

# 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 condition, 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 axiom of 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 thrones. 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. Rainford'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 beautiful bay five miles to Resina, a pretty town of about 15,000 inhabitants, built upon the top of a volcanic cone, which lies buried in places 40 feet, and in places 100 feet, below. It was here that I met the elder brother of the emperor Augustus, August 25, 79, to avoid the sulphurous fumes, and when his slaves raised him up he fell dead from suffocation. Mt. Vesuvius is about two miles from the coast.

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 such heavy shocks that there was safety nowhere. We resolved to abandon the city. Arriving outside we paused. The sea seemed to turn back upon itself and retreat. Over against us, the sea was a awful color, crinkled with dancing waves, opened and showed us great flames like thunderbolts.

From Capri, the steamer took us across the bay to Naples, 40 miles. This was a charming scene. What the island of Ischia on our left—down the bay, with a score of the Apennine peaks on our right—at the head of the bay; with Naples, Resina, Pompeii, and the smoking furnace of Vesuvius in the foreground, and the sea in the distance, was a picture of beauty.

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—running through the fertile fields—from the river Castellamare; but on the road towards Resina I noticed that water was pumped by hand from wells, and then the water is led into the ditches among the vegetable gardens. As labor is cheap, machinery is not needed.

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. Boats meet from the shore and take off passengers and merchandise. I asked a man why they had no wharves. He looked at me in surprise, and then added: "What would the boatsmen do?"

The buildings are of stone and very high; the streets narrow, and the people, to all appearance, would not be noted for cleanliness. The roads were circuitous, along the shore, making zigzags in all directions. At the left are lofty spurs of the Apennines, and at the right is the shore of the charming bay whose surface is from 50 to 100 feet in a perpendicular line from the carriage road. We crossed deep ravines where vast cliffs had been torn asunder by earthquakes, and passed under immense rocks and crags.

Resina is noted as the birthplace of Tasso, in 1544. The substantial stone house in which Tasso was born is now used as an inn. The city is situated in the midst of the most exquisite scenery on this far-famed bay. The ancient-looking villas and convents, the precipitous rocky headlands, the terraced vineyards at the base of the mountains, the elegant and magnificent hotels amid the orange and lemon trees; the charming view of Vesuvius and the city of Naples, nineteen miles away, are all to be seen from Resina.

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." To view the fair daughter of Laban, he had left his father's home beyond the old Euphrates. He has made a bargain to watch Laban's flocks for seven long years, and his wages are to be—wife.

There is here a principle worth every Christian's study? The service of Jesus Christ is only pleasant, only laborious, and only effective, when it is done with a heart that is in our hearts, or else the service we undertake will be a formal drudgery. Here lies the reason why the duties of Christianity become so irksome to many of our people.

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. Would you be an earnest worker even in seasons of dullness and declension and general backsliding? Then, instead of quenching Christ's Spirit, feed the flame. Put your love for the Saviour so deep that that it shall underlie all your thoughts, words, and actions.

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 our heart, you will never know a spiritual winter. It will be a perpetual summer, and the new song will never wear out. Do you love Christ but a little? Then despise not the day of a beginning. There may have been but a slight heart-beat in Jacob's breast when he first met Rachel, but the heart grew into a love that made the happy hours to tread on roses.

It would be worth while for the ladies to bear in mind that if they take a gentle course of Ayer's Sarsaparilla in the spring, they will have no trouble with "prickly heat," "hives," "sties," "boils," or black heads, when summer comes. Prevention is better than cure.

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." To view the fair daughter of Laban, he had left his father's home beyond the old Euphrates. He has made a bargain to watch Laban's flocks for seven long years, and his wages are to be—wife.

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Dr. J. Wier, Dorchester, says: "Have prescribed Puttner'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.

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." To view the fair daughter of Laban, he had left his father's home beyond the old Euphrates. He has made a bargain to watch Laban's flocks for seven long years, and his wages are to be—wife.

There is here a principle worth every Christian's study? The service of Jesus Christ is only pleasant, only laborious, and only effective, when it is done with a heart that is in our hearts, or else the service we undertake will be a formal drudgery. Here lies the reason why the duties of Christianity become so irksome to many of our people.

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. Would you be an earnest worker even in seasons of dullness and declension and general backsliding? Then, instead of quenching Christ's Spirit, feed the flame. Put your love for the Saviour so deep that that it shall underlie all your thoughts, words, and actions.

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 our heart, you will never know a spiritual winter. It will be a perpetual summer, and the new song will never wear out. Do you love Christ but a little? Then despise not the day of a beginning. There may have been but a slight heart-beat in Jacob's breast when he first met Rachel, but the heart grew into a love that made the happy hours to tread on roses.

It would be worth while for the ladies to bear in mind that if they take a gentle course of Ayer's Sarsaparilla in the spring, they will have no trouble with "prickly heat," "hives," "sties," "boils," or black heads, when summer comes. Prevention is better than cure.

THE PASTOR'S PLATFORM.

BY REV. F. L. ANDERSON.

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. Under the heading, "The Pastor's Platform," Rev. F. L. Anderson, the pastor of the church, addresses his congregation as follows:

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

The pastor looks upon his church as a force to use, not as a field to work; and as a force to use, he will work with it as a force to use, not as a field to work.

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 Holy Spirit, the doubter, the backslider and the unbeliever, and earnestly requests their confidence.

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JOHNSON'S ANODYNE LUMMENT. UNLIKE ANY OTHER. Originated by an Old Family Physician. Think Of It. Years and still holds. Every Traveler should have a bottle in his pocket.

Consumption is oftentimes absolutely cured in its earliest stages by the use of that wonderful Food Medicine, Scott's Emulsion, which is now in high repute the world over.

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

WHY USE? Fully finished and poorly shaped Mouldings, when you can get the best for the same money? Send for Pattern Sheet.

Chase's Liquid Glue. SENDS EVERYTHING THAT GLUE WILL BIND. 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 puts you back to normal.

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

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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 the following 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.

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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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.

- 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 Greenwich 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. Piano Solo, Tarentelle. 3. Miss Davis. 4. Reading, King Volmer and Bible. 5. Whittier. 6. Miss Davis. 7. Vocal Solo, This is My Dream. 8. Welling. 9. Miss Davis. 10. Reading, Whittier's Heaven. 11. Anon. 12. Wynn W. Hatfield. 13. Piano Solo, March. 14. Smith. 15. Miss Davis. 16. Vocal Duett, What Light Came from the Plain. 17. Miss Davis and Phillips. 18. Scene, The Hunchback. 19. Kowles. 20. Helen. 21. Miss Davis. 22. Instrumental Solo, The Castle. 23. Gosharts. 24. Miss Dick, O'Brien and Parry. 25. Vocal Solo, Far Away. 26. Lindsay. 27. Reading, Jerry and Me. 28. Miss Davis. 29. Instrumental Duett, Dreams of Heaven. 30. Blake. 31. Miss Dick and Postwick. 32. Reading, The Cornet. 33. Lovell. 34. Vocal Solo, The Cornet. 35. Miss Davis. 36. Vocal Duett, Song of the Virgin. 37. Mrs. Hemans. 38. Miss Murray and Dawson. 39. Scene, The Interview. 40. Mark Train. 41. Author. 42. A. A. Fanjoy. 43. Interviewer. 44. A. A. Fanjoy. 45. Sunflower Chorus. 46. My Own Canadian Home. 47. Greek Tableaux. 48. 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 King. 9. Tribute to the Queen. 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, Bowditch, 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 endeared 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 late 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 Barlett's 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 models of the building, the reception 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, Young Men's Union, Young Women's Union, Bible Societies, 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 New Brunswick, it should be sent to Rev. A. Gosharts, Wolfville, N. S. Involuntary 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 been received into membership in the 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 sacraments 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 2nd, 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 fees, was given by the Band of the School for the Blind and other friends who came to our aid, all of whom we tender our warmest thanks for the pleasant and interesting assistance. The Band 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 a copy of the lesson in a handsome melba case 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 here from the words, "Who will not deny himself..." 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 Leflar 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 Brunswick street next Sunday. The services were conducted last Sunday by the editor of the MESSANGER 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.

Fountain Syringes, Rubber Bed Pans, Air Cushions, Invalid Rings, Water Bottles, Bandages, Atomizers. See our Cloth Waterproof Hat, only \$1.00. Mail orders receive prompt and careful attention. AMERICAN RUBBER STORE, 65 Charlotte Street, Saint John, N. S.

Lame Horses.



FELLOWS' LEEMING'S ESSENCE. Spavin, Ringbone, Curbs, Splints, Sprains, Swellings, Bruises, Siles and Stiff Joints on Horses. Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day brings fresh testimony from horsemen in all parts of the country, proving that FELLOWS' LEEMING'S ESSENCE is without a rival in all cases of Lameness in Horses for which it is prescribed.

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\* 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 one 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 to find."

Al! 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, beef, 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 (a 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 inadvertence 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 and more made peculiar. One 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, the 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 a highly 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 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, but 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 most nurserymen 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 larger 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 you want choice stock, without any culls, no matter what the size specified.

There is a smaller grade of trees, which are about one-half inch calibrer, which are valuable trees for planting if thrifty second-class trees. They are usually purchased as cheap as, if not cheaper than, one-year old trees, and are fully as desirable, if not more so. One-year old trees are usually sold only for mailing purposes, for the reason that nurserymen do not like to have the young trees in their hands to dig a few dozen or a few hundred, or a certain variety, as it makes their blocks look ragged. Further than this, since the one-year block is never entirely dug or sold, the nurseryman is no longer growing or cultivating the entire block until the trees have reached the full size, therefore one-year-old trees are usually higher priced as compared with other sizes, and many nurserymen will not sell one-year-old trees at all. "Peach trees are an exception to this rule, as the peach is never sold older than one year from bud.—Green's Fruit Grower.

**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 in order to be 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 lay 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 prized, 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 less 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 whirr and cast a horrid veil 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.

**Notes.**

The great law of nutrition requires that an animal must first have a certain amount of food to maintain the body functions. This is the food of support. Next comes the food of growth or fat, which, added to that of maintenance, brings the profit to the feeder. An animal cannot consume more than twice the food of support, so that it is in the second half of what is fed when a full ration is given that brings the profit.—Wisconsin Report.

Assenting to the declaration that "90 per cent. of all dogs will kill sheep," a Connecticut paper, the *Newton Post*, maintains that "we need more dog-killing and less sheep-killing," for the benefit of agriculturists, and, therefore, of the entire population; and the editor adds the appended elementary, but obviously truthful proposition in favor of the most stringent laws against "a well-nigh intolerable nuisance": "A man has a right to keep a dog, or forty of them, but a neighbor has a right that his family, himself and property be guaranteed protection from them, and if the dog-owner does not furnish it the State should compel him to."

The best way to avoid scalp diseases, hair falling out, and premature baldness is to use the best preparation known for that purpose—Hall's Hair Renewer.

Miss Rachel Hunt, of St. John, was a victim of violent hysteria, sleeplessness, extreme nervousness, and general debility, the result of an attack of la grippe. She thought her case hopeless, but Hawker's Nerve and Stomach Tonic restored her to health, hope and strength. She strongly recommends it to all who suffer as she did.

If you have a hacking cough that distresses you and annoys others—particularly in church—send 12 cents in a letter to G. A. Moore, chemist, St. John, N. B., for a box of Hockmore lozenges. They give immediate relief.

Tired, languid people who lack energy and appetite should take the Blood and Nerve Tonic strengthener and purifier extant.

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

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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, la grippe, pneumonia, and even consumption, in its early stages.

**AYER'S Cherry Pectoral**

excels all similar preparations. It is endorsed by leading physicians, is agreeable to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

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.

For the last 25 years I have been taking Ayer's Cherry Pectoral for lung troubles, and am assured of its efficacy.

**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, Plymouth, N. S.

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Positively CURES DYSPEPSIA

The great law of nutrition requires that an animal must first have a certain amount of food to maintain the body functions. This is the food of support. Next comes the food of growth or fat, which, added to that of maintenance, brings the profit to the feeder. An animal cannot consume more than twice the food of support, so that it is in the second half of what is fed when a full ration is given that brings the profit.—Wisconsin Report.

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**ACUTE DYSPEPSIA,**

with Complete Nervous Prostration, Cured by Using HAWKER'S NERVE & STOMACH TONIC. A LADY'S EXPERIENCE.

Mr. Wm. Thompson of Musquash, N. B., says "For 2 years past my wife has suffered with Acute Dyspepsia accompanied with complete nervous prostration and a smothering sensation about the heart which frequently produced an attack of faintness. She became weak and nervous, but all energy, and had a constant feeling of dread. She suffered with intense pain in the stomach after eating, which was usually followed by the vomiting sensation about the heart and fainting spells. She tried a great many remedies and was treated by the doctors for some time, but obtained no relief. She became so discouraged that she gave up all hope of ever getting better, when our pastor suggested that she try HAWKER'S NERVE AND STOMACH TONIC. After taking several doses she obtained immediate relief from the distress after taking the second dose, and has continued to improve ever since until today she is as well as ever, and can enjoy her food without fear of smothering. I cannot speak too highly of these valuable medicines which have restored my wife to health and strength and saved much suffering and expense."

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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