.

About 2,000 persons had their lives, and about 25,000 escaped. Seventy acres have thus far been excavated. A crew of 60 men are at work now removing the lava and dried mud, and bringing the long-buried treasures to view.

As I walked through the silent streets of old Pompeii, I was surprised to see the lower stories of the buildings in such perfect preservation. The upper stories had been melted down, and the lower rooms, containing such rich treasures, are preserved.

From Pompeii we went by carriage about a dozen miles to Sorrento, passing on the road Castellum, a quaint old city of 33,000 inhabitants, at the head of the bay.

The buildings are of stone and very high; the streets narrow, and the people, to all appearance, would not be noted for cleanliness.

Sorrento is noted as the birthplace of Tasso, in 1544. The substantial stone tower, as an anton. The city is situated in the midst of the most exquisite scenery on this far-famed bay.

The island is the ruins of the villa of the Emperor Augustus, and the last ten years of his life. After his death, A. D. 14, the structure was demolished by order of the Senate.

From Capri, the steamer took us across the bay to Naples, 40 miles. This was a charming sight. What the island of Ischia on our left.

For some miles in the vicinity of Naples, irrigation is carried on to a large extent. A shallow canal, the bay water is led into the ditches.

Naples, with a population of half a million, with a harbor full of ships, a place of commercial importance for 2,500 years, has no wharves.

destroyed by the Vandals, A. D. 456. Another interesting place is Agnino, it is the birthplace of Thomas Aquinas, a 12th century name famous in church history.

Love's Labor Light - For Christ. BY REV. THEODORE L. CUTLER.

There is a beautiful picture presented in the following passage: "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her."

Is there not here a principle worth every Christian's study? The service of Jesus Christ is only pleasant, only laborious, and only effective, when it is a love labor.

Would you be a happy Christian? Keep your affections set on Jesus. Would you be a thorough, soul-winning Christian? Keep your heart aglow with Jesus.

Let me impress upon you the great secret of spiritual joy and power. If the love of Jesus lives and reigns in the core of your heart, you will never know a spiritual winter.

Dr. J. Wier, Dorchester, says: "Have prescribed Putcher's Emulsion with good results in pulmonary, scrofulous and wasting diseases. Especially applicable to children, being so easily taken."

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

Dear Girls and Boys, - Twelve miles farther away from Binnal and twelve miles farther away from Chitacote than when I last wrote, on the right hand side of the road to Chitacote, we are in our tent in another mango orchard.

That hill yonder with the rocks on its head does not seem to be more than a mile away; but it is two miles. At a mountain stretches its big feet away out into the valley, so that for miles you have to climb up-grade before you come to the breast of the mountain itself.

We went out one day to go across to where the men are working in the fields. Appaswamy sits down and talks to several young men who are hoeing plants. Three men are cutting limbs from a tree that looks like a beech.

In an editorial article last week the MESSENGER AND VISITOR made allusion to the dedication of the new house of worship of the Second Baptist church of Rochester, N. Y.

The pastor has given his life unreservedly to the good of the people. He has no other business, he has no other good he can do, let him know it now, for he will not pass this way again.

The pastor is always too busy or too tired to talk with people about the religion of Jesus Christ. He delights in trying to help inquirers. He has a beautiful gift of the comforting, strengthening, doubting, the backslider and the unbeliever, and earnestly requests their confidence.

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job.

Without doubt, says Mr. R. E. Hart of Sambre, N. S., your B. B. has done me a lot of good. It was sick, had no appetite and was very weak, but it has helped me and made me feel smart.

Use Skoda's Discovery, the great blood and nerve remedy. Ask for Minard's and take no other.

and looks at them to see if he has put an equal amount of mud on each leg. He concludes that this mud is a little more and puts some on it; then some on this and a little more from that until after looking at them with his head first on this side and then that side, he decides that they will do.

Every Traveler should have a bottle in his pocket. It is used for all kinds of ailments. It is a relief and a cure for many ailments.

Consumption is oftentimes absolutely cured in its earliest stages by the use of that wonderful Food Medicine, Scott's Emulsion.

NEW GOODS - Gentlemen's Department, 27 King Street. In stock: English All-India Collars in the latest styles; and the "Dandy" (Turn-down) and "The Best" (Paper, Standing) Collars.

WHY USE Chase's Liquid Glue. SENDS EVERYTHING THAT GLUE WILL SEND. ALWAYS READY WITHOUT HEATING. Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents.

Grow Thin. by using Dr. Edmond's Patent Pills and Bands and Obesity Fruit Salt; it will reduce your weight without dieting. It is perfectly safe.

Cholesterol. A well known Berlin physician states: "A healthy stomach is cholera-killer. K. D. G. will restore your stomach to healthy action and fortify you against cholera."

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Chase's Liquid Glue. SENDS EVERYTHING THAT GLUE WILL SEND. ALWAYS READY WITHOUT HEATING. Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents.

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B. V. P. U.

The unification of Baptist young people; the increased activity; their stimulation in Christ's service; their edification in scriptural and doctrinal instruction; their instruction in Baptist history and doctrine through existing denominational institutions.

Jesus a Model for Me. (Philippians). PRAYER MEETING TOPIC FOR APRIL 21.

The great thought around this verse is described by the apostle in two forms. The first form is self-renunciation; the second is self-sacrifice.

I. SELF-RENUNCIATION. At the of His ministry, Jesus divested Himself of all self-importance. He truly became a servant of all men.

II. SELF-SACRIFICE. All Christians all His labors, all His sweat and tears, all His blood, were subordinating to the one sublime principle of living dying for the sake of others.

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VII. SELF-SACRIFICE. All Christians all His labors, all His sweat and tears, all His blood, were subordinating to the one sublime principle of living dying for the sake of others.

B. V. P. U.

The unfettered Baptist young people; their increased spirituality; their stimulation in Christian service; their education in scriptural lessons; their instruction in Baptist history and doctrine; through existing denominational institutions.

All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our unity is in the fullness of the Testaments, in the full affirmation of whose teachings we are one people with our mission.

Correspondents to this department should address their communications to J. H. MacDONALD, Ambassador, N. S.

Jesus a Model for Me. (Philippians: 5.) PRAYER MEETING TOPIC FOR FRIDAY, APRIL 21.

The great thought around this fifth verse is described by the apostle in two forms. The first form is self-renunciation; the second is self-sacrifice. These twin virtues conjointly possessed the mind of Christ; and the apostle pointing to them says to the Philippian believers, "Let this mind be in you, which was also in Christ Jesus."

I. SELF-RENUNCIATION. At the outset of His ministry, Jesus divested Himself of all self-importance. His truly beautiful spirit, His Divinely glorious nature could not be otherwise than itself, yet it is very clear that self-burial was His constant duty. He set His heart on renouncing even His rights, that others might be blessed. He thought for others; planned their comfort; healed the sick; fed the hungry; but His own needs He left for other loving hands to supply. Young Christians! all true greatness begins with self-burial. To be an M. A. of the college of Grace, to be a master of the art of self-renunciation. Disciple means a learner, and no one can be a full, complete disciple of Jesus until he has learned to lose himself. I have seen Charles H. Spurgeon, George Muller, Hudson Taylor, Dwight L. Moody, full graduates from the college of Jesus, and testify that they were like their great Teacher in this divine art of self-abnegation. And with what a "beauty of holiness" were these clothed. They lifted up the cross, hiding behind it, but that very cross became the means of their own exaltation. "He that humbly himself shall be exalted."

II. SELF-SACRIFICE. All Christ's love, all His labors, all His love, even down to the last moment, were subordinated to the one sublime principle of living and dying for the sake of others. This great thought twinkled star-like in the carpenter's son; then it radiated with gentle but increasing beautiful shining in the mountain preacher; then it glowed with strength as well as its bearer made the sick well, touched death into life; and finally it shone forth in all its meridian glory when the God-man hung on the cross for sin. The cross was the focal point of the many converging rays of that unique vicarious sacrifice. There the flame consumed the Lamb that was to take away the sin of the world. Young Christians! you cannot be like Jesus, nor have you chosen Him as your model, if you are selfish. Selfishness and self-sacrifice cannot abide in the same heart. Do not suppose that this greatness of being, even in miniature, that Jesus was in magnificence, is attainable in a day. Self-sacrifice is the fruit of which self-renunciation is the flower, at the root of all which there must be love. It was so in Christ's mind, it must be in yours. You must love Christ to be like Him. It was love that led Him to be and do what He did for us. There is no other method whereby we can reproduce His superbly lovely spirit of self-sacrifice for the good of others. You must look long and often at the cross, and measure your service by that sacrifice. You can only work out what Christ works in. Therefore be much in His company, and by a law that operates as surely in the realm of the spirit as in the realm of the physical, you will find that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." H. F. ADAMS.

They were living to themselves. Self, with its hopes and promises and dreams, still had hold of them; but the Lord began to fulfill their prayers. They had asked for contrition, and He sent them sorrow; they had asked for purity, and His spirit was their shining shield; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be like Him, and He placed them in the furnace, smiting by "a refiner of silver," till they should reflect His image; they had asked to lay hold of His cross, and when He had reached it to them, it incensed their hands. They had asked to know what, now, how, but He had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to Him. They had upon them an awe and fear, as Jacob at Bethel, or Elizabeth in the night visions, or as the Apostles when they thought they had seen a spirit, and knew not that it was Jesus. They could almost pray Him to depart from them or to hide His awfulness. They found it easier to obey than to suffer, to do than to give up, to bear the cross than to hang upon it; but they cannot go back, for they have come too near the unseen cross, and its virtues have pleased too deeply within them. He is fulfilling to them His promise: "And if I be lifted up, will draw all men unto Me."—John Henry Newman.

—Miss Gordon Cumming writes in "Two Happy Years in Ceylon": "It is a sore subject that whereas Hindoo, Mohammedan and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an archbishop of Bombay, the British Government has created hundreds of drunkards for each convert won by Christian missionaries."

—Cholera threatens dyspeptics. K. D. C. cures dyspeptics and makes them cholera-proof. Try it while cholera threatens.

Sabbath School.

BIBLE LESSONS.

SECOND QUARTER.

From Dr. Mendenhall's notes in the Treasury.

Lesson V. April 30. Prov. 1: 20-33.

WISDOM'S WARNING.

GOLDEN TEXT: "See that ye refuse not him that speaketh. For if ye escaped not when he spake, ye shall speak on earth, much more shall not we escape if we turn away from him that speaketh from heaven" (Heb. 12: 25).

II. WISDOM'S WARNING.

(1) Wisdom's voice is the voice of God. It is to us the gospel of the Lord Jesus Christ. (2) Wisdom is here spoken of (in vs. 20, 21) as speaking publicly, not secretly, but "without," "in the streets," "in the chief places of concourse," "in the opening of the gates," "in the city." The gospel is for open proclamation for all to hear, for warning in the most public way. It is to be preached, to be sounded out as by a trumpet. (3) It is for the simple and ignorant. The word of God seeks to instruct and arouse the ignorant and shallow-minded and to bring them to a true knowledge of things. It appeals likewise to scorers who are fools, hating true knowledge (v. 22). (4) It is for the peace-loving and the peaceful. (5) ALL THE CONSEQUENCES OF REJECTING WISDOM, OR THE EARNEST INVITATIONS OF THE GOSPEL OF JESUS CHRIST. V. 24. (1) In v. 23 we see the blessedness of our giving ourselves to the love and service of God. In the remaining verses of this lesson we see what takes place when God is rejected, when the gospel is listened to with listless ears, and when the salvation of Jesus is treated as a small thing. "I also will laugh in the days of your calamity; I will mock when your fear cometh," etc. (v. 26-32). "But whose hearkeneth unto me shall be quiet from fear of evil." Here is the blessedness of a God-fearing life.

The Giggling Habit.

A serious aspect of the giggling habit is that it is so nearly incorrigible. Mannerisms of all kinds strike their roots deeply, but "he" is "he" and "ing" become part and parcel of the offenders against reason and taste. That which makes the listener nervous to irritability, fretting the amiable into a desire to smother the meaningless carols in the throat that gives it birth if he escape beyond hearing of it, is practised involuntarily by the habitual laugher. Like the famous button on the learned advocate's coat, with which he fumbled incessantly while pleading, the giggles would, if suddenly taken away, deprive its slave of the power of speech. To command gravely temperate articulation would be to strike dumb. The origin of the obnoxious trick is, of course, in youth and inexperience, and almost always in native diffidence or temporary embarrassment. When the girl has no fitting words to call, she giggles. When the lad is oppressed by the weight of his studies, he giggles. He awakes it off, he giggles. In the thro's opinion a laugh outdoes charity as a cloak for every defect, and extricates him from the most trying position. Affectation is an active ally in the evil work, and the ambition to be agreeable brings up the rear-guard.

The interjectional damsel is usually a giggler as well. Surprise that both faults are not cured by educators before they are confirmed passions, but the recollection of the fact that education nowadays is accomplished by means of text-books. And text-books do not teach the noble art of conversation. Forgetful of the educator which is the genius of their mind, the more of manuals, and those who apply them to growing minds, drill and cram and "tamp," as if blasting, and not permeation and growth, were the business in hand. Our girls and boys come out from the schools with vocabularies as raw rather than enlarged by the curriculum. The girl who took the Latin prize last year at Wellesley giggles and makes giggles with the first-honor man from Yale as effusively as Robin Hood with "Jenny guffaw and titter over the music books at the village choir meeting. Sedately cheerful or animated consecutive discussion of any topic appears alike impracticable to each and all. The "aha" and "ah" that roundly mock the separated by hyphens of giggles, and fractured sentences are bracketed by little shrieks, oftener sharp than soft.—Marion Harland, in Harper's Bazar.

Men Used as Kindling.

The other evening a man lit the gas in his study in this way. He first, by going around the room a few times, shoving his feet along the carpet without lifting them from it gathered into himself a supply of electricity. Then, as his wife turned on the gas, he touched one of his fingers to the top of the gas-burner. A little snapping spark passed from his finger and set the gas to burning. He was not hurt in the least so far as he could discover.

There are things that need to be ignited by means of such influences as go forth from worthy human lives. There are exponents of the Bible who are so rich in Christian experience and who are so filled with the Holy Spirit that they can handle the Word of God in a way electrifying to us. They can make some old and familiar passage of Scripture blaze with fresh and precious meaning. There are representatives of Christ so overflowing with holy zeal as to kindle in others zeal for what is holy. Many a youth in some sleepy neighborhood has fine native ability which has not been discovered to him, and of which he is not definitely aware. It needs waking up, "touching off," by close contact with persons who are all aglow with electrifying enthusiasm.

It is said that La Fontaine heard an officer of the garrison at Chateau-Thierry declaim with kindling emphasis on the words of Malherbe, and that ode thus declaimed was the spark which set fire to La Fontaine's remarkable genius and started him in the direction in which he achieved fame.—Standard.

Hacknomore cures colds and coughs.

Hang Foo.

The "Foam of the Sea" was in harbor one day, waiting for a great race that would come off the next day. Other crafts were in harbor for the same purpose, resting as lightly and gracefully on the water as a flock of wild ducks about a flying pond. Captain Davis had and try the water awhile. An old friend, Captain Davis, of the "Merman," came over to the "Foam of the Sea" to call on Captain Solway.

"Cap'n Joe, you've got a trim sort of a boy aboard," said Captain Davis. "Ha, ha! I tell ye. Whom do you suppose I've got there? It is one of the pig tails." "Chinese? You don't say!" "Oh, no, no, no. You see, my last boy disgusted me. He was some sort of a Sunday-school chap, and he was all the time singing—let's see—oh! It was 'Pull for the Shore,' and something about the 'Light that must be a-burnin' and I don't know what else, things right enough in their place, though I don't believe in 'em, eh?—but entirely out of place on a yacht. I said to myself: 'I'll get ahead of the boat.' So I went to the kitchen, and I got this boy. He's neat, civil, quick, I tell ye, and he hasn't any of that Sunday-school truck and humbug that you've got in your perfect heathen, but he suits 'Cap'n Joe.' Now, who's on board the Merman? Who's that visitor—looks like it—a chap with a navy-blue cap on, and white band round it, and a neat, filled with glass. The rest of the work is Lena's. Lena built the stairs, which are of cardboard. The balustrade is made of matches glued to a gold cord, which makes a handsome railing. The stairs and balustrade are painted and carpeted as handsomely as ever were stairs. The rooms are furnished completely by Lena's hand. In the spare bedroom is a real bed, and the room is equipped, even to the hair brushes that Lena has made by sawing in two an old tooth brush, cutting down the bristles to an appropriate size, and carving out the handles. A little set of dolls' furniture, including a cupboard, stands in the dining room, and the shabby chairs Lena has recently upholstered until they are as good as new. The rest of the furniture she has made herself. The drawing room table is a big spool with a top covered with a fine material. The windows are handsomely draped. The mirrors are of tinsel paper, as are the picture frames, which Lena makes herself, and has a permanent contract for the foil from several men who are lovers of tobacco and Frankfurter sausages.

But the charm of Lena's house is its liveliness. Her dolls are not idle, case-loving ladies, but live up to the requirements of their position. They are readers; books and papers lie on the table. Here is a small brown volume from the Dolls' Seaside Library. "Wife Only in Name," by Charlotte M. Braeme, is printed in neat letters on the back, with a top cover of a fine material. The walls are covered with pictures, the house is strung with electric wires, and tiny globes are fitted to the branching light. Nobody has ever seen these things, but Lena would not presume to intimate that they would not light by pressing the button. There is a telephone, too, in which to make engagements with the neighbors and communicate with the grocer. It was originally the hand loom. Like that of Lena's, the walls are covered with pictures, the house is strung with electric wires, and tiny globes are fitted to the branching light. 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J. H. McINTYRE, Editor.

OFFICE: 86 GERMAIN ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper to be addressed to the Editor.

DISCONTINUANCE—The MESSENGER AND VISITOR will be sent to all subscribers until an order to discontinue is received.

A CHANGE IN ADDRESS will be made provided the old and new addresses are given.

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, APRIL 19, 1893.

LET US UNDERSTAND THE MATTER.

Our correspondents who discuss the proposal for a separate Convention make pretty large demands for work upon our space.

To any scheme which shall commend itself to intelligent and unprejudiced minds as better adapted than that under which we are now working to promote the interests of our churches in this province and to render their work effective, the MESSENGER AND VISITOR will certainly offer no unreasonable opposition.

The merits of the plan on which the U. B. Seminary is managed we have no occasion here to discuss. It is sufficient to our present purpose to show that it does not involve the absurdity of placing a denominational enterprise under the control of several distinct and independent bodies.

At the last meeting of the union held in Philadelphia, May 24-26, 1892, there were present, according to the Year Book, 286 life members, 352 annual members and 19 missionaries, representing 31 States, the District of Columbia and Canada.

Now there are no doubt practical schemes for denominational work other than that under which we are working. Of one such plan, which is that of our brethren in the Northern States, we give some account in another article.

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tion, they will have placed the churches in a position to consider intelligently whether the proposed movement is worthy of endorsement or not.

As regards what is said as to the practicability of changes of constitutions, division of funds, and whatever legislative enactments might be necessary to effect a separation, we have nothing in particular to remark.

We must confess to a good deal of surprise at the way in which our correspondents present the case of the Seminary in regard to both its former and present denominational relations, since an education society which may hold its annual meeting at the same time with an association or conference appears to be confounded in their minds with the association or conference itself.

The organizations and methods which the Baptists in these provinces have employed for a good while past in carrying on their denominational enterprises are at present, in certain quarters, being subjected to a good deal of discussion and criticism.

Naturally in this connection we turn to the United States where, more than anywhere else, in the world, Baptists have flourished and their principles prevailed.

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the Convention, who should have a voice in controlling these denominational funds? Our correspondent appears to take the ground that churches which contribute nothing to the funds of the Convention should have the same voice in the management of its enterprises as those which contribute largely.

But it may be argued that it is simply a matter of justice and common sense that those churches which contribute funds to carry on the religious work of the denomination should determine what disposal shall be made of those funds, and to whom their expenditure shall be entrusted.

It is certainly does not appear unfair or unchristian that the church which contributes but one dollar to the Convention's funds should have less influence in determining these matters than the church which contributes five hundred.

Accordingly, we agree with our correspondent in thinking that the conditions of membership in the Convention might in some respects be amended with advantage, but we are not at all sure that the principle of representation on the basis of contributions should be wholly discarded.

A LEAF OR TWO FROM OUR NEIGHBORS' NOTE BOOK.

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management of the great societies more directly representative of and responsible to the churches, but we do not hear that there is among our brethren across the border any general agitation for a change in their modes of operation.

It is our intention to follow this article next week with another, in which some account will be given of the way in which the Baptists of the Southern States conduct their denominational enterprises.

The New Brunswick Convention.

A recent editorial in the MESSENGER AND VISITOR suggests some difficulties in the way of the organization of a Convention in this province.

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I am inclined also to the opinion that the present relations of Acadia University are a constant menace to the liberties of other churches. When it becomes possible on a territory like ours for the overpowering influence of the University to dominate Convention affairs, then Acadia, instead of being a servant to the churches, as all affiliated religious societies should be, becomes our mistress, and she may at any time fasten an ecclesiastical polity upon us from which we could not be released except by violent rupture.

Some are frank enough to say they see such signs at the present time. Can we not see something of it just now in the activity of Acadia men to thwart our rising tide of opinion among our churches different from that which emanates from Acadia?

Now, I have no wish to say an unkind word concerning Acadia. On the contrary I rejoice in her prosperity, and hope ever to cherish a strong sympathy for the work done there.

When the Home Mission Society formerly existing in this province was transferred from a provincial corporation to Maritime control, there does not appear to have been any difficulty, legal or moral, in the way, and the change, a very important one indeed, was also easily effected.

Again, when a little ago our Nova Scotian brethren were anxious to have the New Brunswick Amnity Society unite with the one in Halifax, no mover in the affair found insuperable difficulties, although we held at the time over four thousand dollars in mortgages, whose titles could only have been transferred by legislation.

And now when we have no more important issues and none so complicated, insuperable obstacles are made to appear. For my own part, I cannot see how there could arise any difficulty in getting a Home Mission Board incorporated in New Brunswick to carry on our own business as we wish to do.

Now would there be any trouble in getting the act of incorporation of the Foreign Mission Board so changed that each Convention could appoint a portion of the board.

Acadia University could in like manner have its act of incorporation amended as it has already done many times; either so as to stand related to the two conventions, or to take an independent existence as nearly all Baptist institutions throughout the world have done.

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BOARD MEETING. The regular meeting for April, held on the 10th inst.

Monthly reports were received of general missionaries Wallace, Roy and Marple. These reports showed much faithful work was being performed by these brethren, and that the blessing of the Lord was making this work effectual.

1. To West Dalhousie, Annapolis N. S., \$50 for one year, under direct of Pastor Young, of Bridgetown.

2. To Tabernacle church, St. J. \$150 for one year from April 1. Rev. E. Ingram, pastor.

3. To the 2nd Ragged Island church, Sable River group, N. B., \$40 for one year. Rev. I. W. Carpenter, pastor.

4. To New and Seal Harbor, G. G. G. Co., N. S., \$100 for one year. W. S. Redden, missionary.

5. To St. Mary's group, Kent Co., N. B., at rate of \$200 per year. Bro. Chipman, missionary.

6. To Fall River, Halifax Co., \$100 year to assist in procuring supply.

7. To Oak Bay group, Charlottetown, N. B., \$100, on condition. Rev. W. Corey, pastor.

8. To Greenhill Hill and New Salem churches, \$150 for one year. HELP FOR CHURCH IMPROVEMENT. The Church Edifice Fund is now drawn and still other written applications are before us.

Class Evening at St. Marti...

1 2 3 4. X I C O V. Yab, yab, rah, rah. Nine-ty four.

This is what was seen at the poster announcing an entertainment for the junior class of the seminary assembly Hall, Thursday evening 13th.

The second preamble apparently means that there is not time, during the sessions of the Convention, to give due consideration to so many departments of work.

In the third preamble it is assumed that certain departments of our denominational work could be carried on more efficiently in each province separately.

It is urged especially in regard to home missions. Now if this claim is well founded, we should go farther, and once more establish a H. M. Board for each association or perhaps for each quarterly meeting.

It is in what respects the interests of the Eastern Association of New Brunswick differ from those of the Eastern Association of Nova Scotia, whose territories are surrounded by the "great gulf" of the Missequash?

CONDOLENCE.—An address of sympathy and condolence was recently by the church at Mill...

A similar address on behalf of the B. M. Board was presented to Mrs. James...

and the widow sustain and comforted.

Home Missions.

BOARD MEETING. The regular meeting for April was held on the 10th inst. Monthly reports were received from general missionaries Wallace, Young and Marple. These reports showed that much faithful work was being performed by these brethren, and that the blessing of the Lord was making this work effectual. Quarterly reports were received from eleven missionary pastors. Some of these reports spoke of tokens of encouragement; others complain of removal of valuable members.

- 1. To West Dalhousie, Annapolis Co., N. S., \$50 for one year, under direction of Pastor Young, of Bridgetown. 2. To Tabernacle church, St. John, \$150 for one year from April 1. Rev. A. E. Ingram, pastor. 3. To the 2nd Reg'd Island church of Sable River group, N. S., \$40 for one year. Rev. I. W. Carpenter, pastor. 4. To New and Seal Harbor group, Guysboro Co., N. S., \$100 for one year. W. S. Redden, missionary. 5. To St. Mary's group, Kent Co., N. B., at rate of \$200 per year. Bro. O. N. Chipman, missionary. 6. To Fall River, Halifax Co., \$100 for year to assist in procuring student supply. 7. To Oak Bay group, Charlotte Co., N. B., \$100, on condition. Rev. W. G. Corey, pastor.

APPOINTMENTS. 1. Rev. F. R. Langford to Transatlantic mission field for four months. 2. Bro. A. E. Dunlop to Mesquash, St. John Co., from May 1 to Nov. 1. 3. Bro. S. Tingley to the Canterbury group, York Co., for three months.

Grants were made to the following on condition that suitable men can be secured: 1. To the Port Moody field, Queens Co., N. S., \$175 for one year. 2. To Greenough field, York Co., \$200 for one year. 3. To Greenough Hill and New Jerusalem churches, \$150 for one year.

HELP FOR CHURCH EXPENSE FUND. The Church Edifice Fund is now overdrawn and still other written applications are before us. Contributions are therefore needed for that fund. It was voted that the Sunday-schools be asked to take a collection for this fund the first Sunday in June. All amounts will be credited to the churches to which the schools belong in the financial report to the Convention. We hope that all will help in this work.

A. COHOOS, Cor. Sec. Class Evening at St. Martins. 1 2 3 4, X L Q or Y ah, rah, rah—Ninety-four.

This is what was seen at the head of a poster announcing an entertainment by the junior class of the seminary in Assembly Hall, Thursday evening, April 18th. The manner in which the following programme was carried out proved the energy and capability of the class, which had adhered rigidly to its resolve to ask no aid of any other, be student or teacher. The class song, being original, was much enjoyed; the Sunflower Chorus and the Greek tableaux were admirable, arousing much enthusiasm in the audience. The former of these features was under the superintendence of Miss Grace Day; the latter, of Miss Maud Sprague. The school and class feeling at present prevailing among the students cannot but prove helpful to the institution:

- PROGRAMME. 1. Mark I Hear a Voice, Junior Class Song. 2. Sunflower Chorus. 3. Junior Class Song. 4. Piano Solo, Tarentelle. 5. Helios. 6. Reading, King Volmer and Bible. 7. Whittier. 8. Miss Edith Baldwin. 9. Vocal Solo, This is My Dream. 10. Welling. 11. Reading, Whittier's Heaven. 12. Anon. 13. Piano Solo, Marche. 14. Smith. 15. Miss Jessie Hotzick. 16. Vocal Duett, What Light Came from the Plain. 17. Miss Davis and Phillips. 18. Scene, The Hunchback. 19. Kowles. 20. Helen. 21. Miss Maud Davis. 22. Instrumental Solo, Marche. 23. Goshberts. 24. Miss Dick, O'Brien and Parry. 25. Vocal Solo, Far Away. 26. Lindsay. 27. Reading, Jerry and Me. 28. Blake. 29. Instrumental Duett, Dreams of Heaven. 30. Blake. 31. Reading, The Cornet. 32. Lovell. 33. Vocal Solo, Miss Susan O'Brien. 34. Mrs. Hemans. 35. Vocal Duett, Song of the Virgin. 36. Mark Train. 37. Author. 38. A. A. Fanjoy. 39. Sunflower Chorus. 40. My Own Canadian Home. 41. Greek Tableaux. 42. Dance of the 1. Bacchus and Bacchantes. 2. Train of Nettle Maidens. 3. Night and the Feast. 4. Toilet of the Bride. 5. Begging the Life of the Captive. 6. Death of Virginia. 7. Chain Dance. 8. A Charm from the Skies. 9. Tribute to the Queen Mary. 10. The Feast—The Graces. 11. Single Step. 12. Sacrifice of Iphigenia. 13. Home Scenes from Greece. 14. In Sight of Home. 15. Misses Sprague, Hotzick, Parry, Davis, Phillips, and O'Brien.

CONDOLENCE.—An address of sympathy and condolence was recently presented by the church at Mill Village, N. S., to Mrs. A. W. Barnes on the occasion of the death of her beloved husband, Rev. A. W. Barnes. The address makes kindly mention of the earnest and faithful work through which the pastor whose labors are ended endeavored himself to the hearts of the people. A suitable reply was made by Mrs. Barnes. A similar address on behalf of the Baptist ministers of St. John has been presented to Mrs. James Spence, in view of her late severe bereavement. May He who upholdeth the faithless and the widow sustain and comfort the afflicted.



IMMANUEL CHURCH, TRURO, N. S.

Dedication at Truro.

We desire to extend our hearty congratulations to the brethren of Immanuel church, Truro, on the opening of their fine new house of worship under highly favorable and hopeful conditions on Sunday, the 9th inst. The church was organized March 5, 1890, being composed of 35 members. In September, 1890, Rev. W. F. Parker was called to the pastorate, and his labors have been highly appreciated and successful. Under his inspiring leadership the church undertook and has now completed the erection of a house of worship. As yet we have not had the pleasure of inspecting the new church, but from all that we have heard concerning it, we conclude that it is constructed upon one of the most approved plans of modern church building. While utility has not by any means been sacrificed to ornament, the building presents a very attractive appearance and will, no doubt, be found admirably adapted to the needs of the congregation. The out which is here presented gives a good idea of the external appearance of the church. May large and continued blessings attend the labors of pastor and people as they go forward in their work under the improved conditions which their completed church building affords.

For the following account of the dedicatory exercises and description of the new building we are indebted to the Truro Daily News. The dedication of the beautiful and home-like house of worship of the Immanuel Baptists was the most interesting event among the church-going people of Truro, on Sunday, April 8, 1893. The day was fine, and the seating capacity of the building was taxed to its full extent to accommodate the large audience that attended all the services. Every congregation of the town was represented in the pews, and at the afternoon service the greater number of the resident clergy were present. To those entering the church for the first time, especially the unique style of architecture, the bright, cheery air and mellow tones had a very pleasing effect, and took away the new, rare and hollow feeling so often painfully complained of in new buildings. The altar was tastefully graced with beautiful Easter and calla lilies, geraniums and other plants, extending all around the platform, the effect of which was extremely pleasing. At the opening of the morning service, the pastor, W. F. Parker, briefly stated that the church was erected for a place in which rich and poor could worship God on equal footing; there were no special rights or restrictions, the seats were free and the support was to be voluntary as it had been in the erection of the building, which was largely the work of their own little band, and they had felt that the day of dedication should be marked by the raising of \$1,000 toward the building fund.

Rev. D. W. C. Dimock prefaced the dedicatory prayer by referring to the rise of the Baptist denomination of Truro, the first preacher being Rev. Job Dimock, who, on account of religious persecutions, left Massachusetts in 1790, and was invited to take charge of a small congregation at Onabaw. The opening sermon, in the course of which the church was dedicated wholly and unreservedly to the Lord, was delivered with natural and easy eloquence by Rev. D. A. Steele, M. A., of Amherst. At the afternoon service the address of Prof. E. M. Keirstead, of Acadia College, though suitable for all ages, was more especially directed to the young, being based upon the words of the Evangelist John in his first Epistle, second chapter, verses 14 to 17 inclusive. Following the address the several clergymen of the town who were present made brief remarks and extended friendly greetings to the new sister church, wishing it a continuance of the prosperity and happiness that seemed so marked a feature of its inception.

Mr. William Cummings gave a statement of facts and figures in connection with the building of the church, which when completed had cost them, including the real estate, \$14,000, of which only \$4,000 remained unpaid. He referred to the strong efforts put forth by the young people to raise the money and to help that had been so generously given by outside parties in town and abroad, stating that in his last trip to England some four hundred dollars had been given him for this purpose. The evening service was even more largely attended than the former ones. Rev. G. O. Gates, M. A., of St. John, preached very acceptably from 2 Cor. 5: 14. Special mention should be made of the singing, which throughout all the services was exceptionally good. This department was under the management of Mr. Lewis Rice as director and Miss Clara King as organist. The regular choir were ably assisted by Misses Jean McDougall, Chipman and McCally, and Messrs. McDougall and Musgrave. In closing the evening services the pastor, Mr. Parker, graciously extended the thanks of the church to the visiting ministers for their words of help and cheer; to the choir and other friends for their assistance in rendering the services additionally attractive and profitable. We understand the plate collections of the day amounted to about \$600, which, with pledges and donations expected during the week, will doubtless reach the \$1,000 aimed at. The building occupies one of the most desirable sites in the town, and could not have been more favorably located for the purpose for which it has been erected. The instructions given the architects (Messrs. E. K. and W. E. Blake, of Boston) were to prepare plans for a building which in its details would combine convenience, comfort and home-like features. The ordinary observer cannot fail to notice that these instructions have been fully and faithfully acted upon.

The general external features of the building are Romanesque. It stands 40 feet from the street front, and covers in its greatest length 120 feet and greatest width 75 feet. The main entrance, which is approached by a wide and paved walk in the base of the tower, and from it immediate access is had either to the auditorium or vestry. The vestry portion, which is in the front of the building, and facing the pulpit, is separated from the auditorium by glass and panel slides, which make it possible at any time when required to throw the whole building into one. Four Bible class rooms are separated in like manner from the main vestry room. A part of the space over the vestry is connected with the auditorium as a gallery, back of which is a beautiful large room which is intended for the use of the young men of the church and congregation. The floor of the auditorium is an inclined plane. Special attention has been given to the pews, which, made from a special detail after the most approved plan, combine beauty with comfort. They form segments of circles, of which the pulpit is a common center. The choir occupies an alcove in rear of the pulpit platform. Adjoining are rooms for the choir and pastor. Special mention should be made of the interior roofing. The truss work, which is made up of arches springing from opposite points of the building and keying into a column dropping from the centre of the roof, is exceedingly fine, and reflects great credit to the builders, Messrs. McCurdy and Kempf, N. S. I. The interior of the building is finished throughout in ash. Steam heating is furnished for the entire building. The apparatus was made and put in by the Truro Foundry & Machine Co., and gives entire satisfaction. All seats are to be free, the church depending for its entire financial support upon the freewill offering of the people.

Collections for Amnity Fund. Pugwash church..... \$5 50 Barletts Mills..... 2 00 Belfast, F. E. I..... 7 35 Kempf, N. S. I..... 4 00 North Sydney..... 17 50 (Collected by Miss Vinie Forriest, Miss Lyan and Miss Lewis.) 1st Yarmouth..... 39 25 I would like to acknowledge all the names of the persons who do the collecting, but in some cases they are withheld. E. M. SAUNDERS, Sec.-Treas. P. S.—After returning to Halifax I shall acknowledge sums received before leaving home. E. M. S. St. John. Jottings from Acadia Seminary. In response to the circular letter from Superintendent McKay, asking for contributions to the Nova Scotia educational exhibit to the Chicago Fair, the following articles were sent from the seminary: Photographs of the new building, chap-1, class-rooms, reception room, dining room, corridors and several dormitories. From the studio: Drawings from nature—steps and canal, jar, skeleton cube; J. Brison; jar, cone, etc.; E. Shand. Drawings from casts—Ornament, apples; M. Eaton; calla lily; E. Wyman; owl; nut, bananas, acanthus scroll; G. Cunningham; nose and hand; M. McKoen; lemon and leaves; A. Bishop. Paintings in oil—Blue heron, pansies, mayflowers; M. Chipman; groups from still life; M. McKoen; J. Brison, B. Hatfield. The work from the studio was excellent, reflecting the highest credit on this department. During his stay in Wolfville Mr. McDonald held several special services—prayer meetings and Bible readings in the seminary. Thirteen of the young ladies have this winter been converted, and on Easter Sunday ten of these united with the Baptist church. The appearance of the reception room has been much improved by the laying of a new floor with a handsome marquetry border in walnut and birch. It is to the contribution of the Wolfville ladies we are indebted for this improvement. The last recital of this term will be held towards the end of April. An attractive programme of vocal and piano music and readings is being prepared. Hackmore cure colds and coughs.

DENOMINATIONAL NEWS.

(All money (except loaned) contributed for denominational work, i. e., Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, Prisons, Education, Social Work Mission, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. J. W. Manning, St. John, N. S. In Nova Scotia and Pictou County, they should be sent to Rev. A. Goshbert, Wolfville. Invelopes for collecting funds for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.)

SECOND CORNWALLS.—By resolution passed at business meeting of the 2nd Cornwallis Baptist church the name of said church was changed, and will hereafter be known as Berwick Baptist church. At the earnest request of the meeting, Pastor E. E. Daley withdrew his resignation, and intends stopping with us another year.

LOWER LUDLOW.—There is a glorious manifestation of God's power to save those who believe, in this place. After the fifth special meeting held here, it was my happy privilege to baptize three believers in Christ in His own appointed way on the 7th inst., of whom two were heads of families. God's power was wonderfully felt in our midst. We had our evening, the 9th, the strong man was compelled to fall under the power of the Spirit. We expect to baptize again on the 13th. Brother A. Estabrooks has received into membership the Rev. Ludlow Baptist church. We have had our brother's help in the meetings. Brethren, pray for us. JAS. A. PORTER.

ARCADIA, YARMOUTH CO.—It is nearly twelve months since we came to the Acadia and South Yarmouth churches. I am thankful that the work we are doing that our work was not in vain in the Lord. Forty-three members have been received, 32 by baptism and eleven by letters. This gracious work is not the result of a few religious services as will be seen by the following statistics: letters, June and August, eleven; baptism, Oct. 23rd, four; 30th, six; Nov. 13th, two; 20th, one; Jan. 25th, nine; Feb. 19th, three; 26th, two; Mar. 5th, two; 26th, two; April 13th, two. We have during the year organized two B. Y. F. Societies; one W. M. A. Society; one Christian Workers' Society; and one Mission Band. J. HANSEN.

FLORENOVILLE.—Our quarterly meeting, held at First Florenoville on March 17th, has just closed. The presence of Bro. Henderson kindly consented to stay a week with us in special meetings. His visit has been very helpful. The church has been revived and strengthened. The privilege of administering the sacrament was enjoyed last evening. Others are seeking the Lord, and we expect to baptize again next Sunday. We have been very generously remembered by our kind friends on the field of labor. We desire to express our thanks for the following names presented to us: First, by the Florenoville community, a donation of \$35; second, Bristol, \$30.45; third, East Florenoville, \$41.50. Our hearts are lighter and our spirits are higher and we earnestly desire the blessing of our heavenly Father to rest on this entire field. A. H. HAYWARD.

MILLTOWN, CALAIS.—Last Sabbath, April 9, eleven were baptized and received into the church. On the preceding Sabbath, April 2, five were baptized and twelve were given the hand of Christian fellowship. I would have enjoyed having had my father with me these Sabbath, but duty called him elsewhere. We enjoyed much his short visit. The power of God seemed to be with us. We have a flourishing Christian Endeavor Society in connection with this church. It was organized six months ago, when we enrolled twenty-five active members and six associates. It now has a membership of over seventy active and ninety associate members. God seems to be visiting this department of Christian work in power. The Sabbath-school has increased from 90 to 150. We have a splendid superintendent and an excellent staff of teachers. We hope to have baptism next Sunday. May the blessing of God be upon the work. F. S. TODD.

WEST END, HALIFAX.—The West End Baptist church, Halifax, N. S., has not been "lazier" from year to year. We are, however, courageously holding on our way, hopeful and expectant. Though not enjoying the privilege of additions to our own number, we are praying with and rejoicing over conversions in our sister churches, upon whom the Divine blessing has rested with marked results. We are devising ways and means to carry on our work. Among other things, on the 28th inst. a concert, with readings and recitations interspersed, which netted us about \$25 for school, we are greatly indebted to the Band of the School for the Blind and other friends who came to our aid, to all of whom we tender our warmest thanks for the pleasant hour spent in listening to the music discoursed by them. Our Mite Society is also doing efficient work. We are also indebted to the First church for the assistance rendered to this young and struggling infant. S. M.

DORCHESTER.—About the first of February it was decided by the band of the church located at the "Corner" to organize a Bible class, and place it under the teaching of our pastor. The class has been well attended, and the attendance not always confined to Baptists and their children. The rule followed is, first to take up the lesson for the next Sunday and conclude with the examination of some Scriptural question, doctrinal or historical. The attendance, considering the time of year, has been large, and our pastor, having served his apprenticeship as a school teacher, is well qualified to do the work he has kindly undertaken. Those who attended the class last Monday evening surprised Bro. Kimball by presenting him with the class of the lesson a handsome melissa coat and cap worth \$15. The presentation address was made by Bro. Knapp, and the reply evidenced the good will the pastor has for his flock. At Sunday when the congregation assembled we were surprised to find on the platform a very nice new pulpit chair. It is somewhat of a mystery how it came there, but the pastor took his seat in it asking no questions, and without any doubt it is more comfortable and appropriate than the one it had replaced. All our meetings at the "Corner" are well attended, and we have the largest Sabbath-school in the place. Large numbers attend all our meetings, and we often see in them those who are as yet unidentified with us as Baptists. Baby's cramp is cured by Hackmore's.

MAIN STREET, ST. JOHN.—Five young persons were received for baptism at last Friday evening's conference. A spirit of earnest enquiry pervades the congregation. A number have publicly expressed a desire to lead Christian lives. Some extra services are being held this week under Dr. Saunders' leadership. The indications for a good work are very encouraging.

CARLETON.—Yesterday, April 16, I baptised two young women—Maud Dow and two sisters, Maud and Lizzie McKenna. Dark waters—the grave of sin, Snow newly fallen—a new pure life. Others among us have professed conversion, but as general thing I have little faith in professions of love accompanied by willful disobedience. A. J. JUDSON KEMPTON.

CAMBRIDGE, N. S.—Having accepted a unanimous call to the pastorate of the Cambridge church, we have moved from Berwick to Waterville, where we will have our home. This is a growing village on the Windsor and Annapolis railroad, nearly in the centre of the Cambridge field, pleasantly situated, and very convenient to my work. My congregations are good and the prospects encouraging. E. O. READ.

HANTAPORT, N. S.—Six persons have lately been received into the Hantaport church—four by letter and two by baptism. While we are encouraged by additions, we are somewhat discouraged by an unusually large number of our members leaving us to make homes for themselves in the United States. They have been faithful with us, and we are comforted that they are going to cheer some other pastor and church. We have lately had our annual donation from this church and congregation amounting to \$85—nearly all in cash. We have had our pastors of nearly five years with this history very pleasant. P. S. MACGREGOR.

LEDDOR DIFFERIN, N. B.—We have a good attendance at the social and preaching service and enjoy the presence of the pastor. Our pastor, Rev. W. G. Corey, held some special meetings last week, beginning on Tuesday evening and continuing the rest of the week. On a recent Sabbath evening he preached from the words, "Who will roll away the stone?" The presence of the pastor was felt to be a great blessing. It is the prayer of the people here that God will renew the pastor's health, which at present is poor, and that He will cause his days to be many and his stay to be long on this field to work for the Master. G. S. GARDNER.

IMMANUEL CHURCH, TRURO.—April 9 was a "red-letter" day for this church. The Divine blessing rested abundantly upon all our dedicatory services. The service of song in the house of the Lord was inspiringly rendered—the messages from God were heavily laden with precious truths, and eloquently delivered by His servants, and the offerings were worthy of the occasion. We gratefully acknowledge the kindness of all who in so many ways assisted us in these important services. Our thanks are especially due the brethren who preached to us, and the churches and university that kindly released them for the occasion. Their earnest words are well remembered and shall bear fruit for God's garner. Bro. Gates remained with us and led a gospel service Monday evening, which was blessed of God to all present. On Tuesday evening Bro. Steele gave us his well-known lecture on "The Messiah in Isaiah." There is material for much profitable meditation in this discourse, which even the most ordinary hearer cannot fail to take away with him. Begin to carefully read Isaiah and study his prophecies. Remember you who are to enjoy the privilege of hearing Bro. Steele's theme; then when the learned writer arrives it will be the easier for you to follow him into the deep thicket of the gospel prophet. This is the kind of Bible study which our age demands. Blessed are they who are ready for it. We expect to baptize on Sunday. PERSONAL.

Rev. Geo. Howard, of Hampton, made us a call on Monday. "Bro. Howard reports an encouraging interest on his field. Rev. J. T. Baker, of Lefseur street, supplied the Monckton church last Sunday, Dr. Hopper filling the pulpit at L'Anse-au-Loup street. It is stated that Rev. G. W. M. Carey has resigned the pastorate of the First Baptist church, Ottawa. Mr. Carey was formerly for a number of years pastor of German street church, St. John. Rev. G. W. Corey, of Newton Centre, Mass., is announced to preach at Brussels street next Sunday. The services were conducted last Sunday by the editor of the Messenger and Visitor.

NOTICES. The monthly meeting of the W. B. M. Union of St. John will be held with the Tabernacle church on Thursday, the 20th inst., at 8 o'clock p. m. A convention of the Aid Societies of Kings Co., N. S., will be held at Lower Canard, Kings Co., on Tuesday, 22nd inst. Afternoon and evening sessions will be held, at which reports will be given, also addresses and papers, with suitable music. Aid Societies in the county are requested to send delegates.

TEMPERANCE PRAYER MEETING.—A most interesting prayer meeting was held on Thursday evening last in Gordon Division Hall, 103 King street, under the auspices of St. John Council, No. 52, Royal Templars of Temperance. There were addresses delivered by Rev. Mr. Clarke (chairman), John Law, deputy grand councillor; Mr. James McLean; John Beamish; Dr. E. N. Davis, select councillor; John Kimball and H. S. Cosman. Earnest and devout prayers were forwarded up for the success of temperance by Bro. Clarke, Cosman, Kimball and Colwell. Sister G. H. Colwell presided at the organ, and good music was provided. These meetings are held on the second Tuesday of every month, and the ministers and public are cordially invited.

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ALMOST SPRING-TIME.
 Almost time for the pretty white daisies
 Out of their drowsy to awaken at last,
 And over the meadow with grasses and clover
 To bud and to blossom, and grow so fast:
 Almost time for the buttercups yellow—
 The ferns and the grasses, the roses and all,
 To awaken from slumber and merrily hasten
 To gladden our eyes at Spring's early call.
 Almost time for the skies to grow blue,
 Breeces to soften, and days to grow long;
 For eyes to grow brighter, and hearts to grow
 glad,
 And earth to rejoice with a joyous song.
 Almost time for the sweetest of seasons—
 Oh! nearer it comes with each newborn day,
 And soon the sweet smile of the beautiful Spring
 time
 Will drive the cold shadows of winter away.
 —MARY D. BURKE.

LITTLE DR. TOM.
 It came about in this way: Tom had
 always been the most active of all the
 boys at Dr. Black's school. If any race
 was to be run, Tom was sure to come in
 at its head, or very near it; if any game
 was to be played, Tom was always on
 the winning side, or to speak more em-
 phatically, whichever side Tom took
 was certainly victorious; and so no one
 can imagine, unless it is some boy who
 has had just this same horrid accident,
 how very hard it seemed, just at the
 long summer vacation, to see Tom
 near, that he should fall down the long
 flight of hard-wood stairs, and lie all in
 a heap at the very bottom. And what
 was the result? Why, just this, that
 when the poor little heap was picked
 up and laid gently down on one of the
 school-room benches, it was found that
 one of the strong limbs was badly
 broken, and that it would be many
 months before it would do good service
 again.
 At first the pain was so terrible that
 all the happy plans for the summer
 were forgotten, but as the lovely days
 came on, and one after another of the
 boys left the city, the loneliness was
 more than the little fellow could bear,
 and that was the reason why Dr. Holt,
 coming in one morning, told mamma
 that the very best thing to do for
 the young man was to move him off
 somewhere into the country, and as
 soon as possible, too. So it came to pass
 that three or four days later this was
 the note that came to Aunt Fanny's
 well-known handwriting:

"PARADISE, June 27th, 1891.
 My Dear Nephew,—What do you
 suppose has happened to me? Some-
 thing quite unpleasant, not so painful
 as to fall down stairs and break one's
 bones, to be sure, but still very dis-
 appointing. You know your Uncle Horace
 and I were to go abroad this summer,
 and were to make a very nice trip, but
 at the last moment some business had
 to come up to take him instead to the
 West, and so I am left alone. Will you
 come to me, and we will cheer each
 other? And there is a certain little
 room out of mine that I have had
 made for a boy I know. And a corner
 in my pony paddock that would
 only suit somebody who just at present
 does not feel much like limping about
 on his crutches. Hannah says her eyes
 are tired for the sight of a certain young
 man named Tom, and I am sure she
 must mean yourself; at least let us hope
 so, for Hannah is fifty if she is a day,
 and I should feel badly if at this late
 hour I were to find for a Tom who
 owned a great deal of money, and
 so come up like a dear boy, and
 see for yourself if you have not been told
 the truth by your very loving

AUNT FANNY'S.
 Just two days after the receipt of this
 letter a very pretty small boy arrived at
 his journey's end, and, as the pastor
 "Paradise" swung open for the carriage,
 the place seemed, indeed, worthy of its
 name, so cool, and green, and fresh it
 looked after the noise and bustle of the
 big city. Uncle Horace had taken the
 place only the former summer, so that
 was Tom's first visit, and for a few
 weeks there were plenty of voyages of
 discovery to be made. There were
 little drives in all directions, for the
 grounds were very extensive, and there
 were lovely walks that led over rustic
 bridges or else down to a miniature
 lake, and the nicest sort of seats were
 scattered here and there, that made one
 almost rested to even look at this.
 It was all very well for a short time,
 but as soon as the strength began to
 come back, and the will to do a great
 deal, but not the power, life grew a
 trifle monotonous, and if something had
 happened to stop the summer, the
 summer might not have passed as quietly
 and pleasantly as it did. At any rate,
 this story could not have been written.

Tom and the faithful Hannah had
 been down to the lake that morning, and
 on their way back had stopped to rest by
 the little waterfall just at the foot of the
 long walk that led up to the house, when
 suddenly from the grass at the side there
 came such a plaintive cry that both of
 them started up, and Tom, as soon as he
 could grasp his crutch, began to hobble
 over in the direction from which the
 sound came. He brushed the ferns
 aside, but there was no sign or sound,
 and he was turning to look elsewhere
 when his eyes lighted on a poor little
 bird lying close to the water's edge. It
 was a most pathetic sight, for one poor
 wing hung quite limp and useless, and
 the eyes were half shut, as though they
 could scarcely see, and there were drops
 of blood near by. "How cruel! what
 could have happened? who did it, I
 wonder?" cried Tom. "But where was
 that noise?" he added. "A bird can't
 cry like that. Just then it was repeat-
 ed, more faintly this time, and he
 came from a heap of rocks some feet
 away. "Ah, ha! there you are; well,
 Hannah, 'thats a case of would-be
 murder, and the murderer held a prisoner
 for life; looks like it now." And
 so it did, for the assassin, in the shape
 of the house-cat, lay on her side, her
 breath coming in queer sorts of gasps;
 but alas! her beautiful big yellow tail,
 which she had always carried so proudly
 erect, was crushed by a stone which had
 fallen directly on it. Evidently Mistress
 Fuss, in springing from the stones after
 her victim, had loosened one of them,
 and it had rolled down just in time to
 hold her and to save the bird's life. And
 as for Dr. Tom himself, why, he
 said "Whatever shall we do, Master Tom?"
 said Hannah. "I'll call James."

"No, no, we'll take her up and put her
 in the basket, and carry her up to the
 house," said Aunt Fanny, who was
 which they proceeded to do, only it was

not the easiest task to accomplish, for
 their patient did not enjoy the operation
 in the least, and even tried to snap
 at poor Hannah, who declared that it
 was all the thanks she got for trying to
 hold the "vicious beast." But at last
 her ladyship was comfortably settled,
 and then Tom remembered the bird.
 Surely it could not be left behind to
 suffer, so a sort of sling was made out of
 a piece of silk and secured by lacing
 the four corners, and into this the little
 thing was laid, and then the small pro-
 ceeding started for home.

"Well, what have we here?" cried
 Aunt Fanny. "You crazy child, what
 have you brought? Do you think my
 house is a hospital?" she added laugh-
 ingly.
 But when she saw that it was a real
 accident that had come to poor puss,
 she did not declare, as James did after-
 ward, that "it served the cat right for
 trying to catch the bird." No, she
 didn't say that at all, but instead she
 ordered that a place be made for both
 the cripple and the bird, and that they
 should have something to eat.

Then it was that Tom had his idea,
 and if any small boy has an idea, and is
 fortunate enough to have also an Uncle
 Horace or Aunt Fanny, why then that
 idea is bound to be carried out, and so
 it was in this case.
 "It's a hospital, you know, Aunt
 Fanny—not for people, but for animals.
 Anybody that's sick, and you needn't
 bother at all; just let James fix
 the old gas-house; it isn't used, and
 Hannah will help. And you will let us,
 won't you, dear Aunt Fanny?"

How could she resist, especially as
 she saw that the boy's heart was
 so true, and that he was so anxious
 to keep the boy-cripple busy and
 happy?
 So it happened that the very next
 day the gas-house, which was only used
 a few odds and ends, was com-
 pletely cleaned and then given a coat
 of whitewash, as James expressed it.
 Clean sand was spread on the floor,
 little shelves were put up here and
 there, a few partitions arranged, so
 that the little fellow could be kept
 as Tom explained to his aunt. Then a
 small cart went through such a state
 of transformation that no one would ever
 recognize the old wagon in the line
 new one painted on the wall. Faithful
 Hannah was made head nurse, and was
 asked to wear her "blue and white
 striped gown most of the time, please,
 and white cuffs, Hannah, and your cap,
 because all the nurses do, you know,"
 for observant Tom had been, the year
 before, with mamma to one of the city
 hospitals, and had been much impressed
 by all the sights.

As for the young man himself, he was
 the superintendent, and had the name
 put on his cap. Aunt Fanny was com-
 mitting physician James and Kate (the
 cook) were made steward and stewardess,
 and, behold! the staff was complete.
 And the patients—were there any? To
 be sure, for just as in one's every-day
 life, so in the hospital, one can help
 can help if we keep our eyes well open,
 so Tom found it among his beloved ani-
 mals, and soon the little hospital was,
 if not full, yet enough so to keep the
 superintendent very busy. Sometimes it
 was a poor little mouse, or a kitten,
 or a bird, or even an ugly little
 head that had been injured in some
 way, but beautiful or hideous, young
 or old, it made no difference, and the
 patient was treated as tenderly as if
 it were a child. And over it all
 Aunt Fanny watched with growing
 interest, for she began to see that it
 was not as a mere pastime that Tom was
 doing this, but from a real love of
 living things, and a growing tenderness
 for anything that suffered.

And what pleasant rides they had, too,
 often driving for hours together, for
 the phaeton was not forgotten these days,
 and though Aunt Fanny's mind and
 body were getting weaker, she was
 always to the hospital subject that
 Tom's thoughts returned, for his eyes
 were ever on the lookout for some poor
 sufferer, and many a one did they pick
 up in their wanderings.

Then it was that there were the
 habits of this bird or that butterfly to
 be studied, or Kate to be consulted as
 to what sort of herbs or plants should
 be used for such and such a case, for
 Aunt Fanny believed, as many great doc-
 tors do, that fresh air, simple remedies
 and God's own sunshine are the best
 cures. So the summer passed, and as
 fall approached the patients all were
 growing well, Tom included, when one
 day a poor little boy, the son of his
 uncle, and this was what he wrote:

"—I am so glad to hear of what
 you have been doing. You may expect
 me next Wednesday, and you must
 have things shipshape at your head-
 quarters for this visiting committee of
 one will be very critical. And I am
 going to bring with me a certain some-
 thing for somebody I know, because I
 am sure, from all I hear, that it will
 be well cared for." etc. What could that
 be? A poor little boy, Tom couldn't
 know; but as it had to be done, why
 the best way was to forget all about it,
 and in the meantime be arranging
 everything for the coming day.

For, as Tom sensibly expressed it:
 "You can't keep a hospital if nobody's
 sick, and they are all growing so well
 I'm only afraid they will break loose
 before uncle arrives."
 But they did not, thanks to much
 watching and the eye looked very
 pretty the evening that the traveler
 was expected.
 James had brought great ferns and
 bracken from the forest, and Aunt Fanny
 had arranged them very daintily against
 the white walls. "Fresh sand had been
 spread on the floor, clean straw had
 been brought for the beds, flowers had
 been put here and there—in fact, every-
 thing was in holiday attire. The dog
 whose paw had been badly crushed, was
 so well that he had to be securely
 chained, especially after his extra share
 of meat in honor of the occasion; the
 cat looked very imposing in fine paper
 slippers, and was very uncomfortable;
 the butterflies had beautiful clean cot-
 ton in the paper boxes, and the effect
 would have been charming if they only
 could have lain still; the toads and the
 lizards had especial delicacies served
 them; and as for Dr. Tom himself, why,
 he had left his crutches up at the house,
 and a happier boy there never has been
 seen.
 To say that Uncle Horace was pleased
 with it all does not half express it.

Such neatness and thoughtfulness as
 was shown delighted him. He could
 hardly say enough, and even declared
 one evening, when he was telling his
 story to his favorite fairy
 stories over the open wood fire, that he
 hoped that if it was ever his fate to
 change his form to some animal's, as
 the Prince always did in other times,
 why he hoped that some good fairy
 would send him to Dr. Tom's hospital.
 How the boy's eyes glistened! Did
 they gladden more than he heard what
 the something was that had been brought
 to him? You may judge for yourself.
 Yes, it was a real live pony from the
 West, for Tom's own. Would you like
 to catch a glimpse of it for yourself?
 Then you must go some day along the
 bridge-path in Central Park, for there
 he may be seen with his master every
 pleasant afternoon; or, if the day is
 rainy, perhaps you will look into the
 Museum of Natural History on the
 Menagerie, for the young man still
 loves his dumb friends, and his
 pony was there seen (yoursell little
 Dr. Tom?—Margaret L. Hokomb, in
 Christian Intelligencer.

Facing a Grizzly.
 On their return journey, they heard
 that a bear had been seen in the
 south-west of the Spilliamachee
 Valley, and at Snook's request they
 walked in the woods where he was
 supposed to be, "keeping touch" with
 each other; for, as he remarked, he couldn't
 be expected to tackle a bear for the first
 time all by himself. Tom said he was
 quite ready to support him, and all
 three kept on, giving low whistles to
 assure each other in the thick brush
 that help was not far off.
 "You don't think he would go for me
 at night?" Snook had nervously asked.
 "No; he'll go for us first, and keep
 you for desert," Scott had encourag-
 ingly replied.

The little man became confident as
 time went on and nothing appeared.
 They had come to a great piece of fal-
 len timber. The side branches stretched
 upward and all about at right angles to
 the huge trunk. Snook pointed one
 to get on to the main stem as it lay
 prostrate. He was going to swing him-
 self down on the other side, when, lo!
 in front of him arose a vast brown pillar,
 as it seemed to him, with two big arms,
 and with a faint cry, Snook dropped
 back upon the branches on the right
 side of the tree remote from the bear—
 for bear it was, and a huge one—and
 crouched, breathless, his heart thump-
 ing in his throat and his limbs perfectly
 rigid. He saw the bear's head only a
 brief vision of the intruder, and ap-
 parently concluded Snook must be a
 bad dream, for he grunted, lowered his
 head, and took no further notice as far
 as Snook could learn, for he heard nothing,
 saw nothing, and felt only an intense
 desire to shoot, but could not. But the
 bear thought it might be worth while to
 see what had become of his bad dream,
 which had left a suspicious odor behind
 it. So he slowly raised himself again,
 and looked at the bear in the distance.
 This made him visible to Tom, who
 raised his rifle and fired. With a noise
 something between a hiss and a grunt
 and a groan, the bear jumped down
 almost on the top of poor Snook's head,
 and "went for" Tom.
 "At sight!" Tom tried to shin up a
 small tree, leaving his rifle below; for
 he had no time, as he thought, to sling
 it round him. But the bear was too
 quick for him, and clamped his legging,
 "A foot receding, claws and teeth ap-
 plying instant the hero of the day, in the
 shape of Scott, came up, fired, and the
 bear fell, tearing down Tom. Another
 moment and he had given him a noisy
 nuzzle on the forehead, and then he
 saved Tom; Scott fired once more, and
 followed the shot up by driving a long
 knife into the grizzly's heart. It was
 most gallantly and cleverly done, and
 the thanks of both the young men were
 earnestly expressed. But it was a nar-
 row shave, and, as Snook observed,
 "might have been much worse had not
 he (Snook) insisted on their keeping
 together."—The Marquis of Lorne, in
 Harper's Weekly.

An Every-day Verse.
 "O, mamma, we had the loveliest
 time in the Sunday-school class yester-
 day. The lesson was in Matthew, and
 it was most interesting. Miss Deane,
 our teacher, gave us such a nice verse
 for this week. It is, 'Inasmuch as ye
 have done it unto me,' and, when Alice
 asked her what it meant, she said that
 whatever kind acts we did for our
 schoolmates, or for those at home, Christ
 took it as if we had done it to Him."
 "Well, but if I am kind or helpful to
 any one, I would not think it was doing
 it for Jesus," I said.
 "Maybe you wouldn't dear; but
 haven't there been times when mother
 wanted you to go on some errand, or
 asked you to amuse baby for a little
 while, and you didn't feel inclined?
 Then was an opportunity for you to do
 it for Jesus' sake, and then you would
 have felt so much happier than in leav-
 ing it for mother to do."
 "After the first bell rang, Bessie
 Brown, that quiet, new girl, whom we
 don't know very well, asked Miss Deane,
 if when we were unkind to any one,
 Jesus thinks that act as done unto Him
 also?"
 "That is a fresh way of looking at
 that verse, Bessie. I am glad you
 asked. Yes, I think so."
 "O, Miss Brown, you surely don't!"
 cried impulsive Belle. "Why, I am
 angry half a dozen times a day with
 every one at home."
 "Then, you will be more careful in
 the future, won't you, Belle?"
 "I'll try to remember," she answered.
 "And I think we would all be more
 careful about being cross and selfish, if
 whatsoever we do wrongly unto the
 least of these, His brethren, we do it
 unto Him; don't you, mamma?"
 Annie A. Day.

Many rise in the morning with a
 headache and no inclination for break-
 fast. This is due to torpidity of the
 liver, and a deranged condition of the
 stomach. To restore healthy action to
 these organs, nothing is so efficacious as
 an occasional dose of Ayer's Pills.
 —Use Skoda's Discovery, the great
 blood and nerve remedy.
 Minard's Liniment is used by physicians

Chimney Sweepers.
 One of our young readers was very
 anxious to know what the allusion to
 chimney sweepers meant in a book he
 was reading. Perhaps some other young
 people would like to hear about chim-
 ney sweepers. When there were no
 stoves, and fireplaces were used, it was
 necessary to have the chimneys swept
 at certain times to keep the soot from
 taking fire, and also from blowing into
 the room in case of a strong wind.
 Chimney sweeping was a regular trade,
 and boys were bound out to men for that
 purpose; some of them were stolen and
 put at this work, and had a very hard
 time. The chimney sweepers had to
 get up very early in the morning and
 go through the street, with bag and brush
 over their shoulders, and cry out: "Chim-
 neys to sweep—sweep—sweep!" They
 had to go into the chimney from the
 fireplace inside to the chimney-pot on
 the roof, brushing all the way. Some-
 times a cold morning, the chimney-pot
 was so low under the sky, that the boys
 would have to get up, and they did not
 wear any warm clothes. Often times
 they would be afraid to go up all
 alone into the dark and narrow chimney,
 and if they refused, they were beaten
 and they had to go. They would cry,
 and the place where the tears ran down
 looked like white channels, for their
 faces were black with the soot and
 soot.

Dr. Macleod tells a beautiful story
 about a chimney sweeper in London,
 who used to be so fond of music that he
 would hide himself near St. Paul's on
 Sundays to listen to the choir. He had
 no clean clothes to wear, and so he was
 always seen with yellow gaiters. He
 always felt before that a chimney
 sweeper could never get the soot off, as
 it was ground into the clothes and skin.
 He wondered if that song could mean
 that boys like himself could ever be
 clean.
 He talked with his good friend, who
 was just making arrangements to buy
 the apprenticeship of this boy from his
 master, so he could send him to school.
 But before the contract was made, the
 master of the house, who was a highly
 moral man, and by some means
 the boy lost his balance at the top and
 fell to the ground.

As soon as the good friend heard of
 the accident, he went to the bedside of
 the boy, who was lying in bed. As soon
 as he told him about a beautiful dream he
 had just had. He said he was in front of
 a church larger than St. Paul's. It was
 summer time; birds were singing and
 flowers were growing everywhere. As
 he stood there, a crowd of children dressed
 in beautiful white robes passed into
 the church. He wished to go in also,
 but he thought of his sooty clothes. But
 while he was thinking about it all, an
 angel came out and touched him, and
 in an instant he saw the angel put a
 "white robe over his sooty clothes, and
 as he was led into the church, he heard
 a voice sing more sweetly than any he
 had ever heard before: "Though ye
 have sinned, yet will I not blot out
 me as the wings of a dove covered with
 silver, and her feathers with yellow gold."
 These were the last words of the
 poor chimney sweeper to his benefactor.
 In Miss Hodgson's Tale of Harry and
 Lucy, the mother of a chimney
 sweeper, "A man riding near the town
 of Reading saw a chimney sweeper lying
 in the dirt. The poor lad seemed in
 great pain, so he asked him what was
 the matter. He said he had fallen down
 and broken his back, and he said he
 was the man who got out of his home and
 put the poor boy on a till he came to Reading.
 Then he paid a surgeon for attending
 him and a woman to nurse him until he
 got well."
 "Some time after this good man's
 horse got frightened crossing a bridge,
 and jumped with the man on his back
 into the water. The man could not
 swim, but just as he was about to sink
 a chimney sweeper came along and
 helped him. The man jumped in the river
 and pulled him out. When the man was
 safe on the bank, he found the boy who
 had saved him was the very chimney sweep-
 er he had befriended.
 "The mother asked Harry and Lucy
 which they liked best. Harry said he
 liked the chimney sweeper best, because
 he was grateful, and because he ven-
 tured his own life to save that of the man
 who had done him no wrong, but Lucy
 said she liked the other man the best,
 because he took care of a poor little
 boy who had nobody to take care of
 him, and from whom he could never expect
 to receive any benefit."
 In 1781 a good man in England, Jonas
 Hanway, became very much interested
 in chimney sweepers, and took up their
 case in such a way that they received
 much better treatment and advantages,
 and soon he made their dangerous occu-
 pation a thing of the past, by instituting
 better measures of chimney sweeping.
 This same Jonas Hanway was the first
 Englishman to carry an umbrella. He
 was hooded at and made sport of by
 hachery coachesmen and jockeys by his
 rank and file in general, but he carried
 his umbrella notwithstanding, and
 established the custom, which has been
 one of the greatest protections to human-
 ity for many many years.—Evangelist.

Dutch Kloompers.
 One of the queerest sights which I saw
 in Europe was a row of wooden shoes
 outside the door of a Dutch farmhouse
 on Saturday morning. There were the
 big-sized shoes of the farmer himself,
 and all the line had been scrubbed and
 freshly whitewashed in preparation for
 Sunday.
 There are many kinds of wooden shoes
 worn by the peasants in Europe, but
 none are more clumsy and heavy than
 the "kloompers" of the Hollanders.
 They are boot-shaped, with high wooden
 protections to the heels, and a curious
 little upward twist to the toes, like the
 prow of a Chinese junk. But heavy
 and awkward as the shoes are, the
 Dutch children show as lightly as if
 they were shod in Cinderella's glass
 slippers, and do not seem to object in
 the least to the clicking sound made by
 the shoes on the pavement.
 One of the most extraordinary sights
 in the world is a line of little Dutch
 boys playing leap-frog on their great
 noisy wooden kloompers. Having form-
 ed a row of "frogs" from one end of
 their village to the other, the boys be-
 gin to jump in the usual agile way
 of the children of that country. As soon
 as the line is in motion a most tremen-
 dous sound starts in the village. The
 oldest inhabitant can hardly "bear his
 own think," but he knows that the noise
 is not thunder; it is only the rattle of
 the boys' wooden shoes as they strike
 the hard brick paved street.—Harper's
 Young People.

A Bird Convention.
 The birds have a grand carnival at
 the South in February, when bluebirds,
 robins, song sparrows, and other species
 make ready for their long journey
 North. The city of Columbia, S. C., on
 this occasion presents a sight which no
 other city on the continent, or perhaps
 in the world, affords. A magnificent
 shade trees are filled with thousands
 upon thousands of red-breasted robins,
 jays, bluebirds, and the peerless
 mocking birds, assembled in a grand con-
 vention prior to their flight to the Middle
 and New England States. It seems as
 if that beautiful city was designed by
 its founders as much for a home for the
 feathered tribes as for man, as there are
 more robins in its streets than houses.
 The robin makes its appearance from
 farther South about the beginning of
 January, and remains till about the
 middle of February, when it takes its
 flight to the North. It is interesting to
 watch these birds on the ground in
 search of food. They move as an army
 in their Southern home, apparently
 under the command of a leader, who, on
 the slightest alarms, utters a shrill,
 quick note, and instantly the whole
 flock takes to flight. In passing through
 a field they destroy immense numbers
 of worms and grubs.—Congregationalist.

Princess Kaiulani.
 I suppose you have all heard of the
 arrival of the Princess Kaiulani. She
 was heir to the throne of what was once
 the monarchy of Hawaii. She has a
 very long name, but all princesses do,
 you know. Her name is Victoria Ka-
 wekin Kaiulani Luinalilo Kaiulanihala-
 lapaalapa Cleghorn. Her father is a
 Scotchman, and her mother was the
 Princess Like Like, who was the sister
 of the late King of Hawaii. She is the
 niece of the deposed Queen Liliuokalani.
 She left her school in England to come
 here to plead her case before our gov-
 ernment. Her guardian and his wife
 came with her. The Princess has been
 at school in England four years, and is
 now seventeen years old.
 The Princess visited Wellesley Col-
 lege last week, in company with her
 guardian, Mr. Davies, and Miss Whitford,
 her companion. She stayed at luncheon,
 and when the girls students heard of her
 going pending for luncheon, they filled
 the large corridor, and as their royal
 visitor descended the stairs, they greeted
 her with the college cheer. The Prince-
 cess was greatly interested in all that
 and met to go on. They would cry
 her visit must necessarily be so brief.
 The Princess has called on President
 Cleveland, and hopes also to visit the
 World's Fair buildings. After that she
 intends to go back to England to resume
 her studies.—Evangelist.

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BOSTON.
 COMMENCING APRIL 17th, the Steamer of this Company will leave SAINT JOHN

Monday, Wednesday — and Friday —
 at 7.35 a. m. standard, for Eastport, Portland and Boston.

Returning, will leave Boston same days at 6.30 a. m., and Portland at 9 p. m., for Eastport and Saint John.
 On Wednesday, steamer will not call at Portland.

Connections at Eastport with Steamer for St. Andrews, Colaba and St. Stephen.
 Freight received daily up to 6 p. m.
 Through fare and second-class tickets can be purchased and Passage checked through all Boston, Montreal and all railways, and boats, other than City of Montreal between St. John, Digby, and Annapolis. Also, freight billed through at extremely low rates.
 O. E. LAURIE, Agent St. John, N. B.
 J. B. CUTLER, Manager Portland.

Intercolonial Railway.
1892. WINTER ARRANGEMENT. 1893.
 ON AND AFTER MONDAY, 17th October, 1892, the Trains of this Railway will run Daily (Sunday excepted) as follows:

Western Counties Railway.
WINTER ARRANGEMENT.
 ON and after Thursday, 6th January, 1893, trains will run daily (Sunday excepted) as follows:
 LEAVE YARMOUTH—Express daily at 6.15 a.m., arrive at Annapolis at 12.15 p.m.
 Express and Freight, Monday, Wednesday and Friday at Annapolis at 8.15 p.m., Passengers and Freight Tuesday, Thursday and Saturday at 7.30 p.m.
 LEAVE ANAPOLIS—Express daily at 12.15 p.m., arrive at Yarmouth at 6.15 p.m.
 Express and Freight Tuesday, Thursday and Saturday at 7.30 p.m., arrive at Annapolis at 12.15 p.m.
 Express and Freight Monday, Wednesday and Friday at 8.15 p.m., arrive at Annapolis at 12.15 p.m.
 CONNECTIONS—At Annapolis with trains of Windsor and Annapolis Railway. At Digby with City of Montreal for St. John, every Wednesday and Saturday. At Yarmouth with steamers to Liverpool, London, and other ports, every Monday and Saturday evening. With Stage daily (Sunday excepted) for Boston, every Wednesday and Saturday evening. With Stage daily (Sunday excepted) for Halifax, every Monday, Wednesday and Friday.
 Through tickets may be obtained at 126 Barrington Street, Halifax, and the principal stations on the Windsor & Annapolis Railway.
 J. BRIGHELL, Gen. Supt.
 Save \$49 on your ticket to California.
 Great Central Coast Overland Excursions to Colorado, Utah, Portland, Oregon, and all Pacific Coast points leave Boston, Quebec and Albany every Thursday, 5 p. m.; arrive at San Francisco, Tuesday following. Junes, sleeping and baggage free, furnished on application to your nearest ticket agent. E. S. SMITH, Assistant Manager, 6 State St., Boston.

Princess Kaiulani.
 I suppose you have all heard of the arrival of the Princess Kaiulani. She was heir to the throne of what was once the monarchy of Hawaii. She has a very long name, but all princesses do, you know. Her name is Victoria Kawekini Kaiulani Luinalilo Kaiulanihala-lapaalapa Cleghorn. Her father is a Scotchman, and her mother was the Princess Like Like, who was the sister of the late King of Hawaii. She is the niece of the deposed Queen Liliuokalani. She left her school in England to come here to plead her case before our government. Her guardian and his wife came with her. The Princess has been at school in England four years, and is now seventeen years old. The Princess visited Wellesley College last week, in company with her guardian, Mr. Davies, and Miss Whitford, her companion. She stayed at luncheon, and when the girls students heard of her going pending for luncheon, they filled the large corridor, and as their royal visitor descended the stairs, they greeted her with the college cheer. The Princess was greatly interested in all that and met to go on. They would cry her visit must necessarily be so brief. The Princess has called on President Cleveland, and hopes also to visit the World's Fair buildings. After that she intends to go back to England to resume her studies.—Evangelist.

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BOSTON.
 COMMENCING APRIL 17th, the Steamer of this Company will leave SAINT JOHN

Monday, Wednesday — and Friday —
 at 7.35 a. m. standard, for Eastport, Portland and Boston.

Returning, will leave Boston same days at 6.30 a. m., and Portland at 9 p. m., for Eastport and Saint John.
 On

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

THERE IS ALWAYS ROOM.

A Grandmother came to a little house,
And she was very old;
And already the little house was full
As ever it could hold.
With father and mother and children nine,
In spite of toll and care,
There was sometimes lack in the little house,
And always scanty fare.
"And how can you keep a grandmother?
I should think she would crowd you out."
"Oh, no!" cried grandy Will, with a smile;
"My grandma crowd? O, no!"
"I should think she would," persisted Dick;
"For your house was full before."
When anything is full, you know,
How can you put in more?"
Dicky was young and questionful,
But Will was patient and kind;
"The room in our hearts helps us," he said,
"It is the room to the heart."
Ah! poor little house, dear little old house,
Where the happy faces swarm!
And Will was right. There is always room
Where the heart beats true and warm.
And one might have no room to spare,
Though one had boundless space.
"It is a crowded heart, a heart that beats,
That makes a crowded place."
—WIDE AWAKE.

THE HOME.

Old-Time Living.

The plain living of our grandmothers and great-grandmothers, we have no doubt, contributed in a large measure to their long life and physical vigor. One hundred years ago the frugality of our ancestors at the table was best seen in the agricultural districts. In the morning the farmer and his family sat down to their breakfast of bean porridge or boiled oatmeal and milk. Beer, cider and cold water furnished the usual beverage at the first two meals of the day, for coffee was seldom used, and tea was the accompaniment of the evening repast. "Rye and Indian" was the food on which they leaned the most. We can fancy a farmer's table of those days, with its pewter dishes brightened to their utmost polish, and in the weathered households here and there a silver beaker or tankard, the heirloom of the family. The dinner, which is now presided upon with a large Indian pudding (ground corn sweetened with molasses, and sometimes a few apples or berries in it) accompanied by an appropriate sauce; next came boiled beef and pork, the wild game with potatoes, followed by turnips and samp or succotash. Pumpkins were served in various ways. Supper was generally eaten cold, and comprised mostly "spoon victuals." Baked beans, baked Indian pudding, corn-meal-baked rye and Indian bread were standard dishes for Wednesday, "after the washing and ironing agencies of Monday and Tuesday." "Salt-fish on Saturday and boiled Indian pudding with roast beef (for those who could eat it) on Sunday.

Most of the meat in those days was cooked by boiling. Pork, beef and mutton were salted down, and either all of them with a little freshening made first-class eating. Every family was provided with a large dinner-pot, which would hold two or three pounds, which was hung on the crane in the big fireplace and did all the boiling. A bag of beans was put in early in the cold water, then successively the meat, beefs, cabbage, turnips, carrots, and a few potatoes, though the latter were often omitted. Until far into the present century but few tubers were raised; often a barrel was considered a large supply for a family.
Bean porridge was one of the famous dishes of our grandmothers. It was made of beans soaked in warm water and boiled in rich hot-pot liquor, either after the "boiled dish" was taken off or after a bone of beef had been boiled. Sometimes boiled corn was added; this with a little pepper and more salt, if needed, made a hearty and healthy article of diet, which was considered "best when it was nine days old." Wheat bread was scarcely ever seen, except in the best families, and then not regularly. The Indian bannock, or "hoe-cake," baked on a plate or board before the open fire; the rye drop-cake, baked in the oven, and Johnny cakes, cooked in the iron bake-pan with hot ashes and coals above and underneath, comprised a royal bill of fare for an ordinary breakfast.
Pies and cakes were seldom used; they were the dainties which appeared on the table when company was present. When tea was a luxury it was usual to stew the herb and pour the water off, then butter the leaves and eat them, reserving the liquor to wash down the greens. Home-brewed ale, heated in the great kettle, received crumbs of brown bread spread with molasses, and was served steaming hot for the farmer's supper sometimes, being known by the delectable name of "whiskey belly vengeance." This delicacy was peculiar to New England, and was much relished eighty years ago. For Thanksgiving a turkey, goose, or sparerib, roasted before the open fire and turned and basted constantly while it was cooking, was the principal dish. Pumpkin pies, warm doughnuts, sweet puddings and maple sugar answered for dessert.
The fragrance of some of these dishes comes to us across the lapse of years, and what picture it conjures up! The old home life of our ancestors, the homelike face of plain blue and white homespun gown, her coquettish cap, and the bunch of household keys suspended from her girdle; the broad, airy, rafted kitchen, with its high dressers full of polished pewter; the yawning fireplace, with its cross-legged crane and hissing tea-kettle; the high-backed settle; the sanded floor; the tall clock in the corner, which had perhaps come with the fathers from their English home; and the capacious chest of drawers, filled with linen and other treasures laid away in snowy piles with rosemary and lavender between.

There are many, no doubt, who remember well the baking-days of some good mother or grandmother. Saturday taking the loaf. The call for "oven wood" must have been a terror to boys, who often had an extra command on

them for "back-logs" for the "front-room fireplace," to which an elder sister or a young aunt claimed the sole right on stated evenings. The beans were picked over and set to par-boil, meal sifted and mixed, and apples and pumpkins pared in the morning. After dinner the fire was kindled in the oven, and one of the family was delegated to "pile on the wood," which was not played by any means. The bean-pot was filled and a generous piece of pork, with the sides carefully marked off, was placed on top. Then the loaves of rye and Indian bread, mellowed by standing (a lost art), were attended to, and if near "snow time" smaller loaves placed on cabbage leaves were added, which came from the oven with crusts of chestnut brown, unlike any other crust and quite deserving the name. By this time the oven-watcher would announce "the black is all off," when the coals were at once removed, the ashes swept away with a new hemlock broom, and by means of a long-handled shovel bread and bread were stowed away; pies and dowdy ("pudding") went in later with a loaf of "dyeing bread" (a rich, substantial cake) if extra company was expected.
Such was something the manner of living in the old days of Dutch ovens and waffle-irons, of hominy and hasty pudding. If we have reason to congratulate ourselves upon our modern conveniences and comforts, let us remember that we have lost something in the march of improvement, and that our food has not gained as much excellence as our cooks have in facilities for preparing it.—Clinton Montague, in the Christian at Work.

Health Paragraphs.

THE CORNISH COAST.—The denizens of the southwest coast of England are claiming for their climate at the charms of the Riviera. The thermometer at Falmouth only fell as low as 32 degrees on one day during the past winter, while the air was at times keen and nipping both in Naples and Sicily. Dr. King Bullmore has prepared a statement in regard to the healthfulness of the Cornish coast. It is interesting. Flowers bloom there constantly, and only very old people die there.

A REMARKABLE SURGICAL FEAT.—A medical correspondent sends to the Edinburgh Evening Dispatch an account of a remarkable operation recently performed in one of the largest London hospitals, and which has had a very successful result. It seems that an artist, about thirty years of age, some five years ago fell and severely injured his right arm. It was operated upon at the time, and the result proved that either the surgeon by misadventure had divided the nerve or it had been torn in the fall. At all events, the injured arm never recovered its former appearance, but wasted and became quite useless. It was a serious misfortune to a working-man, and it was decided to open up the arm and explore, with the result, as first surmised, that the nerve was found to be partially divided. Two fresh ends were made, and a live rabbit having been obtained, it was rendered unconscious, skinned, and the two sciatic nerves were extracted and sutured to the two ends of the divided nerve in the man's arm. The wound was then stitched up, and the patient placed in bed. It is now seven weeks since the operation, and the result is most favorable. The man has perfect power in the right arm, which is rapidly regaining the original bulk, and he is now able to follow his employment.

PURGENT ODORS.—Everyone does not know that aromatic salts and very strong, pungent odors are injurious to the nerves of smell, and often produce difficulties. It is well understood (says a writer in the Ledger) that certain scents startle the action of the secretory glands of the nose and throat, and often the eyes fill up with tears. Frequent indulgence in the use of such perfumes will soon overtax the secretory organs and weaken them. Some day the physician observes that the hearing is less acute than usual and the sense of smell seems defective. This is, of course, credited to a cold or some similar cause, but little is thought of it. After a time the entire head becomes affected, hearing and smell are almost, if not altogether lacking, and there are throat and lung complications which are likely to end in chronic, if not fatal, illness. It has taken the medical world a great many years to discover that the loss of hearing is almost invariably caused by some disease of the throat or nose, or both. But very recent researches in these fields have demonstrated this fact beyond question, and it is now admitted by the most advanced medical men that, aside from rupture of the ear drum, there is scarcely a symptom of defective hearing which is not traceable directly to the condition of the nose and throat. In view of the new discoveries, ear specialists are finding their occupations more arduous, and they make the particular branch an assistant in further investigations. It is said that the use of smelling-salts is one of the prolific causes of deafness, operating by weakening the auditory nerves, and through them the auditory system. All strong or pungent odors should be avoided as far as possible.

It has been completely demonstrated that by the employment of gas to drive a gas engine and dynamo, more light in candle power can be obtained than if the same amount of gas is burned in the regular gaslight burner. To this is added the fact that a gas engine requires no fireman and leaves no ashes, is smokeless and cleanly in the highest degree, it becomes evident that it fills a place in electric lighting which, though often more appreciated, must in future make it a prominent factor not only in isolated plants but in central stations as well. Perhaps one of the reasons for the slow introduction of the gas engine is due to the fact that until recently these engines were built in sizes ranging barely above 30 horse power, and hence necessitating a number of engines where any considerable number of lights was demanded. This condition of affairs, however, no longer exists, as would appear from the circumstances of the *Electrical Engineer* illustrates and describes a gas engine of no less than 100 horse power built by a Chicago firm, and which is now in use at a large elevator at Cooper's Point, Camden, New Jersey.

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

THE FARM.

Horse Points.

Unless a horse has brains he is not teachable. A horse that has breadth and fineness between the ears and eyes will not act mean or hurt any one. The eye should be full and a hazel color, the ears small and thin and point forward; they face straight with square nostrils and large nostrils. The under side of the head should be well out under the jaw with jawbone broad, and wide apart under the throatle. The back short and straight and square rump, high withers, should set the young, no matter how deep into the chest, fore feet short, hind legs pretty straight, fetlocks low down, pastern-joint short with a round mulish foot. There are all kinds of horses, but the animal that has all these points is almost sure to be rightly graceful, good-natured and serviceable.—Tennessee Farmer.

Continuous Milkers.

The continuous milking habit in cows should be developed as far as possible. It is not a source of disease and impoverishment as is so generally supposed—such instances are more often the result of improper supply of the cow with foods that lily sustain all parts of the system. If the cow is well fed, and starved to reduced condition, as is often the case with few breeds, it is not surprising there is no possible danger of milking a cow up to within a few weeks, even days, of her full time. It requires more food at this period to sustain the cow and embryo, but if the milking period can be prolonged for sixty or ninety days beyond the usual milking period of average cows, the returns will amply justify this outlay. That a cow may be a desirable, as the "freshener" may be great aid in bringing on her udder development. While we may object, with some force, that continuous milking may in some cases be injurious, yet it is only by having cows that have long and profitable milking periods that we can expect to extend as we would wish the milking periods of cows to be born in the near future, for we must rely upon heredity quite as much as feed and handling to fully succeed.

Size of Trees.

For the planter who looks after his trees and carefully and carefully small trees will bear just as early and prove as valuable as the largest. But if the trees are to be planted in sod-land, without cultivation or attention, big trees will stand the best chance of living. The standard size for the most nursery is three-quarters inch calibrer diameter three inches above the place where the bud was inserted. The next smaller grade, which is called the medium-size tree, is five-eighths inch diameter. This medium-size tree is usually sold for less; this medium-size also occupies less space in packing, costs less for transportation and is apt to have more fibrous roots, and in the opinion of the writer, is in every way equal to the smaller size tree. It is usually understood, however, that in ordering this medium-size tree it is understood that it is not to be second class in any respect. There is vast difference between the medium-size first-class tree and the second-class tree. It is always to be understood, however, that in ordering this medium-size tree it is understood that it is not to be second class in any respect. There is vast difference between the medium-size first-class tree and the second-class tree. It is always to be understood, however, that in ordering this medium-size tree it is understood that it is not to be second class in any respect.

Poultry Pickings.
While exercising my colt to-day I stopped to see how the early chicks of a neighbor were doing. He built a tight, large house a year or two ago for raising chicks in winter to catch the fancy prices for early broods. I found the plants idle. Inquiry revealed a lack of profit. As a side issue in general farming the rearing of very early chicks is "a go." I have seen this demonstrated repeatedly. They require too much time, attention and accuracy of knowledge as to their needs and their care, done are liable to fall the victims of vermin or disease during their artificial existence. Let farmers stick to farming. Don't be disgusted with a flock of young hens and sell them off now at a loss, after wintering them, because they failed to lay. Soon they will begin laying and continue late into summer, and the eggs will pay nearly as well as if produced in winter, because more numerous. Light breeds like Leghorns are very likely to feel the cold of a severe winter and refuse to lay, even with the best treatment, but they will more than make it all up in warm weather following.

No other insecticide is so cheap and effective in the henhouse as clear kerosene. Kerosene emulsion is good if used frequently enough; but the time of most farmers is worth so much in seasons when hen-lice are most prevalent that the use of the clear oil is economical. No other method of applying is equal to the use of a tiny broom dipped into an open pan of the fluid. It should be sprinkled systematically over floors, walls and ceilings. Scatter a quart of corn, and while the birds are picking it up, sprinkle the kerosene. I have learned that this is not at all injurious, except to the parasites. The first sitting hen in spring should be priced, not abused. An early brood of chickens furnishes for the market puts a good price, or pellets that will lay early in the fall and through the winter, if properly cared for. Moreover, these chicks usually moult early in

their second summer, and with full plumage early in the fall begin to lay before, previous to cold weather. It has been noticed that fowls which begin laying before severe weather usually lay through the winter, while those which do not get ready before the rigors of winter fail to lay at all until the mild weather of spring. This is why late-hatched chicks are worth so much less to the poultryman.—Hollister Sage, in N. Y. Tribune.

Silver Curlew Silage.

Dr. R. C. Keadie, careful scientist and well-equipped practical experimenter, is hardly to be numbered among silo enthusiasts, as appears from the following in *The Michigan Farmer* of recent date. He at the same time gives fair credit to the excellent quality of the pickled food to the extent of admitting that stock usually eat it cleaner than when their ration is dry stalks:

"I consider the silage inferior to properly cured corn for feeding purposes where it is used as the principal food for the following reasons: First—There is loss of organic matter in the silo, as we might infer from the large amount of heat developed in the process, which heat is produced at the expense of organic matter. The loss of matter is shown by analysis of the silage as compared with the corn cured in the usual way. Professor Sanborn estimates the loss at 20 per cent. of the original substance. Second—The silage contains albuminoids, a part being converted into amides which are inferior to the albuminoids in feeding value. Third—Some of the sugar and starch are changed into acid—such as acetic, lactic, etc. of little or no direct value as food, and are beneficial only as appetizers, in the same way that we use pickles with our food. Fourth—it is claimed that the crude fibre is diminished and the fat or ether extract is increased in the silo. This is true, but while the crude fibre diminishes, the loss of sugar and starch offsets this gain; the ether extract is not pure fat, but contains also wax and coloring matter, the food value of which is not settled."

How to Spell a Horse.

A bridge over a railroad track; a fine mettlesome horse hitched to a cutter containing a man; a locomotive and cars passed under the bridge; dense clouds of steam arose on either side. The horse, endowed with the instinct of self-preservation, made a vigorous, but not a nervous, attempt to escape what no doubt seemed to him a deadly peril. In a few bounds he cleared the bridge; he had escaped; the steam, the rattle and roar were things of the past; he came down to a lively trot, and in a few minutes would probably have forgotten the episode.

But the driver slowly released himself from encumbering wraps and grasped a cruel-looking whip; by this time the horse had gone in a highly acceptable manner fully a square, and totally unconscious of doing anything but his duty, both in escaping from danger and in now working faithfully. At that moment the cruel-looking whip cut the frosty air with a whir and caused a horrid wail on the now quivering flank of "man's" best dumb friend. Blow after blow followed in quick succession; the horse wildly plunging from side to side of the street, threatening to upset the cutter, which fortunately he did not, all in the vain effort to escape a torture he could not understand.

What will be the result of that brutal torture? The horse must necessarily associate the subsequent torture with the roar and steam at the bridge; upon his next experience he will realize that he has a triple peril to escape, two on the bridge, the worst of all just beyond it. His efforts to escape will result in a possible runaway and loss of life. In short, the real value of that horse was in a few minutes greatly reduced, for he is now much more unsafe than before. Will men ever learn how to handle and treat the horse?—Farm, Stock and Home.

AT HAND

In a dangerous emergency, AYER'S CHERRY PECTORAL is prompt to act and sure to cure. A dose taken on the first symptoms of Croup or Bronchitis, checks further progress of these complaints. It softens the phlegm, soothes the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice, influenza, pneumonia, and even consumption, in its early stages.

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From repeated tests in my own family, Ayer's Cherry Pectoral has proved itself a very efficient remedy for colds, coughs, and the various disorders of the throat and lungs.—A. W. Bartlett, Pittsford, N. H.
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Saved My Life

I have recommended it to hundreds. I find the most effective way of taking this medicine is in small and frequent doses.—T. M. Matthews, Jr., M., Sherman, Ohio.
My wife suffered from a cold; nothing helped her but Ayer's Cherry Pectoral which effected a cure.—R. Amoro, Princeton, N. S.

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Rev. Henry M. Spilke, Rector of Musquash, N. B., says: "I am personally acquainted with Mr. Thompson's case, and am greatly pleased that the medicine which I recommended to her produced such remarkable results."
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