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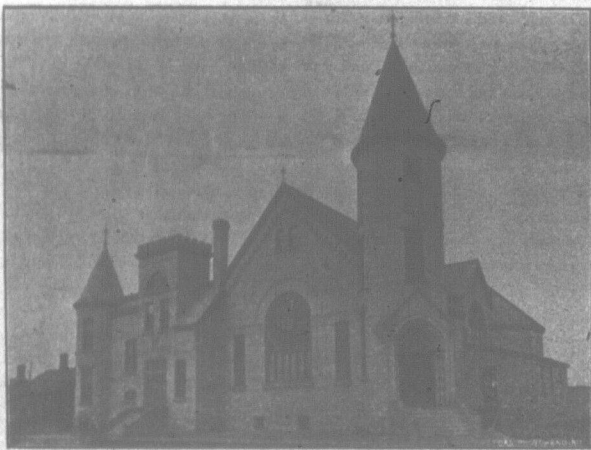
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MESSANGER AND VISITOR

Saint John, N. B.



BAPTIST CHURCH, PORTAGE LA PRAIRIE.

Volume
13.

North West Missions.

Number
13.

Notes of the Early History of North-West Work.

By A. McDonald, Pioneer Baptist Missionary.



PASTOR A. McDONALD.

In the summer of 1869, the late Dr. Thos. L. Davidson and Rev. Thos. Baldwin were delegated by the Ontario Baptist Convention to visit Manitoba, and explore it as a prospective field for the Baptist Mission work. Reaching Winnipeg, (or Fort Garry as it was then called), they travelled west eighty miles, visiting what is now the town of Portage la Prairie, then having but a few houses of very primitive style. During the few weeks they were in the country, they never met a single Baptist, but were informed that there was one somewhere in the West. It is known that one Baptist entered the country as early as 1871, and the following year was joined by his wife and family. Also two young men, members of the Breadalbane Baptist church, reached Winnipeg in 1872, and settled near the "White Mud river," not far from Lake Manitoba.

In the spring of 1873, A. McDonald went to Manitoba under the auspices of the Baptist Convention of Ontario, and sustained by "The Manitoba Mission Committee,"—a volunteer Committee formed in connection with the Convention, after the favorable report given by Brethren Davidson and Baldwin, of the Western Mission field.

When Mr. McDonald reached Winnipeg, he could not find a single resident Baptist in the town, which then had probably five or six hundred of a population. He found one man, running a small steam saw and planing mill, in the town, but his residence and family were twelve miles out on the prairie. During that summer some three persons came to Winnipeg who claimed to be Baptists, but their denominational conviction, or perhaps spiritual life, was so weak, that for months they failed to make themselves known to the missionary.

After spending six months in Winnipeg and the surrounding country, occasionally making tours as far West as Palestine, or what is now Gladstone, the missionary returned to the East, and spent seven or eight months in canvassing the churches in Ontario and Quebec for the purpose of securing money and pledges to sustain a second missionary and assist in building places of worship in Winnipeg and Portage la Prairie. The former object was secured, but the second missionary was not forthcoming. Also enough help had been

secured for building purposes, to warrant commencing to build in Winnipeg, during the early part of the summer of 1874.

After visiting several of the Associations, endeavoring to arouse interest in western mission work, the missionary returned to Manitoba, taking his family with him.

During this summer, notwithstanding the devastating visit of the devouring grasshopper, there was quite an addition made to the Baptist population. But with the desolation wrought by the persistent and destructive insect, it was difficult for immigrants to decide to remain, damaging the progress of the work materially. During the absence of the missionary in the east, the small "upper room" in which services were held in the fall of 1873, was burned down; and on resuming work a hall was engaged until the chapel should be fit for occupancy. On the 8th of November, 1874, the little group of Baptists met for the first time in the school room of their own building, from this time escaping the burden of paying rent for a place of worship.

The Sunday School was begun immediately on entering this room, with five pupils and two teachers, these latter being the missionary and his wife; and two of the five pupils their own children. The weather becoming severe, for a Sunday or two but the two and themselves met, and the Sunday School was discontinued till the coldest of the winter was over. In the beginning of March, 1875, the Sunday School recommenced, with the same pupils and teachers. With the opening spring the attendance gradually increased till it became a large and flourishing school. In January, 1882, the infant class itself numbered more than a hundred pupils.

The church in Winnipeg was not organized till February 7, 1875, with a membership equal to that with which the Sunday School began, viz., seven. On account of the scarcity of males in the constituent membership, it was found necessary to appoint one of the sisters to the position of Trustee, temporarily, until the contractor, W. R. Dick, who was a member of the little church, should hand the building over to the body. The main building of the church edifice was opened June 20, 1875, when the grasshopper invasion was about at its worst. On account of the great warmth of the day, the windows had to be left open; and at the close of the day's meeting, nearly half a bushel of grasshoppers were swept out of the audience room by one of the deacons. The first baptism occurred on January 23, 1876, more than two years and a half after the mission was begun. The candidates were two bright, active, intelligent young men, both of whom were afterwards appointed to the diaconate, and proved very helpful in the good work. At the beginning of the year 1897 the Winnipeg church became self-sustaining, and has remained so ever since.

During the first six or eight years of the history of the Winnipeg church, no less than six of its young men gave themselves to preparation for the ministry, (and two or three since), all of whom afterwards entered the work, and several of them have

distinguished themselves as enthusiastic laborers in the Lord's vineyard. There are few churches in Canada, if any, that have given so many of their sons to the ministry, in the same space of time.

In the spring of 1882, when there were but ten churches in Manitoba, and some of them very small, their combined membership not being much over 300, the Convention for Manitoba and the North West was organized; and a few months later, at the call of this Convention, the first pastor of the church resigned charge, and entered on the general work throughout the Province, after visiting Ontario and Quebec. This was the beginning of the system of superintendency which has proved so helpful since in the carrying on of the work in the North West.

During the influx of population in 1880-81, the place of worship in Winnipeg, which was thought by many when built to be extravagantly large, proved to be very much too small; and in the interval between the resignation and entrance of Pastor McDonald on the more general work, and the entrance upon the field of his successor, Pastor A. A. Cameron, a large addition was made to the audience room, increasing the space from a seating capacity of 250 or 300 to one of 600 or 700 persons, and also providing greatly improved facilities for Sunday school and other church work, by the addition of a number of class-rooms, a reading-room, etc. As a result, with a new and increasing corps of workers, the good cause made rapid strides in the city.

The reaction that followed (and that was caused by) the unnatural boom of 1880-81, told severely on the city of Winnipeg, and indeed on the whole country, and for a time most adversely in more than one respect, on mission work throughout the country. But the churches in the eastern provinces, having been earnestly appealed to in the emergency, took a deeper and more systematic interest in the work. Also the advent of live, active, student-pastors, and of other men, good and true, who came to stay and shepherd the flocks, altogether gave the cause a new lease of life. That life has remained and increased until the present. And now we can rejoice that the little one has become thousands; and if the "small one" has not become "a strong nation," it has at least become a power for good in this great field.

NOTE.—At our last Convention, held July, 1896, there were reported fifty-three churches; forty-one of these English-speaking, nine German, two Scandinavian, and one Indian. There are seventy-five out-stations worked in connection with those churches. There is a total membership of about 3,500, and 3,500 Sunday School scholars. Last summer there were forty missionaries, including eight students on the field, 866 persons were added to the church, 341 by baptism. One Indian missionary, Henry Prince, baptized 112 Indians. There were six churches organized last year and five houses of worship dedicated. Our own churches raised over \$40,000. There are special opportunities for work amongst about 300,000 people, of whom 40,000 are Germans, 20,000 Scandi-

navians and Icelanders, 30,000 French and other Catholics, 25,000 Indians, many of whom are yet heathen, and no missionary laboring among them. A work that has yielded such large returns for what we have done is worthy of our noblest efforts.

H. G. MELLICK.

Selkirk Hall was erected in boom time, by the Presbyterians, at a cost of over \$40,000. About two years ago the congregation worshipping there divided, and built two magnificent chapels. Selkirk Hall was then offered for sale. Two or three brethren of the First Baptist church bought it at their own risk for \$4,000, and held it until a second English-speaking church was organized, when it was handed over to them. The building was remodeled, the baptistry enlarged, and the audience-room made smaller. It seats one thousand people comfortably yet. Pastor A. J. Vining settled with this church less than a year ago, and scarcely two successive Sundays have passed since without the ordinance of baptism being administered. Congregations have counted as high as 500 on Sunday evenings. This young church is self-supporting, but they are in great need of help to meet pressing claims for repairs. Will not some rich brethren and sisters give Pastor Vining and his noble band a cheer to the pitch of a few hundred dollars?

H. G. M.

The Indian Work Interests Friends Abroad.

The following incidents, in connection with our work among the Manitoba Indians, may be worth mentioning, as showing the interest felt by friends in England and Europe, in whatever tends to uplift the poor aborigines of America:

When the Rev. Egerton Ryerson was in England last summer he was speaking in the presence of some friends of the Indian of the progress of the work being done for and among them, and incidentally mentioned the small beginning that had been made by Baptists in this mission field. Professor A. Whiting, High Wycombe, being among his hearers, was so much interested that he afterwards sent by Mr. Ryerson's hand, to the Treasurer of the Baptist Indian Committee, the sum of £10s. 6d. (say \$7.50), in aid of the work.

During last summer the Treasurer of the Ontario Committee received a communication from the Rev. J. Ware, of Denmark, asking for information in regard to this mission, another indication of the way in which the work among the Indians appeals to the people of other countries.

F. B. W.

P. S. We have had gifts from India for this work and a few weeks ago the Indian church at St. Peter's took up a collection, \$6.00, for Foreign Missions. H. G. M.



REV. W. H. PRINCE,
Indian Missionary.

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIII.

ST. JOHN, N. B., WEDNESDAY, MARCH 31, 1897.

No. 13.

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A Look at the Fields.

BY SUPERINTENDENT H. G. MELLICK.

Fields and Pastors.

Winnipeg, 1st church, pastor, Alexander Grant; Winnipeg, Logan Avenue, A. J. Vining; German church, W. H. Mueller; Winnipeg, Scandinavian church, L. M. Stolberg.

Emerson, J. Hollingshead.
Morden, J. W. Litch.
Manitow, Bro. Canfield.
Boisevain, E. J. Grant.
Melita, J. G. Hastings.
Pilot Mound, J. Dingman.
Carnduff, S. Cripps.
Hartney, D. D. McArthur.
Carmán, T. M. Marshall.
Morden, (German) Geo. Burgdorff.
Portage la Prairie, H. H. Hall.
Brandon, John Davis, returned missionary from India supplying.
Stonewall, J. Marrie.
Moosomin, M. Vansickle.
Grenfell, J. W. Payne.
Regina, A. T. Robinson.
Edenwold, (German) R. F. Eurskile.
Calgary, J. R. Creswell.
Edmonton, C. B. Freeman.
South Edmonton, A. McDonald.
Neepawa, President F. W. Auvasche.

Shoal Lake and Strathclair, Student Pengilly.
Birtle, Dr. J. P. McIntyre.
Leduc, (German) F. Mueller.
New Scandinavia (Scandinavian) Bro. Freeman.

Indian Missionaries.

S. Van Tassel, St. Peter's; Henry Prince, Fairford; Mrs. Wilson, Portage la Prairie.
There is an evangelist, C. W. McCrossan, and superintendent, H. G. Mellick.

Vacant Pastoral Fields.

Brandon, Rapid City, Moose Jaw, Medicine Hat, Westbourne, Oak Lake, Ebenezer (German), Wolsley (German).

Vacant Student Fields.

Emerson out-stations, Reston and Pipestone, Langvale, Hilton, Cyprus River, Treheim Qu'Appelle, Chesley. These should all have permanent pastoral service.

Important Openings for New Fields.

At least two more missionaries should be stationed amongst the 20,000 Mennonites of Manitoba. Scandinavian work at Rat Portage and Norman must have at least one man, another man must be sent to the big colony near Red Deer. Pastor F. Mueller needs two good men with him amongst the Germans of the Edmonton district. He covers 20 miles square of territory alone. English missions should be opened at Lake Dauphin. The government has built a railroad to this settlement, we should think it important enough to send in the gospel. Minnedosa, Lethbridge, Fort McLeod, Prince Albert, Virden, Gladstone, Innisfail, Olds Red Deer, these should have permanent pastors. A score others might be mentioned where student labor would do for the present. Some of the fields occupied now must be divided. There

are about 20 reservations of heathen Indians in Manitoba alone without any Christian missionary. There should be work commenced at once amongst the Icelanders. A missionary could reach 4,000 of these people in one district in Manitoba. There is not a Protestant missionary amongst the Roman Catholics of the Northwest, these number over 30,000. "Lift up your eyes and look on the fields, for they are white already for the harvest." Men are available to fill all these fields if we had the money to support them.

A Good Business Opening.

I refer to the Lord's business and speak to the Lord's stewards. The Northwest calls for increased investment of the Lord's money.

A glance at the unsurpassed mineral and agricultural resources of the West gives assurance of its rapid development. The centre of Canada's population will one day be at Winnipeg instead of Montreal. Among the most thickly settled and wealthiest districts will be Northern Alberta. Here is a district equaling the combined areas of the Maritime Provinces. In addition to a large por-

tion of fertile land are immense coal-areas and rich deposits of gold-dust. It needs no brilliant imagination to see in these territories the future home of millions.

The picture satisfies those who measure greatness by population and wealth. It suggests a serious question to those who seek the triumph of Christian principles in individual and in nation. To those who see the tendencies of western life the question, "Shall the N. W. be positively Christian or anti-Christian?" is no idle one. The average settler is no "Pilgrim Father." He is not after religious liberty but seeks a living. His eye is single but it is for mammon and not for God. His faith is in "hustling." His creed, "God helps those who help themselves." Coming to the West, the church member of the East too often puts his religion in his trunk for the journey and forgets to unpack it in his new home. Once earnest workers gradually succumb to the prevailing worldliness.

The situation becomes more serious when we consider various nationalities now settling here. In this district we have, besides the native Indians, French, German, Russian, Scandinavian and Polish settlers. The nations are coming to our doors. Shall we meet them with the Bible? Canada's safety and their salvation depend upon the answer. The answer depends upon the churches of the Eastern Provinces. If the opportunities of the West are to be properly met the missionary should everywhere be in the vanguard of settlement. The devil always marches there. To say nothing of the souls at stake, every year's delay means extra cost in developing a self-supporting Christian community. Yet the path of Baptist missions in the Northwest is dotted with such mistakes. There is no doubt

that many dependent churches would have reached self-support had the work been taken up earlier. I am confident that had a Baptist missionary been in the Edmonton District two or three years earlier our strength would to-day be double what it is, and the Board would be able to break up new ground instead of exhausting its ability in cultivating the old fields.

The same mistake seems inevitable with regard to the Sturgeon field, (20 miles north of Edmonton), where the young church of 30 members is dependent on the fragmentary help of the Edmonton pastor. Steady and vigorous work there would soon pay for itself; but such arrangements as seem inevitable with the Board's present resources, mean stagnation. No doubt many another field has a similar tale. Where is the remedy? In the pockets of the Baptists of Eastern Canada. The poverty plea will not stand before God. None have suffered more by prevailing hard times than the Baptists of Manitoba and the Northwest. Yet the churches gave last year for all purposes an average of \$15.25 per resident member. When the resident Baptists of the Maritime Provinces give as much according to their ability as the Northwest Baptists, the Telugu field will be well-manned, the College well-endowed, the local work and provincial Home Missions well-sustained and instead of sending sixteen hundred dollars to the Northwest you will as easily send sixteen thousand. Early and generous investment will quickly develop self-supporting and generous churches. Tardy and scanty investment means a prolonged condition of dependence—a long-drawn agony to Board, pastors and people.

CHAS. B. FREEMAN.

Edmonton, Alberta.

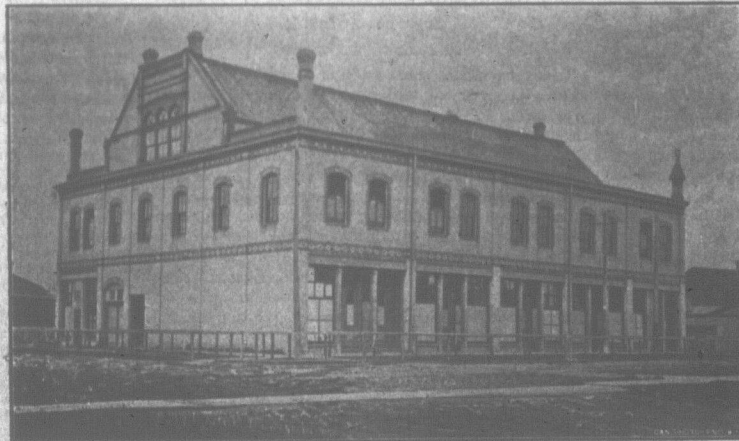
Scandinavian Baptists in the Home Land and America.

BY REV. L. M. STOLBERG.

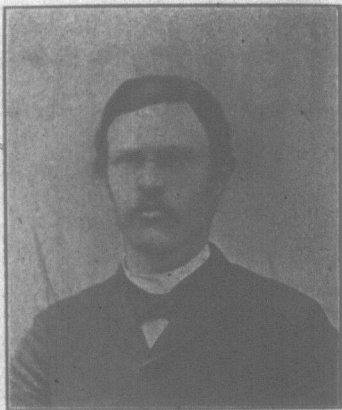
(Scandinavian Baptist Missionary, Winnipeg.)

The first Swede was baptized in 1844. He is still alive. The work, on a very small scale, commenced shortly afterwards in the southern part of Sweden. In the Province of Dalarna, about forty-five years ago a revival swept over a large part of some extensive parishes. The converts were mostly young people. They met together, sang hymns, offered prayers and read their Bibles. None of them had ever heard of such a thing as a Baptist. Through reading their Bibles they became convinced that they were not baptized, and found, all by themselves, the Biblical teachings on the subject of baptism. This was the beginning of the Baptists in the Province of Dalarna.

The sufferings of the Baptists for many years following were intense. Fines and imprisonment were common in those days. In one instance, a soldier was condemned to be shot because he had dared to be baptized. While the most hardened criminal was a citizen and a member of the church, and treated as such, the Baptist was, as far as within their power, excluded from all rights. The public school teachers, if converted and baptized, were at once turned out of their situations, however capable and well educated they might be. The young man or woman who had dared to join the Baptists were denied the rite of marriage. In spite of all this opposition and trouble the Baptists grew in numbers, strength, and knowledge of the Word of the Lord. Some of those baptized had a fair education. This soon gave the church a number of ministers who had considerable education. A Theological Seminary was opened in Stockholm. The increase of the Baptists was rapid, and their increase in numbers was followed by a corresponding decrease in persecution. The restrictions against them are now mostly all removed or forgotten, with the exception, perhaps, of those against teachers. They now number probably about 60,000 in Sweden, Norway and Denmark, fully two-thirds



SELKIRK HALL—LOGAN AVENUE BAPTIST CHURCH, WINNIPEG.



REV. L. M. STOLBERG.

of them being in Sweden. Several of our brethren there are now in the "Ricksdag," or what we here call the Parliament.

The persecution of the Baptists in the Mother Country caused them to look for a land in which they would be able to worship God according to the teaching of their Bibles. Their attention was drawn to the United States of America. Then it came to pass that a few years after the Baptists began to appear among the Scandinavians in the Mother Country, they also began to appear on this side of the Atlantic. Not only did the ministers emigrate, but, in some instances, whole churches sought the new land in the West. Here they commenced a work among their unconverted countrymen, who were flocking to American shores in great numbers. Soon churches were established here, and the work prospered. The attention of the American brethren was drawn to these men from the North. Aid was given them to continue their work. There are in the United States now probably about 30,000 Scandinavian Baptists, in their own churches, beside a large number in English-speaking churches. It is estimated, for instance that in Minneapolis, Minn., there are about 200 Swedish Baptists in American churches. The Swedish Baptist church membership is about 650. Thus fifty-two years after the baptism of the first brother they number probably about 100,000 Baptists who are of Scandinavian parentage.

It need hardly be said that a people that have so well used the opportunities in the home land and the United States will do equally well here in our beloved Canada. Looking at the little Scandinavian work done in Manitoba within the last two years and a half, we will find that there also these people accept the gospel readily, and are quick to discern that the Baptist principles are the true Biblical principles. Two years ago we had one small church with fifteen members. Now we have two churches with seventy members, and every prospect of soon having a third Scandinavian Baptist church.

In 1893 a number of Baptists arrived in Winnipeg from Sweden. One thing which they very much desired, but did not find was a church home. There were Baptist churches in Manitoba, two of these in Winnipeg, but they were either English or German, and the Swedes could not understand what was said in either of them. The consequence was what could have been expected. They scattered, some even returning to Sweden. A number, however, remained, largely those whose means had given out. During the winter of 1893-94 Bro. Martin Berg, a zealous and spiritual young man, visited Winnipeg. Being a Baptist he commenced to work and plan for a church, and succeeded in organizing one on May 1st, 1894. It numbered thirteen members. This was the first Scandinavian Baptist church in Canada. Bro. Berg resigned, and in the spring of 1895 the church called N. E. Johnson, one of their own members, who had been baptized in Sweden. His work was blessed to the increase of the church. That fall he left for college. In July, 1895, the annual meeting of the Baptists for Manitoba and the Northwest Territories was held. Bro. L. M. Stolberg, District Missionary for Western Minnesota, having been notified to attend, did so and spoke to the Convention. He was invited to take charge of the Scandinavian church at Winnipeg, and have a general oversight of the Scandinavian work in Western Canada. He entered upon the work Oct. 8th, 1895. On the 1st of May, 1895, the church numbered fifteen members. On the 8th of February, 1897, it had fifty-two members, and the outlook is most promising. A lot has been secured at a cost of \$1,000 in a most desirable locality for a chapel, and the funds are in sight with which to pay for the lot.

The only discouraging feature of the work at present is that the appeal sent out last summer to the Baptist churches of Canada for aid to build a chapel has, by almost all the churches, been left without a reply, and

means are, therefore, lacking with which to build the chapel, which is a necessity if the work is to continue to prosper. In Feb. 1896, Bro. Stolberg received a letter from a Scandinavian Baptist at Scandinavia, Manitoba, who stated that he had not seen a Baptist minister for seven years, and he thought it was about time he saw one. Brother Stolberg went up to see them. He found five Baptists in the place, and had some very good meetings. Steps were taken to secure a student for the summer months, and Bro. Johnson was secured. He remained for the student term. Thirteen were baptized during that time and a church organized which, at present numbers eighteen members. In the fall the services of Bro. G. Freeman were secured as pastor, and he is now on the field. About twelve have signified their intention to be baptized and join the church as soon as there is open water. Scandinavia is about 150 miles northwest of Winnipeg. A most important work was commenced by Bro. Johnson while in Winnipeg, at Norman and Rat Portage. A husband and wife were baptized, who, together with a lady from the Old Country, joined the Scandinavian Baptist church at Winnipeg.

This work was continued by Bro. Stolberg, and has grown so that there are now twelve Scandinavian brethren and sisters who are members at Winnipeg. The gold boom, and the rapid growth of Rat Portage and the surrounding towns and country, make this place a most important field, for which a missionary should be secured at once.

There are several other places where the Scandinavians are very numerous, and where work ought to be done, as, for instance, east and northeast of Wetaskwin, in the Edmonton District, Alberta, where there are probably between 1,500 and 2,000 Scandinavians. Among these there are a few Baptists who are waiting and praying for the Lord to send workers among them and the people, to spread the light of the gospel.

Conversion and Experiences of a Missionary in Russia.

BY GEORGE BURGDORFF.

In my twentieth year a position as teacher and vestry keeper was accepted, which place I only held about one year owing to the fact of becoming acquainted during this time with believers, severed from the Lutheran Church. They were called "Hour Goers," or "Pray Brethren." After hearing the preaching of God's Word among them I was soon converted. Soon after my conversion, a large number of Lutheran Church members brought a complaint before their pastor, and asked for my exclusion, which was readily granted. During this time an invitation was tendered me from a small Separatist church to take a vacancy as teacher. This was accepted, and thereby bodily provision was secured. Here I labored for one year and a half, when suddenly my attention was directed to a pious man, as well as to Spurgeon's papers on "Baptism of Believers." After searching the Scriptures, with earnest prayer, light was given me on this subject. I was baptized on the 16th of August, 1871, by Andreas Hahnhardt. The following day I was excluded from church, house, and village. As my father-in-law was no friend of baptized believers, he at once took my wife and only child away from me, with the intention, as he said, to bring me back from my erring way. But he was disappointed therein.

In January, 1872, I was ordained as a missionary. Without any promise of compensation or salary I went, with cane in hand, and Bible and hymn book in my fur coat, preaching the gospel.

After my first public service I was arrested, and, after being tried before different magistrates, was transported to my birthplace, which was by them and others considered as a disgrace inflicted upon me. Many delightful as well as sad instances of my experience could be mentioned here, but it may suffice to give only a few.

First. I was thrown out of houses several times. Second. My ear was boxed, the light blown out, my beard badly torn out, so that my blood ran, and my face spit upon, during a meeting. At the same time my enemies tried to break my neck. My Bible and hymn book were trampled in the snow.

Third. After baptizing six persons, and before I was properly dressed, I was arrested and brought before a judge, and was compelled to leave the place within an hour. Here a great number of smoking pipes were used to beat my head with. About fourteen days later I was taken before a large crowd of old and young, stripped of my clothing, and beaten with a Siberian rod so that the blood ran on the beach. Then I was thrown into prison.

Fourth. Was arrested more than twenty times. Another time nothing was given me to eat for two days and a half. The places of imprisonment differed in their capacity, but all were miserable. One Sunday afternoon, after service, I had the privilege of being placed in a pigsty, where upon my knees, I prayed God to forgive my

enemies. An hour later I was transported across the line in an outrageous manner. There nine new converts were baptized.

Fifth. A very respectable man, whose children were converted, absolutely objected to their immersion. They being baptized nevertheless, he took in his hand a piece of iron of three pounds weight, and threw it at me with intent to kill, but missed his aim.

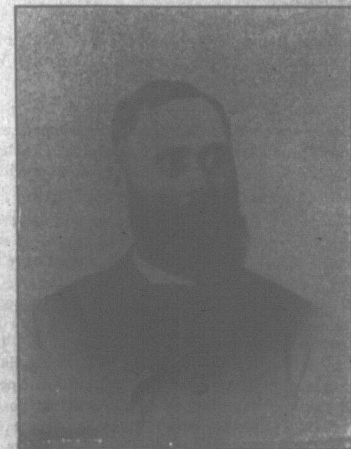
During my whole career as missionary in Russia I received no salary, except during the last six months. With the exception of those six months my wife earned some money by sewing caps. For a whole year we had no bed, table, or chairs. I took the position of running a wind-mill, grinding grain, for three months, after being apprenticed two weeks to learn the trade.

P. S.—This brother is now doing a great work amongst the Mennonites in Manitoba. H. G. M.

Importance of Baptist Principles to Manitoba and the North West.

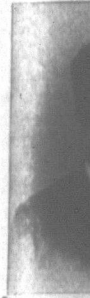
BY PROF. J. H. FARMER, TORONTO.

The writer is among the ever-increasing number of those who believe that millions of people are yet to find their homes in our Canadian North-West, and that the character and influence of those million will largely determine the future character and influence of our beloved Dominion. It becomes then a question of absorbing interest to every Baptist and Christian how national life in the West is to develop. Few in our country will doubt, few anywhere will dare to deny, that the nations blessed with Christianity will develop a higher type of life, more enlightened, truer, stronger than the nation not so blessed. Of this fact, the map of the world is the over-whelming proof. Take two world maps. In the one color the different countries according to their nearness religiously to Christianity; in the other color according to their intelligence, morality, wealth, and power; and you will find a striking resemblance. And what is true of the world at large, is true also of the countries of so-called Christendom. Roman Catholic countries are darkest and poorest, and the countries rise in all the elements of a worthy civilization according to their wealth in evangelicalism. Of all the great evangelical bodies, the Baptists are farthest removed from Rome. We are Congregational in government, have no tincture of the weak superstitions of sacramentarianism, exalt the individual conscience, and champion soul-liberty, and this because one is our Master, even Christ, and all we are brethren, and because we believe that in Him as he is delineated in His inspired word we have the way of salvation, the mould of truth, and the model for life. These doctrines intelligently embraced and faithfully lived make the highest manhood and develop the loftiest type of citizenship. In their wake will be found intelligence, morality, energy, thrift, self-reliance, freedom. Such a people will fear God, and possess that self-respect and mutual respect which make possible a genuine brotherhood and a true democracy. Let our great western domain be leavened with these principles, and it will solve the living problems of the present and the rising future on the sure basis of righteousness and brotherly love. This is one of the most pressing duties of the Baptists of the older provinces to-day. The opportunity is before us: the people there, cut away to a great extent from prejudice and traditionalism, are open-minded to-day; the vigorous young life of the West is hospitable to the robust common-sense of our teachings; indeed, our principles are already widely accepted, as is abundantly shown by their discussions of the school question, and the relations of Church and State; and now is the time to act. Our own people there are open-eyed, clear-headed, earnest and hopeful. They are doing nobly. Let the 80,000 Baptists of the East rally to their support now with a hearty and sustained good-will, and with generous gifts in men and money, and future generations will call them blessed.



REV. GEORGE BURGDORFF.

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REV. W. PASTOR GERN.

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The Stundists.

BY W. H. MUELLER.

This religious society originated in Russia, in 1860. For a long time the people remained adherents of the Lutheran and reformed churches. The name "Stundist" was given them because they met together every Sabbath afternoon after the close of the regular services. These meetings were not held in the churches but in private houses. As a rule they were allowed but one hour for such services. Later on they also met every Sunday evening. If a person was going to such a meeting he or she would say: "I am going to the 'Stunde,'" (hour of devotion). Hence they were called "hours" or "Stundisten." These services were conducted by singing, praying and the reading of "Hoffackers," "Gerok's" or "Prastbangers'" sermons.



REV. W. H. MUELLER, Pastor German Church, Winnipeg.

Bibles were (especially in my neighborhood) considered too sacred and hidden to be read by common people, and were only for the learned clergy. Great darkness prevailed among these devoted people, but soon there should be light.

Two men, who I believe to be yet living, came to us and preached the free grace of God in Christ, with force. A great break from the State churches soon followed.

A number of Stundists were brought before the clergy, who prohibited the holding of meetings without their permission, but such instruction was not heeded.

Those who separated from the church were called "Outgoers," similar to the "dissenters." They at this time held to the teaching of infant baptism. The Lord's Supper, though, was not taken as a means of forgiveness of sins but in "remembrance" of Christ's death. From these came forth the Baptists, or believing baptized Christians, at this time.

Out of this Stundism among the Germans in Russia grew and prospered the Stundism among the orthodox Russians, and the teaching of Baptist doctrine, as well as among the German population.

It is now a great society, which, in spite of the outrageous oppressions by the Government, is spreading out in all directions and lands.

The German Work in the Edmonton District.

Pastor Fred Mueller is hard at work on this broad field, and the Lord is graciously smiling on his labors. Last Sunday evening, after preaching at Leduc, the writer went south-west about seven miles and held a meeting with Bro. Mueller. The place of meeting was very primitive in its location, an "upper room." The place was literally packed with live, warm-hearted Germans. They seem to be able to seat more persons to the square rod than any other people I ever met. Quite a large proportion, especially of the younger people, understand English tolerably well. They attend service, old and young, small and great. As usual, at this meeting, the singing was fairly soul-stirring. Several of the hymns were sung in both languages, simultaneously. The writer spoke in the English language. Bro. Mueller took notes of the discourse, and gave a synopsis of the sermon in the German language. It is surprising how our Brother has gained in the knowledge of the English, notwithstanding that his labors and associations are almost exclusively with his own countrymen. A few prayer and evangelistic meetings were held since the New Year by him and his people, and the Lord has been blessing the effort. Next Lord's Day, Bro. Mueller expects to baptize nine believers. Some of these are recent converts, and some have been believers for years, but were hindered from following Christ in His ordinance until now. The place in which we met is six or eight miles from their church building in East Leduc, and in a thickly populated German settlement, with very few English speaking people among them. They need a church building very badly, and they contemplate attempting to build one in the near future, about two miles from the private house in which they now meet, but the wherewith is not all in sight. Bro. Mueller says that if they could be helped to the amount of fifty dollars, they would at once go to work and build. Will not some reader, or readers, of this note, give those good brethren a "lift." They have been under the leadership of Bro. Mueller, doing a grand work in the vicinity of Leduc and Rabbit Hill, during the last three years and a half—a work that will tell on generations to come, as well as on the present generation, and a few dollars spent in assisting them now

would be well spent. These people are truly heroic Baptists, who thoroughly believe in the old-fashioned couplet:

"If your hearts are warm,
Ice and snow will do no harm."

And hence, summer or winter, all their baptisms are in open water. They are really and literally muscular Christians; whether you regard them in the great distance they travel, often on foot, to church service; the manner in which they attend to the ordinance of baptism; their vigorous singing in worship; or their energetic church-edifice building.

Brethren of the East, do lend a helping hand to these rugged, earnest, men and women in Christ, who show such a disposition to help themselves, and I verily believe God will bless you in the act.

P. S.—Bro. Mueller was nine times in jail in Russia for preaching. Three years and a half ago he, with his church, numbering about twenty-five members, came to this country and settled in the district which Bro. McDonald mentions. The little church has grown to three big churches, and the colony has enlarged until now a district twenty miles square is settled with these Russian Germans. Bro. Mueller is the only evangelical missionary amongst them.

German Work in Southern Manitoba.

BY GEO. BURGDORFF.

Since May, 1896, I have lived here in Morden trying to do the best according to my ability in promoting the Lord's cause. The field entrusted to me is a very promising one, as also a very hard one, considering the labor it requires and the watchfulness it demands.

My watchword is, and must be, "Look out!" During my labor here churches have been organized and meeting-houses built in Morden and Plum Coulee. There are about sixty members scattered over the field. A number have recently confessed Christ, have been heard by the church and are awaiting baptism.

We have two Sunday-schools with about fifty scholars. A Young Peoples' Society was lately organized with a membership of eighteen, and more to follow.

The Lord has a work for us to do here and we are confident He will bless our weakness to His honor and glory in the salvation of souls.

Mission to the Indians of Manitoba.

BY MRS. T. H. RAND, TORONTO.

(Cor. Sec of Indian Committee in Ontario.)

There is little need of proving our obligations to give the Gospel to the Indians. They are included in the terms of the great commission, and they live in our own beloved Canada. The obligation is manifestly ours to the extent of our ability. The conversion of the Indian, Henry Prince, at St. Peter's, near Winnipeg, and his employment by the Baptist women of Manitoba to labor at St. Peter's, afforded the opportunity to our Ontario Indian Committee to assist in building a chapel and in the support of Mr. Prince. In addition to this, our Committee supported for a time a missionary at Portage la Prairie, with the view of carrying the Gospel to the pagan Reserves. As a result of the action of the Manitoba Convention last summer, and subsequently of the North-West Committee of the Convention of Ontario and Quebec, the work is now carried on through the co-operation and joint control of the committees in Manitoba and Ontario.

Rev. Henry Prince is now residing at Fairford Reserve, and making evangelistic tours among as many Reserves as possible. Rev. Mr. Van Tassel has charge of the work at St. Peter's Reserve, and has in training a young Indian, Charles Trindle, for mission work. Mrs. Wilson, of Portage la Prairie, who is a Christian woman of character, and who speaks the Indian tongue fluently, holds two services a month among the Indians within reach of the Portage. The reports from Mr. Van Tassel and Mr. Prince are calculated to stimulate us to greater endeavor in the work of giving the gospel to the Indian.

From Mr. Van Tassel's report from October 15 to December 31: "Regular preaching services have been held morning and evening of each Lord's Day. These are well attended and the congregations are increasing. Sabbath School is held every Sunday afternoon. A weekly prayer-meeting is maintained. These meetings are warm and helpful. The pastor and deacons are aiming to have the church 'in good solid, working order.' Several backsliders have been restored. Several have professed conversion, and the church hopes to engage in special services. The student, Charles Trindle, has made some progress, and promises to prove an apt scholar and an earnest worker. A bell for the church at St. Peter's has been forwarded by friends in St. John, N. B."

From Mr. Prince's reports of December 4 and January 4: He has visited several Reserves. As I feel sure the readers of the MESSENGER AND VISITOR will be deeply interested, I shall give a few—and too few, as space is limited—extracts in Mr. Prince's own words:

Fairview Reserve: "We just come back from a visit to the lower part of this Reserve, where the chapel is. We stayed there one night. . . the Lord was in our midst moving the hearts of the brethren and ungodly." "Went northward to Sandy Bay Reserve." "The Chief told us to have a meeting." "He invited all his Indians." "We have some brethren in this place which were baptized and . . . it was the nice sight to see those poor creatures to come forward and testifying the wonderful love of God through His Son Jesus . . . Mrs. Prince talking to the women and my children to the children. The Lord is opening the way." "Went on to Lake St. Martin's Narrows." "Held a meeting—many wish to hear the gospel." "The chief of Sandy Bay came in to this meeting and his wife, and we held another meeting . . . Many came in and many anxious." "The Chief invited me to call in and see him." He says later, "The Chief is a heathen, his wife and some of his grand-children,

and wished us to come again and preach to them the gospel, and one of his Councillors is a heathen, and the wife and the children, and they came and listened to us.

Some are receiving the free salvation of their souls. . . My family they help me a great deal." "I went alone to Little Sackatchewan . . . getting on pretty well here. The number of brethren are five families and two young men." "Keeping up the meetings every Lord's Day." "Samuel Marsden at St. Martin's Narrows, he is doing very nicely, opening his house for us." "This brother Marsden had a hard work cutting wood, wanted to build a house for a meeting by his own cost. He is going to get 20 ft. length and 18 ft. breadth, and about four windows and a door. . . They make their living by hunting fur, trapping and fishing and hunting deer and moose." "This place (Sandy Bay) the Indians stopped me to stay and have a meeting. . . they opened their hearts to the word of God, and they say they understand me so plain." "I was wishing to go to Dog Creek and Ebb-and-Flow, and the H. B. Post Settlement and also to Crane River Band and Grand Rapids, but could not do anything without help. The work is open. I hope or no doubt the Master will find His own way, and I hope you will see more what to do."

There is need that we all "see more what to do." The opportunities are great, but there is a dearth of money and men for this service. If some godly, energetic young man should find it in his heart to learn the language and devote his life to the Indians of the far North, another step would be taken by way of discharging our confessed obligation to give the gospel to the Indians. And why not? Meanwhile let us give thanks that the little done is being so largely blessed. Let us pray for wise direction, and a widely diffused interest in the work. And let all who can send in their helpful contributions. Is it not a touching thing that the Indian church at St. Peter's recently took up a collection of six dollars "out of their deep poverty," for Foreign Missions!

Mr. Prince's Account of His Conversion and First Experience in Preaching.

I was a school teacher and a catechist or preacher in English church for last four years before I came to the knowledge of God's will. I used to talk very nicely about the Scriptures, such as David, King of Israel, and Solomon, etc., but knew nothing about new birth from above in Jesus, and I used to think myself a good man. During this time I smoked tobacco and drank whiskey, and attended dances, and fights, and in praying could not find a better man. I was a member of Lord's table, as it was called by my church. Whenever I would commit bad things I would go to my minister and confess, and tell them that I was sorry for my sins, and sometimes sign the pledge for life, making solemn oaths before them, but not with Jesus in my heart. Without the new birth from above I could not keep them for a week, and broke them again. Then I would know more and more in my conscience that I was guilty, but I could not realize the real guilt, and many a time neglect it with some kind of announcement and pass on, and again just in a moment I would fall into sin. Then the trouble would come on. At last the trouble of my soul would not leave me, but come on more and more until I could no longer stand it. I searched for peace but not in right way. I searched it from ministers. They told me to try and be good. I fully search into the world for three years, but it very near killed me in my life. I was sick and sore. At the end of three years I gave up altogether even to go to church and preaching. I stay at home and read my Bible and sing hymns. I quit smoking, thinking about my Saviour, to deny ourselves that was one of the first efforts, so I went on working and reading the Word of God. The trouble came more and heavier. I find no rest in my mind. My wife said to me when she noticed that I give up going to any worship and not even praying in my house as I used to, "I will throw off my religion too." She was not in a good spirit. This only increased my trouble. One morning in the month of June, on the 28th, I read the words of the New Testament in Luke xxii. 14-46. The last supper Jesus with His disciples, and after that He went to the garden and there He was in great trouble of his soul. I kept thinking while I was working that the Saviour was in a great agony and trouble, and while I was thinking that He was the Son of Great God, sinless, pure, and His agony, and looking to myself, all dead thing, sins, guilty before God. Oh happy, happy thought. He came into this world for my sins; he paid all, finish it, nothing left unfinished. Then in that moment my load of sins fell down, all paid. I could not tell, and I suppose never in this world, how happy I was that day when God opened my blind, poor, guilty heart to see the sight of His; all my sins are forgiven, saved from hell into life eternal, which is in Christ Jesus, singing a new hymn in my life. John iii. 16. "God so loved the world that he gave His only Son that whosoever believeth in Him should not perish, but have everlasting life." Glory, glory, glory to Him. From that day He has been my Father, my life, my friend, my all. I have been preaching about Him, how He loved sinners of all nations, and when I received such blessing I thought, now for it. I will preach the truth to my friends and to my people. But it seemed every one was against me. The words of the Spirit came clear and plain to me, as in John's gospel xv. 18-19, and from other places. After a while I found the obedience. I search, I find it afterward to be buried with my Saviour and rise with Him in resurrection, in water baptism. I search a man who will do it, with hard work and difficulty. I went to the ministers till I meet in with Plymouth Brethren who just arrived during that time in this country, and I found out they do the same baptism. So I was baptized along with my wife in the Red River. When the treaty money was given out there were many people gathered of different tribes, and a great many witnessed our baptism, the very first that was seen in Red River; then I went on preaching. Our Saviour said, "Go, those that are chosen." So

Continued on page 6.

Messenger and Visitor

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Editorial Notes.

—The article beginning on page 6, entitled "Acadia College in Relation to the Northwest," is by Professor Tufts of Acadia. By an over-sight his name does not appear in connection with it.

—In accordance with an intimation made last week, this week's issue of the MESSENGER AND VISITOR is made a special number, devoted largely to the interests of mission work in the North West. The articles by Superintendent Mellick and others well-qualified by personal knowledge to write on the subject, afford much information as to the progress and needs of the work, and present its claims in a forcible manner. These articles should receive a careful reading.

—Dr. Ashmore, of Swatow, China, writing in reference to a tour he had just made of the mission stations under his superintendency, says that the whole trip had been gratifying in an unusual degree. Progress made in all these years is most apparent. The members stand more solidly on the foundation that is laid; they are giving their means quite as freely as most of them are able; they take pleasure in the stones of Zion. Dr. Ashmore is not able to tramp round among the hills as freely as he once could for he is getting old, but what he can do, he says, is attended with greater pleasure than ever.

—The late Dr. J. N. Murdock, long time secretary of the A. B. M. Union, was not himself a writer of books, but it appears that he materially assisted in the introduction to the world of at least one book which achieved a very considerable measure of popularity. A biographical article which appears in the April number of the Baptist Missionary Magazine states that when Dr. Thompson had offered to Messrs. Harpers the MS. of "The Land and the Book," their regular reader had rejected it. On the advice of George William Curtis, however, the MS. was submitted to Dr. Murdock who, having read it, pronounced decidedly in favor of its publication. The book was again read by the regular reader who again gave a decided opinion against it. Dr. Murdock was requested to look the book over a second time, but he replied that he had read it and had given his opinion. The Harpers decided to publish the book, and the world knows how triumphantly Dr. Murdock's judgment in the matter was vindicated. After this Dr. Murdock was offered a position as literary adviser to one of the largest publishing houses in the country, which, it is said, would have been worth to him at least \$10,000 a year.

—The United States Senate has again been wrestling with the Arbitration treaty. It seems probable that the treaty will be adopted in some form, but it is likely to be in a form so altered by amendments that so far as the more important questions for arbitration are concerned, it can be a matter of little consequence whether the treaty is adopted or not. It appears to be the aim of the opposing Senators to restrict the application of the treaty as much as possible. It may be, however, that the loss to the cause of arbitration by such restriction would be rather apparent than real, since the treaty in its original form afforded no adequate means for the settling of questions which might be likely to become directly causes of war. Much, however, will be gained if an international court is established for the speedy settlement of small matters, which, if unsettled, are wont to continue to be sources of irritation, promoting mutual ill-feeling and rendering the amicable settlement of matters of graver importance more difficult. The habit too of settling disputes by arbitration would in itself be wholesome. Nations which have agreed to leave all their minor disputes to

MESSENGER AND VISITOR.

peaceful arbitration will be the less likely to commit greater matters to the arbitrament of war. What- ever the Senate may do with the treaty, there seems to be abundant evidence that the most intelligent men of the country of all professions are by a great majority in favor of the adoption of the treaty in its entirety.

—European despatches during the past week have seemed to indicate a condition of uncertainty among the powers as to the policy to be pursued towards Greece. There has been a personal interview between Lord Salisbury and M. Honataux, the French Minister of Foreign Affairs, which may or may not have had much significance, as the British Prime Minister is spending some weeks in the South of France, on account of his health it is said. The news of fresh atrocities in Armenia has tended to increase the indignation against the Turk, which has been still further inflamed by representations of the Sultan that his governmental policy has the support of the great powers who are employing coercive measures against Greece to compel her withdrawal from Crete. The popular feeling in opposition to any stronger measures of coercion against Greece is believed to be strong in France, and no doubt is still stronger in the British Isles. It has seemed that the concert of Europe in reference to affairs connected with Crete was about to fall to pieces. At the same time, the latest despatches would appear to indicate that the powers have some confidence in their ability to carry out their policy toward Crete and preserve the peace between Greece and Turkey. These nations are requested to preserve a neutral zone on their common frontier, and their failure to comply with this request is to be followed by a blockade of their respective ports.

—The second session of Canada's eighth parliament opened on Thursday, the 25th inst. The speech from the throne foreshadows a number of important matters, which will demand serious consideration, and will give scope for those large powers of discussion and oratory with which a Canadian Parliament never fails to be endowed. The speech opens with grateful allusion to the evidences of the people's loyalty and affection for their Queen, seen in their eagerness to enter into plans for the celebration of the diamond jubilee, in a manner worthy of the joyous event. Reference is also made to the prompt and generous efforts of the Canadian people toward relieving the distress of their fellow-subjects in India, so severely oppressed by famine. The settlement of the Manitoba School question forms the subject of a paragraph, and the hope is expressed that the present session will see the end of that troublesome business. A measure for the revision of the tariff with the purpose of making the fiscal system of the country more generally acceptable is promised; also a bill abolishing the present Dominion Franchise Act, and adopting in its stead the Franchise Acts of the several provinces. The work for the enlargement of the St. Lawrence canals will, with the approval of parliament, be pushed forward to completion—in 1898. Arrangements have been made, which, if parliament approves, will secure the extension of the Intercolonial railway to Montreal. In the interests of the agricultural industry, the Government has undertaken to provide a system of cold storage, and will present to Parliament contracts in connection therewith. A measure is promised providing for holding a Dominion plebiscite on the question of prohibition. The hope is indulged that a satisfactory settlement of the long delayed Behring Sea claims is about to be reached. The address in reply to the Speech was moved by Mr. Russell, the member for Halifax, and seconded by Mr. Ethier, of Two Mountains, Que., and the debate on the speech was continued by Sir Charles Tupper, Mr. Laurier, Mr. Foster, Sir Richard Cartwright and others.

Peter and Other Disciples.

In connection with the Bible lesson for next Sunday four persons are mentioned. Others also come into view in an impersonal way, but four only are spoken of by name. These are Peter, the apostle; a certain man of Lydda, named Æneas; a woman named Tabitha, or Joppa, and Simon, a tanner, also

of Joppa. If we direct our attention to these persons especially to see what manner of persons they are and what types of character they may stand for, we cannot fail to gather some valuable instruction from this passage.

Peter is an old acquaintance. We should know him well. Strange experiences have come to him since Jesus called him from the fishing boat to become an apostle and surnamed him "the man of rock." Life has broadened for Simon since he came to know Jesus of Nazareth as the Son of God. Once his business was to catch fish now it is to save men, and Peter's horizon will grow still broader and the universe seem vaster as he continues in the school of Christ. Knowing what we do of Peter, we are not surprised to find him engaged as he is represented in this passage. He is doing that which he has learned of his Divine Master—going about doing good. We may see in him a type of the Christian missionary or minister, carrying to men the message of God as contained in the fulness of the blessing of Christ's gospel. Peter was not going through the country for purposes of trade, or exploration or study, he was not in search of wealth or fame or pleasure. Nor had he come to dispense wealth in the ordinary sense of the term. He had, doubtless, as little of silver or gold as he had when he and John met the lame man at the Beautiful Gate of the Temple. But now, as then, he had, by the grace of God, gifts to bestow too great to be valued in silver and gold. He might say in his Master's name,—"I am come that they might have life and that they might have it abundantly." The power of his Divine Master was with him to minister strength to the paralytic and even to give life to the dead. But it would be a mistake to fasten our attention on these miracles as the things of special significance in this lesson and in Peter's ministry. The healing of a paralytic, or even the bringing back to life one that had been dead are matters of relatively small importance in comparison with the fact that many of those who were suffering from a spiritual paralysis or were dead in sin received the word of salvation and were made spiritually and eternally alive in Christ. The preacher of the gospel, however humble he may be, who is so presenting the truth as it is in Jesus that men and women are being saved is doing a greater work than he would be if every day he was healing some Æneas of his paralysis or raising some Tabitha from the dead.

The case of Æneas is one which may well arrest our attention, not so much because of the miraculous character of his healing as because of the fact and the condition of it and the power which made him whole. Doubtless Peter had met on his journey many sick and diseased persons whom he had no commission to heal. But the apostle knew that for this man healing was possible, and the gracious word was promptly spoken. Is it necessary to ask why healing was possible for Æneas and not for others. Was it not that in this man there was faith,—faith in the Lord's willingness and power to heal, and a believing, grateful heart to appropriate the blessing that was offered? When Christ is presented to the view of faith, there will always be a miracle of healing,—not always indeed physical healing, but, that which is greater, a communication of spiritual life, which is the thing of supreme importance, as well as the earnest and prophecy of perfect soundness in every force and faculty of the being.

Tabitha or Dorcas, whom Peter was permitted to call back from death, is one whose life affords a beautiful example of practical sympathy and devotion to others. She was surely one who had done what she could. She had so used her opportunities as to make her life helpful to the needy and to win the love of many. She may not have been a very "talented" woman; she may have had as little ability as she had opportunity for organizing societies, for addressing public meetings and agitating for moral and political reforms. But the lack of opportunities which her modern sisters enjoy was not permitted to render life unhappy or unfruitful. She found ways to be helpful. She seems to have had some money to spend in good works, but she put more than money into her charity, she put into it the labors of her own hands and the love of her

heart, and answering in charity which and superior speeches, there is not to be inspired to alleviate human life will that to fulfill another's and practical

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The Duty of

BY REV. P. M.

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On the day of Jerusalem, "devot heaven." But he and of undevout heard of. These n Jesus, and through gether into that races, tribes and n but one humanity.

heart, and her practical sympathy called forth an answering love in those whom she had helped. The charity which expresses itself in the organization and superintending of societies, the delivering of speeches, the writing of books, the giving of money, is not to be regarded as valueless, since doubtless it is inspired more or less with love and the desire to alleviate human suffering, but the problems of social life will not be solved until we better learn the lesson that to fulfil the law of Christ we must bear one another's burdens in the way of a loving personal and practical sympathy.

Of Simon, the tanner, we know little. He was probably a Jew, but not of a strict type, because the business of a tanner was held in great disrespect among that class of Jews as one involving constant ceremonial defilement. But the fact that Simon was a tanner had not been any barrier to his receiving the gospel of Christ. All that the Lord wants to know about a man's business is that it is honest. So long as the heart is clean, it matters nothing to Christ what the hands may have to come in contact with; and on the other hand, it doesn't matter to Him how clean on the outside, how pleasant and "respectable" a business is, if withal it corrupts the conscience and defiles the fountain of life. There is no gospel for dishonest men except the gospel of repentance.

The Duty of Eastern Baptists to the North West.

BY REV. F. M. YOUNG, SECRETARY OF MARITIME COM. FOR NORTH WEST.

We boast of this Great Canada of ours. Greatness consists in goodness. The goodness of a man or nation is the result of right thought or energy rightly directed. There is no true greatness nor goodness, apart from holiness. There is no holiness apart from God. The holiness of man depends upon the proportion of the God there may be within him. The proportion of the God in man depends largely upon the extent of his communion with Him and the character of the knowledge he may have gained of Him. It follows then, that a man or nation that can lay claim to true greatness must first have what may be considered, right knowledge of God.

As with India, which becomes great and useful to England, just as it becomes possessed of the knowledge of the true God, so with this Canada of ours, as regards its North West; it is to be great and useful to the old Dominion, just as those who are coming in and filling it up, are met by, and made to receive, the spirit of the gospel of Jesus Christ. Anticipation is greater than realization. This is especially so as it is related to our work in the North West. It is better to anticipate the needs of those who come to possess the land, than, after their having come, to realize that they have great needs, and these made the greater by our tardiness in seeking to supply them.

The command to the disciples was, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." For many years we, as disciples, have been witnessing unto Him in Jerusalem, and in all Judea 'our Home Mission work' and the uttermost parts 'our Foreign Mission work.' Samaria until recently has been almost entirely neglected. Now, the amount apportioned it is almost ludicrously small as compared with the need. Jesus however, can multiply the loaves.

Look at the land and the people! Thousands of square miles of the most fertile soil on the globe. And the people, as many in nationality and type, as Noah had animals in the ark; samples of every sort under the sun. There are Germans and Jews, Scandinavians and French, Icelanders and Poles and Indians. But the bulk of the population seems to be made up from the Provinces east.

Twice have I passed along the streets of some of the principal cities and towns and have asked of young men "Where is your home?" Almost invariably the answer would be "Down East." Somebody's Boy.

On the day of Pentecost there were gathered at Jerusalem, "devout men, out of every nation under heaven." But here in our North West, are thousands of undevout men from nations Peter had never heard of. These must have preached unto them Jesus, and through that One Name be brought together into that One Kingdom. Here are many races, tribes and nationalities, but we find in them but one humanity.

"For mankind are one in spirit, and an instinct bears along
 Round the earth's electric circle, the swift flash of right or wrong.
 Whether conscious or unconscious, yet humanity's vast frame
 Through its ocean-sundered fibres feels the gush of joy or shame;
 In the gain or loss of one race all the rest have equal claim."

In traveling through the Northwest we cannot but repeat over and over again. "A land of great possibilities! We ask our duty?"

1. Make these possibilities, probabilities. We have lost time, it is true, but to mourn over the negligence of the past is of no avail. There is no time even to mourn, as, in this connection, this is not only a waste of physical and intellectual energy, but death to opportunity. It is for us to forget the things that are past, and seizing the present opportunity, "Redeem the time." We have already suffered too much by delay.

2. It is our duty to become well informed about the conditions of the Northwest, and realize the need there is of meeting these with the gospel. "Lift up your eyes and look on the fields." "White" fields—great, wide, white, ripe fields "ready for the harvest."

Scarce twenty-five years ago two were sent out to spy the land, and they came back reporting it to be a land flowing with milk and honey, and said, "Let us go up at once and possess it." In May 1873, the first Baptist missionary was sent out. After twenty-four years of hampered labor and an expenditure of about \$45,000, by Ontario and Quebec, and \$10,000, by Maritime Baptists, what do we now have? 53 churches and 75 out-stations, 33 houses of worship, 3570 members, 3500 Sunday school scholars, 886 new members added to the churches last year, over \$2000 raised annually for Missions, and \$40,000 for work at home. Where can we get better and quicker returns for our money than here in our Samaria? The field "white already for harvest." We need but to thrust on the sickle and gather sheaves for God.

3. With a larger share in our means, give them some of our best men. Men with experience. Men with something of the heroic about them. Men of courage which leans on the grace of God, which becomes faith. Men full of the "doctrine once delivered up to the saints; for it is just in proportion as this doctrine is imparted to the people that they shall become truly greater for God.

We say nothing about other denominations, but speaking from observation, we believe the 53 Baptist churches in the North West are as salt grains wherever found,—preservers of the community wherever planted.

For the sake of those who are coming into our land by the thousands, from across the seas, coming because of the unsettled condition of affairs in Europe, and attracted by the rich harvests that are being gathered; for the sake of the young men who are going there by the hundreds from our Eastern homes it is the duty of Eastern Baptists to enter the open door of present opportunity and enable our Phillips to go down into Samaria and preach Christ unto the people.

What I Saw and Heard in Philadelphia.

No. 5.

The two names oftener heard in Philadelphia—two honored names—the one that of a layman, and the other that of a clergyman, as modern custom has it, but no where found in apostolic parlance, are Dr. Weston and Colonel Banes. The one has been taken and the other left.

Early last autumn the editor of the MESSENGER AND VISITOR referred to Colonel Banes' visit to a prayer meeting in one of the Baptist churches of St. John. Reporter followed this up by a statement that Colonel Banes was baptized, when but a lad, in Philadelphia by Rev. Duncan Dunbar, once pastor of St. George, N. B., Baptist church. At the time of his appearance in the prayer meeting, the relentless pain had begun its work of driving the spirit from his agile, wiry body, that had so often escaped, not without wounds, the missiles of death in forty sanguinary conflicts in the late civil war. Colonel Banes had the confidence of all classes. Trust in his integrity was coupled with wonder at the variety and amount of work which he did, and admiration of his genius and intelligent benevolence. One feels borne in upon one's spirit a sense of sympathetic fatigue in reading over the number of enterprises in which he was constantly employed. These were both secular and religious. Most Christian men when absorbed in secular business seem unable to so cultivate their spirituality as to be useful members of the church. Not so with Colonel Banes—Deacon of the fifth church and Superintendent of its large Sunday School, Treasurer of the Baptist Publishing Society, President of a bank, member of a Railroad

Corporation, and of other societies, humane and charitable. Besides all this, Colonel Banes had a large, carefully selected, library, with which he was perfectly familiar. He was widely read, had a fine classical style, and was the author of several books. He said once to your reporter when he went from meeting to meeting of different corporations, some secular and some religious, he sometimes forgot which ones opened with prayer. His kindness and benevolence were in keeping with his abilities. The Baptists loved and honored him.

Here is what an Episcopal minister said of him: "Macaulay says Warren Hastings, if he was a master of Oriental Statecraft, was a wholesale blunderer in English politics. Scott's triumphs as a novelist did not raise him above the level of a very ordinary biographer. . . . The world has abundance of men who can do one thing well, and who mismanage everything else which may be entrusted to their care. Chas. H. Banes, soldier, manufacturer, banker, president of Franklin Institute, councilman, religious worker, and sufferer, met every responsibility and always did his work well. He leaves a record of which his state and city may well be proud."

The Railway corporation of which Colonel Banes was a member and having a rich Jew at its head, sent to Mrs. Banes a finely engrossed testimonial, from which your reporter copied the following: "By the death of Colonel C. H. Banes, Philadelphia has lost a respected citizen, his many friends a beloved companion, whose largeness of heart, simplicity of character and purity of mind endeared him to all with whom he came in contact, and this company has lost a useful and invaluable director who, since its organization, (in which he took an active part) has unselfishly devoted his time and thought to advancing its interests."

To look around the large study in which the late Colonel did his private work—the walls of the two rooms lined with well-filled book-cases, the empty chair at his desk, the unused pen, is pathetic indeed; but it stirs the heart with gratitude to know that his talents and life were given to Christ. When he was convinced that his work on earth was done he said, "Life on earth reduces itself to one word—'Jesus'—that before Jesus as a personal Saviour, all things else are as nothing." In his long and painful sickness he often said to his wife, "Read the Bible to me, Mary, the doubts are coming."

Dr. Weston is a great force in Philadelphia—everywhere loved and respected. I heard him give to one of the Baptist congregations in that city a lecture on the distinctive principles of the Baptists. Here is an outline of it for the rising ministry. The Protestant Christian public is divisible into three sections: First, those who emphasize what is believed; Second, those who make emphatic what is done; Third, those who magnify what you are. The Presbyterians came into the first class. It is the genius of their history, so the venerable lecturer said, to keep the belief right. Sometimes their communities get into a low state of Christian morals, but that can be endured, but when they get wrong in what they believe, then they must give an account of themselves. In the second class, he included the Episcopalians. They had a ritual and a prescribed public service. That must be complied with. Departure from this brought trouble, and an account of wrong-doing was required. What the belief and religious life were was not a matter of much concern. But as to uniform and ritual, everything must be done in order. The Baptists were classed third. What are you—are you in your natural state or have you passed from death unto life. This was the first question. This was essential. Without a clear declaration on this point every person, whatever the status or attainment, would be rejected.

The above are the seed thoughts, which of course require much care in working them out, so as to do justice to all concerned.

The steel frame of the great building for the Publication Society can be seen on Chestnut street. By this time next year, the society expect to be in their new home and hard at work.

Out-dated.

John H. Chapman, President of the Baptist Young People's Union of America, in his annual address at Milwaukee said: "Friends, the old-time picture of a man or woman who faced always in one direction, a "Home Mission Baptist" or a "Foreign Mission Baptist" or a local Church Baptist" is out-dated now. We want your picture with your eyes turning to all the causes that we must foster. We want to see your hands moving from one to the other. We want you in an attitude of prayer for all; and then the kinetoscope will present to us, not a state, but a living Christian, who will make the cause of Jesus to cover the earth as the waters cover the sea."

This is certainly the true idea of the Christian's attitude. This recognises the fact that while there are diversities of operations, that we call Home Missions or Foreign Missions or Educational Institutions, it is after all but one work for one end, building up of the body of Christ. And there is moreover such a oneness in this work that the Foreign Missions cannot say to the Home Missions we have no need of you, or the Home and Foreign Missions to the College we have no need of you. Therefore, the best way to help forward any department of the work is to help it all.

We hope that all our Young Peoples' Unions are keeping the thought of President Chapman well in mind and are careful to do nothing to keep alive the generation of "out-dated Baptists."

Wolfville, March 23rd.

A. COHOON.

The Young People.

entres will appear as the years go by. The older communities have the surplus wealth and the redundant population ready to move when opportunity offers inducement.

Capital and labor have found their way into the North West, and industrial corporations are showing their confidence in the country by the character of the buildings they erect for business purposes.

What the character of these prospective communities shall be is a matter that now should concern every true Canadian. That the race will be robust, the dominant factor in which will be the best Teutonic stock, seems certain.

To a very large extent the older provinces are to be the directing and determining factors in working out the destiny of this new land, while the hope of gain has drawn thousands of robust youth thither.

The Baptists of the Maritime provinces are apprehending, to some extent, their obligations in this respect. In addition to material assistance quite generously offered, they are exerting through their educational institutions, the mainspring of this religious and intellectual activity.

The writer cannot give a complete list of the Acadia men and women who are in the West. Some have gone there for a time and later returned East for professional or further study.

The personage whom we call Lord and Saviour, was, while on earth, subject to all the conditions which beset the ordinary human being. He was a babe, a boy, a young man. He was poor, without money, or property.

EDITORS, REV. E. E. DALRY, A. H. CHIPMAN. Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for April.

C. E. Topic.—Lessons from Christ's miracles, Matt. 11:2-6; John 14:8-14. B. Y. P. U. Topic.—Comfort from the story of the resurrection, John 20:1-16.

B. Y. P. U. Daily Bible Readings.

Monday, April 5.—Job 4. "Plow iniquity, sow wickedness and reap" what? (vs. 8). Compare Gal. 6:7, 8. Tuesday, April 6.—Job 5. "To God would I commit my cause," (vs. 8). Compare 2 Tim. 1:12.

Daily Readings on the Life of Christ.

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

Lesson 28.—Christ's claim that He was Son of Man and Son of God.

Monday.—Prophecies of His Humanity. Gen. 3:15; The first promise; Gen. 49:10; Shiloh; Deut. 18:15; Prophet; Job 19:25-27; Redeemer; Prov. 8:30-36; Wisdom; Canticles 5:10-16, Altogether lovely.

Tuesday.—"The Vision of Isaiah" of the Incarnation. Isa. 7:14; "Immanuel;" Isa. 9:6-7; "Prince of Peace;" Isa. 32:2; "A Great Rock;" Isa. 42:1; "My Servant;" Isa. 53; "As a Lamb."

Wednesday.—Pre-incarnate appearances of Christ. Gen. 18:2 compare with verses 22 and 33. The other two were attendant angels, see 19:1. Exod. 3:2-5; Joshua 5:14-15; Daniel 3:25 and 6:22. In Dan. 9:21-27, it was same angel, Gabriel, that announced Messiah's birth to Mary in Luke 1:26, 542 years interval.

Thursday.—His claims to Divinity. John 8:35-59. "Before Abraham was." Matt. 22:41-45; David's Lord and David's Son. Rev. 2:16, Root as Creator, offspring as Son of David.

Friday.—Divine Sonship claimed. John 5th chapter—Nine times Christ declares His Divine Sonship.

Saturday.—The Father's acknowledgement of the Son. Matt. 3:13-17; Luke 9:28-36. H. F. ADAMS.

Sacred Literature Course B. Y. P. U.

THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR

BY D. A. STEELE, D. D.

OLD TESTAMENT HINTS.

Lesson 28.—Son of God and Son of Man.

PRELUDE.

We have been steadfastly looking at Jesus in the two last lessons. The more we study Him, the more our admiration increases. It is delightful labor, and we will have a larger idea of Him, who is forever studiable, because in Him all fulness dwells.

TWO INSEPARABLE NATURES.

Jesus, the Messiah, was man just as truly as any one who reads this paper, and He was just as truly God as God Himself. The angel in announcing His birth to Mary, said that her child should be called holy, the Son of God.

THE HUMAN VIEW.

The personage whom we call Lord and Saviour, was, while on earth, subject to all the conditions which beset the ordinary human being. He was a babe, a boy, a young man. He was poor, without money, or property.

was dependent on the bounty of others, and in death His precious body was cared for by casual friends. Like any of us, He was tired, and sat there on the well, or lay dozing in the stern of a boat. He had nothing to leave to His mother, but commended her to the care of His disciples.

WHAT IS YOUR IDEA?

In looking over these artless biographical sketches of Jesus, in the four gospels, what sort of personage do you make of Jesus? Is He one always bowed and sorrowing? or is He presented also as a healthy, cheerful man? one often unbending, genial, always ready with an apt story, in which is enshrined some all-important truth; one whom it must have been a life-long memory even to meet for a few moments.

HE WAS THE MODEL MAN,

and so acted toward the hungry, the sick, the bereaved, and the degraded, as to shew His perfect sympathy. He was an example and we must follow in His footsteps. He even carries His manhood into the far future.

If you care to study this further you may look at Daniel 7:13 and following verses, where you will find the forecast of the title. He is head of a harmonizing Kingdom, in contrast to the animal violence of the kingdoms of the lion and the bear, the leopard and the terrible beast of iron teeth.

THE DIVINE COLORING.

Side by side, on the same canvas with these human lineaments, the heavenly lines are clearly discernible. It is as if He wore the transfiguration robes all the time. He walks along, and the demoniacs recognize Him: Thou Son of God! Those delivered from the mid-night storm "worshipped Him, saying, of a truth Thou art the Son of God."

Is it not congenial work to be analyzing the nature of our great Head. It were better to gaze at the Divine man as He is drawn for us by the skilled hands of those who saw Him, and heard Him. You may follow these indications in the epistles. For example read the first and second chapters of Hebrews.

QUESTIONS FOR OUR OWN HEARTS.

- 1. Do we know the Son? If we cannot fully know Him who is from everlasting and infinite in every particular, we may know the Son of Man, Matt. 11:25-30. 2. The Only way to know Jesus is to have actual intercourse with Him, 1 John 1:1-4; 3:6. 3. Can self-deception on this point creep in? 1 John 1:1-6; 3:14-17.

SINCE THEN THE CHILDREN ARE SHARERS IN FLESH AND BLOOD, HE ALSO IN LIKE MANNER PARTOOK OF THE SAME.

Notice.

The Digby Co. B. Y. P. U. will meet with Weymouth church on Tuesday, April 13th, 2.30 p. m. There will be two sessions, afternoon and evening. Will each society and church see that delegates are appointed. This is our annual meeting, and we want a large attendance.

G. C. CRABBE, Sec'y.

J. S. Duff.

W. B. M. U.

MOTTO FOR THE YEAR: "We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For our Grande Ligne Mission. For brother and sister Grenier that they may not grow discouraged but see some good results from their labor.

Letters received from our missionaries state that the coming hot season bids fair to be one of great severity. The intense heat has begun much earlier than usual, the scarcity and impurity of the water on account of so little rain, as well as the dreadful famine stalking through the land makes the condition of India much more unpleasant and dangerous than usual.

My English speaking boys numbered five last Sunday. I hope it may grow, but these Brahmans are so conceited that I hardly know how to take them.

The day school is of quite a high order. To graduate from it is about the same as an entrance into High school at home. That means a long step, you might say quite a walk, from the condition of ignorance in which they would have remained had not this school been established.

Mr. Brown of the Ontario mission said he would like to come to Bobbili just to look into the faces of these children again. It is indeed an inspiration. Pray for these dear bright girls, sisters at home. Mr. and Mrs. Churchill intend going to visit those who have lately become Christians who are being persecuted in their village.

River Hebert, N. S.

The W. M. A. S. of the Baptist church, River Hebert, N. S., held their seventh anniversary on Thursday, March 11th, (by special invitation) at the home of our aged Sister Hayes, who though quite feeble seemed so glad to meet her sisters of the A. S.

Our President, Mrs. Parker, presided and called the meeting to order at 3.30; after singing "Blest be the tie, etc.," texts of scripture on Thanksgiving were read by members, and a precious season of prayer followed.

The W. M. A. Society of the Carleton church held a Thank-offering meeting in the church on March 3rd, in the interest of Home Missions. We had made arrangements to have our meeting the week previous, but owing to the inclemency of the weather our numbers were small, and as Bro. McIntyre was with us on that evening, and it would be impossible for him to be with us the following week, it was suggested that he give us his address on mission work in N. B., and which was very much appreciated by all present.

Mrs. F. L. THRALL, Sec'y.

Foreign Missions.

At the close of the last Conference meeting of the Newcastle Baptist church the ladies were requested to remain to discuss the question of organizing a Missionary Aid Society. All were in favor of such a society being formed, and nine members were enrolled.

Money received by the treasurer of the W. B. M. U. from March 9th to March 23rd:

Aylesford, Tidings, 25 cts; Fairville, result of Thank-offering meeting, H. M., \$17; New Minas and Canaan, F. M., \$7; Alexandra, F. M., \$7.54; H. M., 85 cts; Upper Stewiacke, F. M., \$5; New Germany, Mission band, F. M., \$8; Hopewell Hill Sunday school, toward support of child in India, \$6; Avondale, F. M., \$4.75; H. M., \$1; Springfield, F. M., 7; Amherst Shore, F. M., \$1.50; H. M., \$2; E. Allison Trites, Sussex, F. M., \$2; Gibson, F. M., \$9; Milton, F. M., \$3.95; H. M., 60 cts; G. L. M., 10 cts; St. John, Main St., F. M., \$10.75; Reports, 50 cts; Mr. and Mrs. E. G. Lewis, West Brook, toward Miss Harrison's support, \$5; River Hebert, F. M., \$3; result of seventh birthday anniversary of W. M. A. S., held at Mrs. Hayes, \$10.08; Report, 5 cts; Port Maitland Mission Band, F. M., \$2.50; Boylston, F. M., \$2.45; part of the Lord's tenth, for India Famine Fund, \$10; St. Stephen, Mission band, toward Mr. Morse's salary, \$25; for the needy under Mrs. Churchill's notice, \$2; part of the Lord's tenth, Famine fund, \$10.

Canadian Baptist Conference and Famine Relief in India.

Whereas, the stress of famine seems daily to be growing more severe; that multitudes of men, women and children in the three districts, Ganjam, Vizagapatnam and Godavari, in which our missions are situated, know not where to look for food; that long, weary months must pass before any food supply can reasonably be looked for from the next monsoon rains; therefore,

Resolved, that we request our Christian brethren in Canada to help us at once in our efforts to relieve the distress that comes within our sphere, and appeals especially to our sympathy. All funds for this purpose should be sent to the treasurers of the Foreign Mission Boards.

And we unite in requesting that special and earnest prayer be offered by our churches at home that in this time of extremity the hearts of the sufferers in India may be moved to seek the true and living God.

Notes From the N. S. Secretary.

Last August a Mission Band was organized at White Rock, Kings Co., N. S., with 40 members, pres., Mrs. E. Benjamin; sec'y., Miss Bella Cohoon.

August, 1896, a Mission Band was organized at Greenfield, Kings Co., N. S., with 30 members, pres., Mrs. Fred Miner, sec'y., Miss Clara Vaughan.

These Bands were formed by Miss Williams. Both places are sections of Gasperaux church.

Miss Sadie Harrington has again taken up the work as County Secretary of Cape Breton. Aid societies and Mission Bands in C. B. please take notice.

A. E. JOHNSTON, Prov. Sec'y N. S. Dartmouth, N. S.

The Annapolis Co. Conference of Baptist Churches.

Met at Bridgetown according to appointment Monday evening, March 15th. This evening was given up to the subject of Foreign Missions. We were much pleased and profited in having with us Rev. J. W. Manning, Foreign Mission secretary. The first address was given by Rev. J. Webb on "The Divine commission." Then followed Rev. J. T. Eaton on "The spirit of missions." Bro. Manning then spoke at some length on the general need of the work. His address was most earnest and impressive. On Tuesday morning a short devotional service was held, after which the business of the Conference was taken up. It being the annual meeting the officers for the year were appointed as follows: President, Rev. J. T. Eaton; Secretary-Treasurer, Rev. J. W. Brown.

A motion laid on the table at a former session was taken up, concerning the support of a Foreign Missionary by the Baptist churches of Annapolis County, and was referred to the following committee, to report on its feasibility and desirability at our next conference: Pastors White, Eaton and Young. A resolution was passed expressing sympathy for Pastor Young in his sickness. A resolution was passed expressing the high appreciation of the Conference for Rev. R. B. Kinlay, our ex-President, who has removed from the county. Reports were received from the following churches: Bridgetown, Wilmot, Granville, Annapolis, Greywood and New Albany. The work is moving along prosperously in all these churches. We were glad to learn that the Lower Wilmot church had called a pastor to succeed Pastor Kinlay—Rev. E. B. McLatchey, B. A. Resolved that we hold our next meeting with the Pine Grove church at Mt. Hanley. Executive pastors, Locke, Parry and Coldwell.

J. W. BROWN, Sec'y.

P. E. I. Baptist Conference.

The P. E. I. Baptist conference met with the church at Tryon Monday evening and Tuesday, March 8th and 9th. Monday evening session opened with a short season of prayer, led by the chairman. Then followed a series of able addresses by the following brethren: Pastor W. H. Robinson on "Christians in relation to the Bible," Pastor C. W. Corey on "Christians in relation to the local church," Pastor W. H. Warren on "Christians in relation to Baptist principles," Pastor M. C. Higgins on "Christians in relation to denominational work." Meeting closed by prayer. Tuesday morning, prayer service for half an hour led by Pastor Whitman. There were four of the pastors absent from conference, viz., Pastors Spurr, Tiner, McPhee and Carter. The three first were engaged in special services and could not be present. His long illness prevented the last from being present. Prayer was offered for the pastors engaged in special work that many souls might be given them, and for pastor Carter that he might have a speedy restoration to health and strength. Reports from the churches were of an exceedingly encouraging nature, most of them reporting converts, some of them, especially Belmont, reporting large accessions. Conference recommended the Summerside church to the H. M. B. for a grant of \$100 for the current year. Then Pastor Warren read a scholarly and eloquent paper on: "The Baptism for the Dead." Meeting closed by prayer. Afternoon.—A half hour's devotional service, led by Bro. Peter Inman of Bonshaw. By special request Pastor Warren again read his paper on "The Baptism for the Dead," for the benefit of those who did not hear it in the morning. The heartiest thanks of conference were tendered him for his paper. Next came an open conference on the general subject: "How to Study the Bible," led by Pastor Robinson. The subject was dealt with in a masterly manner. It was an inspiration to all present, and a stimulus to greater zeal in the study of the Bible. The subject was also discussed by a number of the brethren present. Pastors Warren and Corey reported on church incorporation. It was found that there existed an act of incorporation for Baptist churches on P. E. I., assented to April 10, 1885. Resolved that the Secretary have 250 copies of the said act printed for the benefit of the churches. In view of that fact the convention is petitioning the local legislatures of the Maritime Provinces in regard to the enactment of a prohibitory law, resolved that we take no action apart from that of convention. Meeting closed by prayer.

Evening—Prayer meeting for thirty minutes, led by Pastor Warren. The chairman read a portion of Scripture and Pastor Warren offered prayer. Then Pastor Corey preached with powerful unction from Rom. 1: 6. During the after meeting one young man decided to give himself to Christ. Thanks of Conference were tendered the brethren at Tryon for their kind entertainment. Conference adjourned to meet with the church at Springfield the second Monday evening and Tuesday in June.

DAVID PRICH, Sec'y.

Denominational Funds of N. S. from Mar. 1st to Mar. 22nd.

Cambridge, \$10; "Two Friends," part of the Lord's tenth, \$7; New Germany church, \$2.60; Kempt church, \$6; do. special, \$1.50; Brookfield church, Col. Co., \$4; Kentville church, \$15.50; Berwick, \$15.35; Sandy Cove church, \$12.42; Aylesford church, Central section, \$20; Middleton church, \$2; do. Famine Fund, \$4; Mary Crosscup, Granville Ferry, \$4; Granville Ferry church, \$5.75; "Two Friends," part of the Lord's tenth, Famine Fund, \$10; New Tusket church, \$4; Weymouth, \$2; "Two Friends," part of the Lord's tenth, Famine Fund, \$10; Barrington church, \$2.25; Forbes Point, \$2; Windsor church, \$124.56; North Baptist church, Halifax, \$34; Mrs. A. J. McLeod, Wolfville, 50 cts.; Wolfville church, \$4.10; 1st church, Halifax, \$56.40, total \$357.93. Before reported, \$4862.69. Total, \$5220.62. A. COHOUN, Treas. Den. Funds of N. S. Wolfville, N. S., March 23rd.

N. B. Baptist Convention Receipts.

Received from Mrs. Mary Smith, treasurer of W. B. M. U., from Moncton W. M. A. S. for French Missions, \$10; 2nd Moncton church for H. M., \$7.31; St. John and Kings quarterly meeting H. M., \$1.25; Jacksonville church H. M., \$1.48; Lower Woodstock church H. M., \$1.54; Bay Side, West Co. church, H. M., \$2.46; Point Debut church, H. M., \$6; 2nd Johnston church, by Charles Secord, H. M., \$5; Macnaquack church, H. M., \$6; Bailie church, H. M., \$3.19; Upper Keswick church, H. M., \$2.14; W. H. Lawrence, \$3.01; Springfield church, York Co., H. M., 50 cts.; Carleton church, H. M., \$3.44; Shediac church, H. M., \$6; Hampton Village, H. M., \$5.54; Rockland church, H. M., \$1.60; 1st Cambridge church, H. M., \$10; Centre Village church, H. M., \$2; Harcourt church, H. M., \$6.44; York and Sunbury quarterly meeting, H. M., \$6; 2nd Moncton church, H. M., \$15.62; 1st Kingsclear church, H. M., \$2; Rev. and Mrs. J. W. Manning, H. M., \$10; 1st Springfield church, H. M., \$2.50; Rev. S. D. Irvine, H. M., \$2.50; Mrs. J. S. Titus, H. M., 2; Centre Village church for Foreign Missions, \$1.30, total \$126.75. Before reported, \$50.79. Total \$177.54. J. S. TRUSS, Treas. St. Martins, N. B., March 23rd.

Notes by I.

Prayer Meeting beginning April 4.—of the Resurrection.

Let those see story carefully read itself. It is however rection that is I. The fact: 1 and 1 Cor. 9: 11 21. 4: 2, 10, 33. 13: 37. 17: 2, 3. 16, 23., and you w "Without the faith resurrection of Je never have been explain the faith a

Read also the re tion in the epistles 9. With this pass though not believ phany, writes: " the men of whom I whom he himself is ed that they had se the same time they conviction had tak that it had not origi Suggestive also a MacLaren: "The Resurrection does sue on His isolated forty days; it rests three years. His reach of death; i This it is which giv ing of Easter morn icken" and to the re indeed."

II. Comfort from 13:12-28. Acts 26:2 At Hastings the sold reanimated the sold report of his death. Jesus reanimated th by His death. The to-day may be com of Christ, not simpl ample, but as a livin The comforting do centre in the doctrine Jesus. It is the hui tian truth that com ages. Because of th way some of the spok the rim, but as long we may live in hop noise will be stoppe reason for the believ a higher, happier lif of Jesus. The chang butterfly, from winte to oak, from seed to analogies. Christ is that are asleep." Be shall live also. (Gal. "One evening you of your lake an unknow breast and powerful pr for this inland scene way between two ocea will have gone. Does the ocean left, do ocean whether it has flo ing that He was come to God' is the Revelati of Ageless Life."

Dorchester, On Wednesday eve Pastor C. C. Burgess of U., having present to a Wall, President of the N. G. Estabrook, Sec Y. P. U., and Mr. Wel Although a very dis there was a fairly good feel sure that many o

HALI Vegetable HAIR REN Will restore gray hair ful color and beaut growth of the h vent baldness, cure all scalp diseases. A The best hair restore R. P. Hall & Co. Prop Sold by all Dr

B. Y. P. U.

Notes by Rev. H. F. Waring.

Prayer Meeting Topic for the week beginning April 4.—"Comfort from the Story of the Resurrection," John 20:1-16.

Let those seeking comfort from the story carefully read and re-read the story itself. It is however the fact of the resurrection that is the great source of comfort.

I. The fact. Read Acts 1:22 (cf. Gal. 1:1 and 1 Cor. 9:1) 2:24, 31, 32, 36, 3:15, 20, 21, 4:2, 10, 33, 5:30, 9:5, 27, 10:40, 13:37, 17:2, 3, 18, 23:6, 25:19, 26:16, 23., and you will see why Strauss said: "Without the faith of the apostles in the resurrection of Jesus the church would never have been born." He tried in vain to explain the faith apart from the fact.

Read also the reference to the resurrection in the epistles especially 1 Cor. 15:4-9. With this passage in mind Weizsacker though not believing in a bodily christophany, writes: "It is a historical fact that the men of whom Paul tells us, and among whom he himself is included, were convinced that they had seen the risen Christ. At the same time they were certain that the conviction had taken possession of them, that it had not originated with themselves."

Suggestive also are the words of Ian MacLaren: "The certainty of Jesus' Resurrection does not rest in the last issue on His isolated appearance during the forty days; it rests on His life for thirty-three years. His life was beyond the reach of death; it was Ageless Life." This it is which gives meaning to the greeting of Easter morning: "The Lord is risen" and to the response: "He is risen indeed."

II. Comfort from this fact. Read 1 Cor. 15:12-28, Acts 26:23, John 11:25-26.

At Hastings the reappearance of William reanimated the soldiers discouraged by the report of his death. The resurrection of Jesus reanimated the disciples depressed by His death. The desponding Christian to-day may be comforted by the thoughts of Christ, not simply as an inspiring example, but as a living, indwelling power.

The comforting doctrines of Christianity centre in the doctrine of the resurrection of Jesus. It is the hub of the wheel of Christian truth that comes rolling down the ages. Because of the roughness of the way some of the spokes may be rattling in the rim, but as long as the hub is sound we may live in hopes that in time the noise will be stopped. The only sufficient reason for the belief in our resurrection to a higher, happier life, is the resurrection of Jesus. The changes from chrysalis to butterfly, from winter to spring, from acorn to oak, from seed to crop are but beautiful analogies. Christ is the first-fruits of them that are asleep. "Because He lives we shall live also." (Gal., 2:20.)

"One evening you find among the reeds of your lake an unknown bird whose broad breast and powerful pinions are not meant for this inland scene. It is resting midway between two oceans, and by to-morrow will have gone. Does not that bird prove the ocean it left, does it not prove the ocean whither it has flown? 'Jesus, knowing that He was come from God and went to God' is the Revelation and Confirmation of Ageless Life."

Dorchester, N. E.

On Wednesday evening March 24th, Pastor C. C. Burgess organized a B. Y. P. U., having present to assist him Mr. A. E. Wall, President of the M. B. Y. P. U. Rev. N. G. Estabrook, Secretary of the M. B. Y. P. U., and Mr. Weldon of Moncton.

Although a very disagreeable evening, there was a fairly good audience, and we feel sure that many others unable to be

present are interested. Every one seemed willing to do what they could to promote this new interest, and judging from this meeting there is a bright prospect before it. The speakers showed plainly the relation of a Union to the church, and made every one feel sure it would be a great benefit to the pastor as well as to the people. The officers appointed were as follows: President, Mr. Edgar Weldon; Vice-pres., Mrs. H. R. Emmerson; Rec. sec'y., Mr. Albert Steeves; Treasurer, Miss Mabel Bishop; Cor. sec'y., Miss Mary E. Burgess; Chairman of various committees are as follows: Lookout Com., Miss Cora Halfkenny; Devotional, Miss Essie Weldon; Social, Mr. George Bishop; Missions, Mr. F. C. Palmer.

MARY E. BURGESS, Cor. Sec'y.

The Per Capita.

It is a necessary tax and when it reaches the treasurer of the Maritime Union it is wisely expended. The Executive committee directs payment from it for printed matter and postage used in gathering statistics, and for constitutions, and for leaflets of instruction.

The executive meets once a year in addition to the meeting at Convention. It has seemed only fair to meet their travelling expenses for one meeting. So these are a claim upon the per capita receipts from our societies.

If there is a surplus at Convention it is devoted to some worthy object by vote of delegates assembled.

This explanation should tend to remove doubt from the minds of a few Unions that have not yet joined the majority who pay this small tax each year. Our Maritime work is well in hand and deserves cordial and hearty support. Let your interest and approval take practical form. A. H. C.

Halifax.

The North Union Halifax held a social Friday evening, March 19th, which proved very interesting. "A Book Contest;" names of well known poets, and books familiar to a great number of our Sabbath school library readers, were represented on the platform by a committee. Our president, Mr. George A. McDonald was chairman for the evening, and ably filled that office. We had a number of non-unioners with us, and an excellent opportunity was given for our Membership and Look Out committee to do work. Our union meetings are well kept up, and the members are trying to keep flying above everything else, "The Banner of King Jesus."

MINNIE M. HUBLEY, Cor. Sec'y.

Personal.

Bro. John Webber, clerk of the Ledge Dufferin Baptist church, desires his correspondents to observe that his address is now St. Stephen, instead of Ledge Dufferin, Charlotte County, as formerly.

Rev. J. M. Parker of River Hebert, we are sorry to learn, has suffered from repeated attacks of the grip, which has interfered a good deal with his plans for work during the winter. Mr. Parker writes, March 25th, that he had just heard that his aged mother was very ill of the prevailing influenza, at the home of her daughter, Mrs. E. O. Read, Waterville, N. S.

The death of Mrs. Manning, mother of Rev. J. W. Manning, of St. John, occurred at Bridgewater, N. S., on Thursday night or Friday morning of last week. Mr. Manning received a despatch announcing his mother's death on Friday morning, and left for Bridgewater the same morning. Mrs. Manning had recently suffered a shock of paralysis, and her death was not unexpected.

Rev. David Bleakney.

Died at the home of his daughter, Elgin, N. B., Mar. 15th, aged 77 years. Those who had the privilege of visiting him in his last sickness, could not but be impressed with his strong faith in the Redeemer's gracious work, and quiet assurance that all was well. In the death of our brother, one of the links of the past is broken. He had a varied experience in the Lord's work. He did not engage in the full work of the ministry until he was 39 years of age, but before this time he had undertaken the arduous services of Colporteur. In this work he travelled over a large part of N. B., but, especially in Kings, Queens, Westmorland and the northern counties. During



Fifty Years Ago.

President Polk in the White House chair, while in Lowell was Doctor Ayer; Both were busy for human weal One to govern and one to heal. And, as a president's power of will Sometimes depends on a liver-pill, Mr. Polk took Ayer's Pills I trow For his liver, 50 years ago.

Ayer's Cathartic Pills

were designed to supply a model purgative to people who had so long injured themselves with griping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medal awarded these pills at the World's Fair 1893.

50 Years of Cures.

this period of service, extending over twelve or fifteen years he embraced every opportunity to proclaim Jesus Christ as Saviour. He was ordained to the Christian ministry over the Caledonia Baptist church, Albert Co., in 1858. As far as I have been able to ascertain he had the pastoral charge of the Caledonia, 2nd and 3rd Elgin churches, also that in missionary work he covered the ground in Queens Co., that was first looked after by Father MacAfee. He also labored in connection with the Boutouche group under the direction of the H. M. Board. I think he was the Baptist pioneer in some of these sections. It was during his pastorate in one of these scattered sections that he began to study and practice medicine. Although not fully equipped for this work, he became very efficient along some lines of practice, especially in contagious diseases. His faith was of the strong Calvinistic type, having in earlier years come in contact with the Buntingites. Being acquainted with him for the last four years, I wish to add my personal idea of his character. He impressed me as a man of prayer. His strong, humble address to God, deep convictions of sinfulness and faith in an all-atoning sacrifice were inspiring. He had not developed into a crabbed, censorious old critic, but had a kind word, could express an appreciation of sermon by a boy from the college. When invited to preach he would invariably say "I would rather listen." A great lover of God's word, God's house and God's people. He ever sought contact with each. During his last years he was wont to preach fireside sermons, and during his last sickness, desired to once more be able to preach. The burial took place at Elgin, and Rev. H. G. Estabrook assisted the pastor in the services.

Agents Wanted at Once!

FOR THE Diamond Jubilee Edition OF THE LIFE OF HER MOST GRACIOUS MAJESTY, ENTITLED: "Victoria Sixty Years a Queen."

This attractive volume is charmingly written. It covers the whole field of the Queen's life, socially and otherwise, embracing all the leading events in Her Majesty's reign, and forming an impartial narrative of the times of this memorable period of British history. It is profusely illustrated with portraits and other superior engravings. Sold only by subscription, at popular prices. Large discounts to Agents. Act quickly. Write at once for terms and full particulars. Address,

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

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Is used by more writers than all other systems combined. It is the most up-to-date system, because the best shorthand intellects are employed in its revision and improvement. The Shorthand Instructor (Part I, 50c., and Part II, 75c.) recently published, presents the latest developments in Shorthand Science. Send for them and for catalogues of our Business and Shorthand courses of study.

S. KERR & SON.

Moncton people will spend \$2,000 prospecting in coal at the Gorge, several miles from the city.

STRATFORD, 4th Aug. 1893. MESSRS C. C. RICHARDS & CO.

GENTLEMEN,—My neighbor's boy, 4 years old, fell into a tub of boiling water, and got scalded fearfully. A few days later his legs swelled to three times their natural size and broke out in running sores. His parents could get nothing to help him till I recommended MINARD'S LINIMENT, which, after using two bottles, completely cured him, and I know of several other cases around here almost as remarkably cured by the same Liniment, and I can truly say I never handled a medicine which has had as good a sale or gave such universal satisfaction.

M. HIBERT, General Merchant.

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

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

Constipation

is a disease which afflicts over 75 per cent. of the American people. It is a dangerous disease because it not only poisons the blood but causes heaviness, oppression, and dulls the intellect. Then follow chronic headache, loss of appetite, slow digestion, nervousness, bad breath, dingy complexion and low spirits. It will eventually bring on liver and kidney disease in some incurable form. But sufferers from this dreaded malady are speedily

Cured by

Warner's SAFE Cure and Warner's SAFE Pills. Leading physicians the world over, have acknowledged this fact, and thousands of people throughout the land have testified to it.

Warner's

SAFE Cure puts a stop to backaches, headaches, constipation, loss of appetite, dyspepsia, tired feelings and sleeplessness. It builds up the exhausted system. It is a sure cure for liver and kidney complaint in any form, and the only remedy that has ever been able to cure Bright's disease.

If you are feeling the need of such a remedy, you cannot do better than try this king of remedies, the great

Safe Cure

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THE LARGEST,
OLDEST,
AND BEST COMMERCIAL COLLEGE
IN NOVA SCOTIA,
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A diploma from this College gives the best chance for a good situation.
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PUTTNER'S is the best of all the preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children.
Always get PUTTNER'S
It is the Original and Best.

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

DO YOU LIKE
GOOD
Bread,
Biscuits,
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Then use—
WOODILL'S
GERMAN
BAKING
POWDER.

The Home.

New Every Morning.
BY SUSAN COOLIDGE.

Every day is a fresh beginning,
Every day is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight;
With glad days, and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relive them,
Cannot undo and cannot atone;
God in His mercy receive, forgive them;
Only the new days are our own.
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun and to share with the morn,
In the chrism of dew and the cool of the dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain.
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

Milk.

BY A MEDICAL PRACTITIONER

Some people err by looking upon milk as a beverage rather than as a food, the result is, they consume large quantities with their meals, thus overloading the stomach with food unconsciously. If one will constantly bear in mind that milk is a food, the stomach will be much less likely to suffer from overwork.

When one comes to deal with the invalid, and orders a milk diet, he is often met with the assurance that the patient cannot take milk at all. This is rarely actually true, for, if milk in one form has disagreed, there is no reason why some other preparation of it should not be given a trial.

Some people complain of its constipating effect, while others object to the taste; while yet others object to it simply on general principles.

For such patients it is not always well to start off with pure, rich milk, but to commence giving it in small quantities, well diluted, directing the person at the same time to drink it slowly, rather to sip it than to take it down at one draught. If milk is taken slowly, it cannot form those large, hard curds that are so indigestible. A liking for it may be cultivated sometimes by boiling a teaspoonful of black coffee in each cup of milk, and thus one seems to be taking coffee, when in reality he is taking milk. Some people are able to take it if it is just brought to a boil, and then a pinch of salt and a little pepper added; others will take it if it is brought to a boil, and then has a few oysters and their juice poured in—the oysters may be removed before serving. The flavor may be disguised by preparing the milk as tomato soup. Some people will take it in large quantities if it is fed to them in the form of junket. This may be easily prepared by sweetening a pint of milk with sugar; it is then put in a warm place, or very gently heated, after which it should be poured into a shallow dish, and have mixed with it a teaspoonful or two of rennet wine. A slight curd will form, and the dish should then be put in a cool place. The junket should be served cold, with a little cream and sugar, and a little grated nutmeg, if preferred.

Then custards, cornstarch, boiled rice, tapioca, etc., may all be prepared with milk, and thus the invalid may be well nourished without even knowing he is taking milk.

Some people can digest milk better if it is mixed with lime-water, while others relish it very much when mixed with aerated water, and this certainly improves its digestibility. By adding some gelatine and a little flavoring, milk may be served as a delicious jelly.

Preparations Made From Milk.

Koumiss may be made by boiling fresh milk; when it is cooling pour it into pint bottles, leaving room to shake, and add a large dessertspoonful of white sugar to each bottle, together with a piece of compressed yeast about the size of a bean. It may then be corked and put in a cool place, with the bottles on their side. It should be shaken two or three times a day. The corks must be tied in, or else when fermentation commences they will be forced out.

Egg-nog may be easily prepared by scalding some milk, and allowing it to cool. When cold beat up an egg with the milk to quite a froth, and add sugar and flavoring to suit the taste.

Sunshine a Remedy.

Dr. Allsneil says: Sunlight is as good a medicine for the invalid as it is a luxury to the healthy. A sun-bath is a wonderful tonic, even to one who is too sick to walk out in it. The sick should, if possible, be laid on the sunny side of the house, with plenty of sunlight coming immediately on the bed. Seek the sunlight, is the advice of all hygienists. Patients on the sunny side of the hospital ward recover soonest. The person who takes the sunny side of the street outlives his shade-seeking brother by many years. Sleep in rooms in which the sun has shed its rays all day. Bask in the sun all you can, and you will seldom need medicine.

In a recent talk at Pratt Institute, on French cooking, Miss Parloa pointed out several instances of its economy that will be new to many housekeepers. One of them was the use of the head and feet of chickens, parts always thrown away by the American cook. In particular are the feet of chickens prized by the French housekeeper, a fact so well appreciated by the Parisian poulterer that 5 sous a pair is the market price for them. A pair cut off at the usual joint was plunged for a minute perhaps in boiling water, then taken out, and with a sharp kitchen knife quickly skinned, the tough wrinkled cuticle peeled off almost like a glove. The toe-nails were then cut off and the feet thus entirely clean were ready for use. They should be boiled six or eight hours in a pint of water to a pair. They are very rich in gelatinous matter and the stock made from them is a cheap and strongly flavored base for soups, gravies, and sauces of various kinds. In France they are sometimes roasted crisp after being cleaned, and served with a bit of garnish as an esteemed course. "Pips' feet and calves' feet are not disdained in cooking," says Miss Parloa; "why should these be?" W.

Heavy Losses and No Insurance.

The women of Canada lose thousands of dollars every year by having valuable garments and goods ruined by adulterated and imitation package dyes. There being no security or insurance against losses resulting from spurious and deceptive dyes, defrauded women cannot claim damage, or expect to be recouped by the makers of the common dyes. Let it be understood perfectly that every package of Diamond Dyes is fully warranted to do what is promised for it. The manufacturers of Diamond Dyes are the only responsible makers in the world of package dyes for home dyeing, and they succeed because their dyes are pure, strong bright and never fading, and the easiest to use.

Little Stitches Paint Brush

with a



A TOUCH here and there with a paint brush will keep a home clean, bright and attractive. It will add 10 per cent. to its selling value. Our booklet "Paint Points" tells how to use paints—what kinds to use for different surfaces. Write us to-day to send a free copy.

The Sherwin-Williams Paints

will make buildings ornaments—not eyesores. It's made for outdoor wear. Ready to use—just open can, stir paint, and dip brush.

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INVIGORATING

The Best CATHARTIC SYRUP.

Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1886.
MESSRS. C. GATES & Co., Middleton, N. S.

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

I am willing to make oath to the truthfulness of the above statement.

Yours very sincerely,
HENRY ARCHIBALD.

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PATERSON & CO.
MASONIC TEMPLE,
St. John, N. B.

Early in April the Laurier government will invite the McKinley administration to appoint a joint commission to enquire into the whole subject of international trade with a view to arrange a reciprocity treaty.

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RIGHTeous—Two

The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson II.—April 11. Acts 10: 30-44. CONVERSION OF CORNELIUS.

GOLDEN TEXT.

Whoever believeth in Him shall receive remission of sins.—Acts 10, 43.

I. THE CENTURION. VERSES 30-33.

30. CORNELIUS—A devout Roman Centurion. Like many intelligent people of his time, he had ceased to believe in the pagan mythology. He was a humble and reverent inquirer after the true religion; probably had heard of Jesus and the Gospel (verses 36, 37), and was perplexed with many questions. FOUR DAYS AGO I WAS FASTING UNTIL THIS HOUR.—The words 'I was fasting' are properly omitted from the Revised Version. They are not a part of the original text. But the sentence as it stands in the Revision, though very literal, is not very clear. The meaning is, 'Just four days ago,' 'It was four days ago, counting from this very hour.' AT THE NINTH HOUR, that is, about three o'clock in the afternoon, Cornelius refers to his vision as having occurred precisely four days before. IN MY HOUSE—God rewards secret and family prayers as well as public worship. A MAN—Here described according to his appearance, but in verse 3 according to the reality, as an angel.

31. THY PRAYER IS HEARD.—In the description of Cornelius, given in verse 2, he is represented as praying to God always; but the word there rendered 'prayed' really means 'supplanted,' and implies that he was constantly asking for some particular blessing; doubtless his prayer was for more light on the path of duty. It is a comfort to remember that sincere prayer on earth is always heard in heaven. THINE ALMS ARE HAD IN REMEMBRANCE IN THE SIGHT OF GOD. True 'alms' are never offered in ostentation, but from love. God sees our works while he hears our prayers; he never fails to notice any germs or sprigs of goodness in us, and if he does not reward them at once it is simply because the best time for the reward has not yet come.

32. SEND, THEREFORE.—The angel came to answer the centurion's prayer, but sent him to a saved man to learn the way to salvation. So Jesus spoke to Paul from the sky, but sent him to Ananias for religious guidance. Always God makes saved men the chief means of other men's salvation. THE HOUSE OF ONE SIMON A TANNER.—The house is still shown, perhaps on the true location, near the edge of Joppa. It has a spring of water in its courtyard. Tanneries in the East are always built near springs and 'outside the town.'

33. IMMEDIATELY.—The earnest man never delays. THEREFORE.—To obey God's angel was to Cornelius a matter of course. THOU HAST WELL DONE.—Courteously done, Christianly done. The phrase implies both approval and gratitude. See Phil. 4, 14. THOU ART COME.—By a tiresome journey. THEREFORE ARE WE ALL HERE PRESENT BEFORE GOD.—'We all' were reverent, sincere, inquiring Gentiles, profoundly persuaded that Peter was God's ambassador. The promise of Acts 11, 14 is evidently in Cornelius's mind. TO HEAR ALL THINGS.—Men often listened to the apostles with critical curiosity, but these hearts listened with willing acceptance. Modern preachers and teachers would be more than human did they not grow weary of the alternations between idle curiosity and listless inattention which characterize so much of church and Sunday school life; but he who is faithful will find some eager souls, who, like Cornelius, listens not to the man, but to the messenger of God.

II. THE APOSTLE. VERSES 34-43.

34. PETER OPENED HIS MOUTH, AND SAID.—Peter's sermon, as reported here, can be read alone in the original in less than two minutes. Its extreme brevity makes it probable that we have only the outline of his discourse. OF A TRUTH I PERCEIVE.—He had always thought he believed this, but the fullness and grandeur of the truth he now for the first time realized. GOD IS NO RESPECTER OF PERSONS.—See Rom. 2, 11; Eph. 6, 9; Col. 3, 25; James 2, 1, 9. 'God will not save a man because he is a Jew, or because he is rich, or learned, or of elevated rank, or on account of external privileges; nor will he exclude a man because he is destitute of these privileges.' 'It was,' says Dr. Gloag, 'no easy lesson for Peter and the Jewish Christians to learn that the distinction between Jews and Gentiles was now abolished.'

35. IN EVERY NATION.—Jew or Gentile. HE THAT FEARETH HIM, AND WORKETH RIGHTEOUS.—Two universal requirements;

a reverence for God as he is known, and a life which is the outgrowth of that reverence. Among those who have heard of Jesus this will be shown by faith in him; among those ignorant of Christ, by righteousness as a principle of life. ACCEPTED WITH HIM.—Revised Version, 'acceptable to him.' 'Cornelius had this character. He was a just man (verse 22), worshipped and feared God, gave alms (verse 2), fasted and prayed (verse 30). He served God according to the best light he had, and was anxiously seeking more light.

36, 37, 38. THE WORD.—The message, referring to the life of Jesus and the teachings of his followers—the entire Gospel. PREACHING PEACE.—Notice particularly the Revised Version: 'Preaching good tidings of peace,' the good news of salvation. HE IS LORD OF ALL.—Peter wished to guard against the impression that Jesus was no more than a religious teacher or a prophet. He rules all hearts by divine right. There is no reason to suppose that Cornelius and his companions, reverent in heart and dwelling in Judea, were ignorant of the outlines of the history of Jesus. WHICH WAS PUBLISHED.—Better, 'which happened,' as if Peter would say, 'These things were not done in a corner.' Our Lord's life touched every part of Palestine. But in truth the Gospel had already been widely 'published.' Philip was perhaps at this moment preaching in Caesarea. Everywhere in the synagogues the doctrines and life of Jesus were being hotly discussed. It is a beautiful legend, though not trustworthy, that Cornelius was the centurion who saw Jesus crucified. GOD WAS WITH HIM.—This is the explanation of all personal power in this world. Stier well remarks, 'How entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the person and word and office of Christ put forward as the sole subject of apostolic preaching.

39. WE ARE WITNESSES.—You are familiar with the report: we are witnesses of its truth. 'Peter was not ashamed to own that his 'Messiah' suffered an ignominious death, since the shame of the cross was done away by the glory of the resurrection.' BOTH IN THE LAND OF THE JEWS, AND IN JERUSALEM.—Jerusalem was treated by the Romans as in many regards a district separate from Judea; a fact that is emphasized by Dr. Ederseheim.

42. HE COMMANDED US.—'Charged us.' TO PREACH UNTO THE PEOPLE, AND TO TESTIFY.—True preaching is witness-bearing, and Sunday school teachers should have the same characteristic. The faithful preacher fails not to proclaim Christ's judgment as well as his mercy. By 'the people' the apostles up to this hour had understood the Jews, and them only. JUDGE OF QUICK AND DEAD.—'Quick' means living. Christ is our judge now; he will announce our doom at last.

43. ALL THE PROPHETS.—The prophets as an entirety. The primary mission of the prophets was to protest against the sins of their times. Their secondary and perhaps more important mission was to point to the coming Messiah. We now can see that Jesus is the center of all prophecy, whether ritualistic and contained in the forms and ceremonies instituted by Moses or spoken in the hot words of rapt seers. THROUGH HIS NAME.—In ancient times names were nearly all truly descriptive, and 'name' as here used stands for power, mission, character, life. WHOSOEVER BELIEVETH.—Faith is the one requirement. REMISSION OF SINS.—The great need of every human heart.

Capre Breton fishermen have sent in a monster petition to Ottawa praying for a new lobster law for Cape Breton.

The expectation of riding through that portion of the subway now completed by next June is stirring Boston imaginations in great style. Persons who are ever on the qui vive for novelty rejoice at this prospect, while the more conservative part of the community begin to put on their thinking caps since the event is so near at hand. One question is of paramount interest in regard to this subway travel, and is, what is to happen to passengers on those hot days when the mercury is up in the eighties, when they enter a tunnel that is 20 or 30 degrees cooler than the surface of the streets? Will the 'sudden change' be grateful to their heated bodies? Will they like to linger in this refrigerating process, or will this extreme of temperature give them pneumonia, colds and things? How can this difference from summer heat to untempered draughts be rendered innocuous? It is proposed that each open car carry a supply of blanket wraps for the emergency, while the box cars should have the heat turned on as soon as the beautiful subway is reached. As to motemen and conductors, they must simply accustom themselves to these changes as quickly as possible. I fancy, however, the crop here of sore throats and twinges of rheumatism will be very large. But the worst of it is nobody will realize what is happening to him or her until the mischief is done. There is one good way to escape this anticipated evil; only one—walk. Oh, yes, there is one alternative. The subway could be heated with steam pipes.—Boston Herald.

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To sugar cranberries put them in a flat dish closely covered and set in boiling water till the berries snap, then remove and cover with sugar, returning the pan to the fire till the sugar melts. These are nice to serve with bananas, oranges, or pineapples sliced. Candied cranberries, which are an excellent substitute for candied cherries both in taste and effect, are prepared by heating them to the snapping point, then dipping them in the pink crystals formed by the sugaring process just described. This sugar must be finely powdered before the hot whole cranberries are dipped in it. Candied cranberries mix prettily with dates and figs. The pink sugar is itself a useful color-effect. Canned peaches, pears, or white cherries served without juice on a flat dish sprinkled and surrounded by the sugar present a specially attractive appearance.

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From the Churches.

WALLACE, N. S.—A quiet work is going on in the Wallace Church, it has been my privilege to visit the baptismal waters in January, February and March.

PLASANTVILLE, LUN. CO., N. S.—We are in the midst of a gracious revival, men and women are crying to God for mercy. The ordinance of baptism was administered here on Lord's day, others to go forward next Sunday.

COLLE'S ISLAND, QUEBENS CO., N. B.—As a result of the meetings that we were holding in the Backid and Young's Cove sections of this church, three more have followed our Lord's command by being "buried with Him in baptism," and another came in with us who had been baptized in the Free Baptist church.

FREEMPTON, N. S.—Since our last report five more have been received into the fellowship of the Freempton church, three by baptism, one on experience and one by letter. We are now holding meetings at Central Grove with encouraging prospects. Wanderers are being reclaimed, and sinners are seeking the saviour. We hope to baptize soon again. Brethren pray for us.

CANSO.—A number of special services have recently been held with some visible good results. Four have been added by letter since the beginning of the year, one has been received for baptism and we hope to receive others at our next conference. The church has lost by death her senior deacon, David Barrs, who filled a large place in the affections of his brethren.

SACKVILLE, N. B.—Pastor Vincent writes that he is very busily engaged in gathering in the fruits of the revival which has taken place in connection with the labors of the evangelists, Messrs. Crossley and Hunter. Some 227 persons connected with the Baptist congregation had declared their desire to become Christians. Mr. Vincent has already (March 24) baptized 41 persons, 70 others have been received for baptism, and still many others are expected to come.

CHESTER, N. S.—The Rev. Wellington H. Jenkins has become Pastor of the Chester Baptist church and expects to arrive on the field about second week in April. Friends who have been corresponding with the church in relation to the vacant pastorate will please accept this notice as a reply to unanswered correspondence.

HARVEY, ALBERT CO.—Our protracted silence must not be interpreted as inactivity. The nine months already accomplished have been the busiest and most wearing of any equal length of time in our pastoral experience. Thank God they have not been in vain. Wanderers have been brought back. Sinners have been hopefully converted, some 25 of whom have intimated a desire to follow Christ, 9 have already been received and a number of others will come. The grip has charge of us all at present. As soon as we escape his clutches we expect to baptize. The opening for Christian work is promising, but it is uncertain how long nature will sufficiently fortify us for the large physical demands of the field.

WITTENBURG, N. S.—During the past winter I have received at the hands of my friends a beautiful fur overcoat and cap and many other kindnesses too numerous to mention. I commence the second year of my pastorate with a kind, loving and faithful people to help me. During the past year some twenty have been received into the church by baptism and debts to the amount of one hundred and seventy-four dollars paid up, and now our church property is all clear. Praise the Lord. Brethren pray for us.

[Mr. Clay states that he has sent items to the paper which were not published. We have no knowledge of such items having been received at this office.—EDITOR MESSENGER AND VISITOR.]

WINDSOR, N. S.—The outlook here is encouraging. During this month (March) we have had thirty-seven additions by baptism, eight by letter and one by restoration. Others have been received for baptism. Our mid-week prayer meetings have gained both in increased attendance and in interest. Special meetings are being held at Martock and other out-stations. The increase in our Sunday School is very marked. From an attendance of about

200 it has risen, in two or three months, to 344 (the number present last Sunday). The classes for men and women are especially noticeable, the latter containing about forty and that for men, taught by Pastor Shaw, numbering about seventy. The Sunday School hall being no longer large enough, steps are being taken to build an extension. The church has also secured a fine site for a new parsonage and we hope to begin building operations in the spring.

Acknowledgment.

Rev. M. C. Higgins of North River, P. E. I., writes: Last Thursday evening a number of friends from the Kingston church gathered at the parsonage and treated us to a genuine and delightful surprise party. They came to make us happy and this they very effectually accomplished. After the guests, to the number of about thirty had been cordially welcomed, the ladies prepared a sumptuous tea, and when all had participated in the good things provided the evening passed pleasantly until suddenly the pastor was taken by surprise when Bro. D. P. Fraser stepped forward and on behalf of all present in a few well chosen words gave warm expression to the high esteem in which he was held "for his works sake." A handsome overcoat was then presented to him as a protection against cold and storm. At the same time Mrs. Higgins was presented with an exceedingly beautiful china tea set, two very pretty door mats, a handsome lamp mat and an exquisite bouquet of roses. Such liberal and generous anticipation of our needs is indeed gratifying and warmly appreciated, and to one and all we can only say thank you, dear friends, every one. More than all does the pastor value the repeated assurance of the close union and harmony which prevails among the members of the church, as well as the loyal and warm hearted sympathy which he has had from this people in all his efforts. May these kindly expressions prove a chain of enduring good-will binding us yet more closely in a union alike creditable to pastor and people.

A large number of our friends in Harvey met at the parsonage on Wednesday evening 17th inst. for the purpose of a friendly pouncing. They pounced us with \$7.75 and with lbs to the value of \$12.25. It was not half as bad as the grip. We have found the people very kind and hospitable and desire to express our appreciation of these marks of friendship.

The recently held Queens N. B. quarterly meeting at Scotchtown was one of much interest and blessing. The singing was sweet, the prayers fervent, the sermons and the temperance and missionary addresses excellent, and the conference and evangelistic services helpful. Good must come through this meeting not only to the church and community where it was held, but through the strangers to the places from which they came to attend.

One of the many apparent blessings of the quarterly meeting is seen in the laudable effort put forth by the people of the place where it is held; not only to make the ministers and delegates comfortable, but to beautify the House of God for the quarterly gathering. This was very noticeable at Scotchtown. The meeting house which has long needed repairing has been repaired. A new pulpit the gift of Mr. Thomas Pervis, has been placed in it, and with new blinds and lamps make a very pleasing appearance.

Since good results follow the quarterly meeting of Queens, we do not wonder that we are not without invitations for this gathering. Dear brethren and sisters invite our conventions and associations as well as our quarterly meetings, they will do you good.

March 20.

The Yarmouth Co. Quarterly Meeting.

This organization convened with the Tusket church on Tuesday, March 16th. The morning session was spent in the transaction of important business in regard to the grouping of the weaker churches of the county and in hearing reports from the churches, some of which were quite encouraging, especially that of the Ohio church. The afternoon was devoted to a Bible reading on the Holy Spirit by Rev. J. W. Tingley. This exercise provoked an enthusiastic and helpful discussion. In the

evening Rev. M. W. Brown was installed as pastor of the Tusket and Argyll group of churches, with the following programme which was interspersed with music and well carried out: Reading of Scripture and prayer, by Rev. J. W. Tingley; an address of welcome in behalf of the Baptists of the county by Rev. P. R. Foster; the ministry as distinguished from church membership, by Rev. J. H. Foshay; the pastor's relation to the church, by Rev. J. H. Saunders; the church's relation to the pastor, by Rev. P. S. McGregor; the pastor's relation to the institutions of the church, by Rev. D. H. McQuarrie; the pastor's relation to the community, by Rev. W. P. Parker. JAS. W. TINGLEY, Sec'y.

Notices.

The Digby County Quarterly Meeting will be held with the Weymouth church on Wednesday, April 14.

The next District meeting of Kings Co., N. S., will, D. V., be held at Waterville April 13th. The first session commences at 10 o'clock, the second at 2.30 p. m. and the evening service at 7.30. On the Monday evening preceding a sermon may be expected from Pastor J. B. Morgan. Fuller particulars will be given in the county papers.

MARRIAGES.

EISNOR-BROWN.—At Bridgewater, N. S., on the 17th Feb. by Rev. S. Marsh, Wakefield Minister of Chester Basin, Lun. Co., N. S., to Lillie Brown of Bridgewater, N. S.

WALL-PRIEST.—At the parsonage, River Hebert, Mar. 18th, by Pastor J. M. Parker, Gilbert Wall, of Bayfield, West. Co., N. B., and Winnie B. Priest of Shulee, Cumb. Co., N. S.

DENNISON-OLTE.—At the residence of the officiating minister, Woodstock, on March 2nd, by Rev. Thos. Todd, Mr. John Dennison and Bertha I. Oltz, both of Woodstock, N. B.

NORTHROP-CLEAVELAND.—At the residence of Charles Burbiage, Middleton, March 15th, by Rev. E. E. Locke, James Northrup, Esq., of Harberville, Kings Co., to Miss Endevilla Cleaveland.

PALMER-MAPPLEBACK.—At the parsonage, Melvern Square, March 11th, by Rev. H. N. Parry, Thomas Palmer, of Berwick, Kings Co., N. S., to Bessie Mappleback of Evergreen, Annapolis Co., N. S.

MARSHALL-MCGILL.—At the residence of G. B. McGill, Esq., Middleton, March 25th, by Rev. E. E. Locke, assisted by Rev. R. D. Porter, Theodore Harding Marshall, Jr., of Spa Springs, to Miss Winnifred McGill.

PORTER-CORBITT.—In Mansfield, Mass., U. S. March 24th, by Rev. Enoch H. Sweet, Ernest H. Porter, of Lynn, formerly of Centreville, N. S., and Rebecca Corbitt of Mansfield, formerly of Lakeville, N. B.

HUGGINS-ARTZ.—At the home of the bride, March 24th, by Rev. J. W. Tingley, M. A., William H. Huggins, LL. B., barrister, Halifax, N. S., to Alena C. M., youngest daughter of George and Caroline Artz, of Hebron, N. S.

DEATHS.

ATKINS.—At Port Medway, N. S., Jan. 4th, Deborah Atkins, widow of the late Charles Atkins, aged 91 years. Early in life Sister Atkins united with the Port Medway Baptist church, and her life was ever a consistent one.

CAREY.—Another of our oldest members has been called to the home above. Sister Margaret Carey, of Bishop Mt. heard the call of the Master, long looked and longed for, and entered into rest, February 17, aged 96 years. "Blessed are the dead that die in the Lord."

BRIDGES.—At Gordonsville, C. Co., N. B., March the 11th, of La Grippe, Hannah E. aged 62 years beloved wife of James

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Bridges, Esq., and daughter of the late Robert B. Wasson, of Blaisville, Northumberland Co., N. B., leaving a husband 3 sons and 4 daughters to mourn their loss. Her end was peace.

WEBSTER.—At Mechanic Settlement, Kings Co., Mar. 16, aged 75 years, William Webster. While riding in his sleigh death occurred instantaneously, caused by heart failure. He was a much esteemed member of the community, and a member of the F. C. Baptist church from his youth. Christian Intelligencer please copy.

MCFADDEN.—At Grand Ance, West. Co., N. B., Blanche E., wife of Abner McFadden, aged 21 years. The deceased was the youngest daughter of the late Moses Love of River Hebert. Although the summons was very unexpected, yet it found her prepared to pass over and join those who had entered the rest of the righteous.

KILLAM.—At Wellington, Yarmouth Co., N. S., Feb. 28th, Jennie, beloved daughter of Captain Wentworth Killam, aged 17 years. The deceased was an apt scholar, an ambitious student, and best of all, a disciple of Christ. She was taken from this world in her youth, but she was ready to go and be with Jesus in the upper and better world.

CHUTE.—Mrs. Hannah B. Chute, widow of the late Burton Chute of Paradise N. S., died at the residence of her son-in-law, March 19, aged 87 years. She was kind and faithful in the home and interested in righteousness. She had not made a public profession of her faith in God; but her friends think her trust was sure. May the Lord show kindness to the surviving relatives and give special comfort to the only daughter who so devotedly cared for her aged mother. Funeral services were conducted by Rev. J. T. Eaton.

WOLF.—At New York, on board brigantine J. C. Hamlen, Jr., Jan. 30th, Capt. Samuel T. Wolf, aged 51 years. Up to a few days of his death he enjoyed his usual vigorous health, but was suddenly stricken down with pneumonia. Capt. Wolf's native place was Port Medway, N. S., where he was held in the highest respect and esteem the news of his sudden death causing general sorrow. His body was brought home for burial. He leaves a widow and one daughter, who have the deepest sympathy of their many friends.

ONDERKIRK.—At Wallace River, Feb. 28th, aged 78 years Sarah Jane beloved

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wife of Charles Onderkirk, years ago our sister and personal Saviour, and with the Wallace Baptists she continued a faithful member. When the departure she could say "my soul." She leaves a husband, four sons and mourn their sad loss.

HAWKINS.—At North 11th, Sister Bessie Haw. Our sister was converted of Rev. E. H. Howe about eleven years ago. She lived a consistent Christian when sickness came she must die she had no fearment simply passing in and joy of her Lord. "All comfort" sustain the

BUCHANEN.—At Sussex Francis C. Buchanen, age brother's death came found lying quite dead floor. Though not in was able to attend to 1 day before he passed over twenty years a member Baptist church, and will missed by us. His faithful have the sympathy of within and without the earth, they know the up the "everlasting arms."

WATSON.—Mrs. John home of her father, B. Co., N. S., March 4th, age had been living in the some time past. Consu upon her, and she soon hoping for good result failed until the end came husband and two children departure. She was bapt H. Hall and united with church. Her end was pe

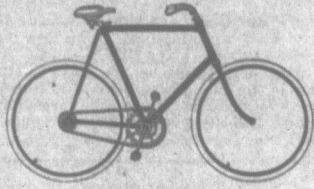
ONDERKIRK.—At North 27th, Eva beloved wife of kirk, and daughter of the Janet Seaman, of Wallace converted eleven years with the Wallace Baptist life was that of the just more and more unto t During her illness which severe she expressed her "safe in the arms of Jes sister was taken in her 38 sorrowing husband and th mourn their irreparable lo

GELDART.—At Elgin, A March 15th, aged 79 years dart. She was for many y of the 3rd Elgin Bapti known throughout the p and devotion to the cause Her early home was in H belonged to the clan Stev through the seige of small the marks through lif service was attended by who remembered her exc desired to honor her at h giveth his beloved sleep."

GODFREY.—Died at C Amy W. Turner, wife of E frey, aged 63 years. The frey has been such a one of

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wife of Charles Onderkirk. About forty years ago our sister accepted Christ as her personal Saviour, and became identified with the Wallace Baptist Church, of which she continued a faithful and worthy member. When the hour came for her departure she could say, "It is well with my soul." She leaves a sorrow-stricken husband, four sons and three daughters to mourn their sad loss.

HAWKINS.—At North Kingston, March 11th, Sister Bessie Hawkins aged 27 years. Our sister was converted under the labors of Rev. E. H. Howe and baptized by him about eleven years ago. She afterwards united with the Upper Wilmot church. She lived a consistent Christian life, and when sickness came and she knew she must die she had no fear. Death to her meant simply passing into the presence and joy of her Lord. May "the God of all comfort" sustain the friends left behind.

BUCHANAN.—At Sussex, on Feb. 23rd, Francis C. Buchanan, aged 72 years. Our brother's death came suddenly, being found lying quite dead on his bedroom floor. Though not in very good health, he was able to attend to his duties even the day before he passed away. He was for over twenty years a member of the Sussex Baptist church, and will therefore be much missed by us. His faithful wife and family have the sympathy of all acquaintances within and without the church; and better still, they know the upholding power of the "everlasting arms."

WATSON.—Mrs. John Watson died at the home of her father, Bishop Mt., Kings Co., N. S., March 4th, aged 33 years. She had been living in the United States for some time past. Consumption fastened upon her, and she sought her native air hoping for good results, but she steadily failed until the end came. She leaves a husband and two children to mourn her departure. She was baptized by Rev. W. H. Hall and united with the Upper Wilmot church. Her end was peace.

ONDERKIRK.—At North Greenville, Feb. 27th, Eva beloved wife of Stewart Onderkirk, and daughter of the late John and Janet Seaman, of Wallace. Our sister was converted eleven years ago, and united with the Wallace Baptist church. Her life was that of the just which shineth more and more unto the perfect day. During her illness which was brief and severe she expressed her self as being, "safe in the arms of Jesus." This dear sister was taken in her 38th year, leaving a sorrowing husband and three children to mourn their irreparable loss.

GELDART.—At Elgin, Albert Co., N. B., March 15th, aged 79 years, Barbara Geldart. She was for many years a member of the 3rd Elgin Baptist church, and known throughout the Parish for piety and devotion to the cause of her Master. Her early home was in Hillsboro, and she belonged to the clan Steeves, she passed through the siege of smallpox, but carried the marks through life. The funeral service was attended by a large number who remembered her excellent life and desired to honor her at her death. "He giveth his beloved sleep."

GODFREY.—Died at Concord, Mass., Amy W. Turner, wife of Edward S. Godfrey, aged 63 years. The life of Mrs. Godfrey has been such a one of loving devotion

and self denial as is seldom witnessed. When 13 years of age she became a member of the Baptist church at Harvey, N. B., remaining a member until a short time since, when her name was transferred to the church at Littleton Common, Mass. She never fully recovered from the shock of her daughter's death, two years ago, when five little children were left to her care. She cheerfully undertook the charge and executed it as only a Christian woman could do. The floral tributes from her friends bore silent testimony of the place she held in their affections.

BARSS.—Deacon David Barss died at Hazel Hill, Guysboro Co., March 5th. He was in the seventy-third year of his age, having been born May 3rd, 1824. On April 22nd, 1851, he was baptized into the fellowship of the Canso Baptist church by Rev. A. Martell. He was made a deacon of the church in 1879, which office he filled with acceptance to the close of his life. For some four years previous to his death he was afflicted with a disease of the nerves. In October last he became worse, had to give up work, and continued to sink gradually, until he passed away. He was a good man, thoughtful, reverent, and devoted to the church. The gospel was very precious to him up to the closing hour. The funeral took place on Monday, March 8th, when a large congregation assembled in the church to hear the truth and to honor his memory. "The memory of the just is blessed; but the name of the wicked shall rot."

PATTEN.—At Hartford, Yarmouth Co., N. S., Nellie, the beloved wife of Mr. Albert Patten, aged 35 years. Sister Patten gave her heart to Christ in her youth, and united with the Hebron church, of which she was a faithful member, until the end of her life. The disease of which she died preyed upon her for twelve years, and much of that time prevented her from attending the public worship of God. Yet during all her suffering and privation she was patient and submissive to her Master's will, and her faith never wavered, nor did her hope grow dim, until death claimed her. And now there is abundant reason for believing that she is enjoying that eternal rest that remains for the people of God.

BAIN.—At Wellington, Yarmouth Co., N. S., March 13, William Bain, of cancer, in the 80th year of his age. The deceased leaves ten children, eight sons and two daughters, to mourn the loss of an affectionate father. Bro. Bain was a good citizen and an earnest and whole-hearted Christian. Having experienced a change of heart at the age of 33, he was baptized by Rev. James Reid, and united with the Hebron church, and during a membership of forty-seven years proved to be a genuine and noble servant of the Lord. He had great faith and strong Christian character. He loved the Word of God, which he read and studied, and memorized very extensively, being able to repeat chapter after chapter from its sacred pages. Judging from his life on earth, we can truly say of him: "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them."

MARSHALL.—Mrs. Robert Marshall of Central Clarence, Amherst County, N. S., on March 22 was called up higher, at the age of 75 years. For fifty years she walked in fellowship with God's people, a faithful and devoted Christian. She was not demonstrative, but had those sweet Christian graces, which shine brightest in the home, at the post of duty, in the hour of affliction. All who knew her received the benediction which comes from the truest of hearts and the kindest of hands. Her home was not only bright and warm for relatives, but one of the sunniest spots for strangers and ministers of the gospel, whom she and her family delighted to help and honor. Her sickness was long and her sufferings intense, but the fortitude with which they were borne, evinced the strength of her character and the firmness of her trust. She believed the Lord would take to himself those he loved, and the sweet smile which played upon her face at the parting hour, was balm to the sorrowing ones, who had done all that loving hearts and tender hands could, to smooth the way of a truly devoted wife and kindest of mothers to the home beyond. "Be still, and know that I am God." Funeral services were conducted by Rev. J. T. Eaton, whose text was Luke 2-30.

BENTLEY.—At Five Islands, Colchester County, N. S., February 16, Bro. Noah Bentley, aged 78. Mr. Bentley was the son of good parents on both sides of his family. His grandfather Newcombe being the pioneer Baptist of Upper New Brunswick, where Noah was born. Our first acquaintance with him was in the autumn of 1852, being at that time engaged in New Brunswick in evangelistic work, when he among quite a number became interested in religious

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matters, although he was not baptized until several years afterwards. We know well the deep sincerity of his mind upon the subject of religion, and his zealous care lest he be deceived in a matter so essential. He was a remarkably kind and affectionate husband and father. His constant friendship, and kindness for forty-four years to myself, made it hard to control my feelings as I arose to speak before a large audience, on the occasion of his funeral at Five Islands. Four other ministers were present and took part in the services. The late Rev. S. N. Bentley was a brother of the deceased. A widow, four sons, and two daughters are left to mourn their loss. After six days illness he passed away in happy confidence endeavoring to sing with others the 23 Psalm, and "Jesus lover of my soul."

DEMONE.—At Chelsea, Sunbury County, N. S., on the 17th March, Benjamin Demone, aged 56 years, 11 months. His illness was patiently borne for nearly a year, and under all his sufferings he manifested great resignation and submission to the will of God. About seven years ago he professed conversion under the labors of Rev. S. March, by whom he was baptized and welcomed into the Chelsea Baptist church, of which he remained a respected and consistent member until his death. He was a good man, a kind husband and father, and a faithful and generous neighbor and friend. He has left behind an affectionate and sorrowing widow, three sons and one daughter to mourn their loss; also an aged father, four brothers and one sister with numerous other relatives and friends. The funeral services were conducted by Rev. S. March, assisted by Rev. D. W. Crandall, the former preaching an impressive sermon from 1 Cor., 15:52. The eldest daughter Leona, the wife of John A. Eisonor of Lakeville, was suddenly called away by death after undergoing an operation in the Boston Hospital on the 11 August last, leaving a husband and four young children to mourn their loss. Her remains were brought home to her father's house, where he then lay, daily expecting his own departure. His remarkable submission under this bereavement then shone out, evincing his perfect confidence in God. "He knows best," was his subdued remark. May the Lord now comfort and support the sorrowing friends and make this loss a means of blessing to the home and the community, where he will be greatly missed.



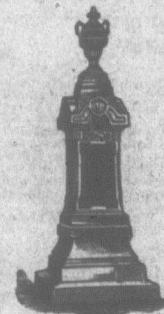
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16 and 18 King Street.
BEDROOM SUITS, \$11.00.



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Having on hand a large stock of Monuments, Tablets, Gravestones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received before May 1st, 1897, at Greatly Reduced Prices. He guarantees satisfaction with his work, and delivers and sets up free of charge. (mar243m)



"CHILD'S PLAY ON WASH DAY WITH 'SURPRISE SOAP'"

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

Liver Ills

Like biliousness, dyspepsia, headache, constipation, sour stomach, indigestion are promptly cured by Hood's Pills. They do their work

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easily and thoroughly. Best after dinner pills. 25 cents. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pill to take with Hood's Sarsaparilla.

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

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Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present: one of two manuals and 24 stops, built in U. S.; one of two manuals and 24 stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Road) at very low prices. Factory—Mill Brook. Warerooms—Webster St., Kenilville, N. S.

Intercolonial Railway.

ON AND AFTER MONDAY, the 19th Oct. 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:	
Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.10
Express for Sussex.....	16.35
Express for Quebec and Montreal.....	17.10
Passengers from St. John for Quebec and Montreal take through Sleeping Car at Montreal, at 20.10 o'clock.	
TRAINS WILL ARRIVE AT ST. JOHN:	
Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.30
Express from Moncton (daily).....	10.50
Express from Halifax.....	16.00
Express from Halifax, Pictou and Campbellton.....	18.30
Accommodation from Moncton.....	24.30

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

All trains are run by Eastern Standard Time. D. FOTTINGER, General Manager. Railway Office, Moncton, N. B. 4th October, 1897.

TRADE MARK REGISTERED



WHOLE WHEAT FLOUR

Keams and Collier's Composite Flour, made in the Kneading Machine, is the best for all purposes. It is made from the finest wheat, and is the only flour that is so light and so pure. It is the only flour that is so light and so pure. It is the only flour that is so light and so pure.

News Summary.

A severe shock of earthquake was felt at Montreal Tuesday night at 6.10.

Mr. Jas. Z. Bliss, of Amherst, aged 89, at one time Judge of Probates in Cumberland, died on Tuesday.

It is reported that there are so many men afflicted with the grip in some of the Maine lumber camps that some of the teams are idle for lack of teamsters.

A rock by a Calais (Me.) roadside bears the following: "Take Smith's Chamomile Pills," and directly below it, "Go to J. R. Sederquist's for Coffins and Caskets."

Peter White and J. D. Edgar, ex-Speaker and Speaker of the House of Commons, were on Wednesday sworn in members of the privy council.

Five children of Frank Penrod were burned to death at their home at Landsdale, Iowa, Tuesday night. The children were all under twelve years of age.

In the Maine House on Wednesday a bill providing for a fine of \$500 for photographic or other representation of a prize fight were passed by a vote of 63 to 23.

The writ for the Federal election in Colchester, N. S., has been issued. Nomination on the 13th and election on the 20th April—the day of the Nova Scotia general election.

The bill containing amendments to the Manitoba school act, in accordance with the terms of the Laurier-Greenway settlement, was read the third time on Wednesday in the Manitoba Legislature. The third reading was adopted without discussion.

Lawrence Walls, who died in St. Michael's Hospital, Toronto, of coal gas asphyxiation on Sunday, left a fortune of over \$50,000. He lived in a filthy hovel, dressed almost in rags and was generally supposed to be in destitute circumstances.

Upon the recommendation of the Archbishop of Canterbury the original log of the Mayflower (which carried the Pilgrim Fathers to America), now in the library of Lambeth Palace, will be presented to the State of Massachusetts.

The cyclone which struck South Georgia on Monday has left a trail of death and disaster which grows worse as time passes. The valley of Chaitshoochee is almost swept clean. The total deaths reported are nineteen, and at least two hundred or more are less hurt.

Drafts of the treaties between the South African Republic and the Orange Free State are published in the Pretoria papers. The treaties give the burghers of each state franchise in either republic and bind each republic to support the other in the event of an attack.

Judge Taschereau, of the Supreme Court, who was granted six months' leave of absence four months ago on account of ill health, was married at Ottawa on Monday to Miss Marie Panet. The bridegroom is 60 and the bride 18 years old.

New customs regulations have just been put in force under which the government in the future will refund 90 per cent. of the duty paid on guns, rods, etc., brought into Canada to be used for sporting purposes, upon presentation of proof of exportation within three months of date of entry.

It was very fortunate for a young man in Machiasport, Me., that two women in his neighborhood were not attending some woman's club the afternoon his boat upset in sight of shore and every man was at town meeting. These two women dragged an old boat 200 feet down the beach, launched it and rowed to the rescue just in time to save the youth.

RHEUMATISM CURED.

Eighteen Months Trying to Get Cured—Had the Best Doctors—He Found What He Wanted in Dodd's Kidney Pills.

Goderich, March 15 (Special)—A case of great interest here just now is that of Mr. Alexander J. Sharkey who for some time has been an extreme sufferer from Rheumatism. His statement to the correspondent is as follows:

"For eighteen months I was a victim of Rheumatism, and during the whole of that time was trying every means to cure it. I had the best doctors in Canada and took their prescriptions with faith and patience. "I got tired at last for I found the disappointment nearly as killing as the disease." But one friend wiser than the others convinced me that my disease must be cured by way of the kidneys and recommended Dodd's Kidney Pills. "I have used two boxes of these pills to effect a perfect cure and I don't care who knows it."

The contributions of the Congregational churches to the American Missionary Association in the eastern districts, which includes all the New England states except Connecticut, show a gain for the last five months of \$10,746 over the corresponding period of last year. The share of Massachusetts in this increase is \$7834.

The Massachusetts House of Representatives on Wednesday rejected a resolution providing for the erection of an equestrian or military statue of General B. P. Butler on the State House grounds, Boston. The committee's adverse report was accepted, 91 to 38.

At Thursday's session of the Philadelphia conference of the Methodist Episcopal church the question of the admission of women as lay delegates to the general conference was voted on and resulted: For admission, 115; against, 95. The vote of the conference last year was 117 for and 89 against. The conference decided, 84 to 176, against equal representation of ministers and laymen in the general conference.

The New York chief of the detective bureau was notified Friday by the chief of the Scotland Yard detectives that a large amount of gold and Bank of England notes had been stolen from the Northeastern Bank, Sunderland, England. The robbery was committed between the first and second inst. There was stolen £3,554 in gold, and notes to the amount of over £2,000. The Northeastern Banking Company offers a reward of £250 for the recovery of the stolen notes and gold.

During a debate on the military works bill in the British House of Commons, Monday, John Dillon protested against the proposed expenditure of £250,000 upon military works upon the Island of Santa Lucia, which he said was the hall door of the United States, with which nation there was no likelihood of war. Sir Charles Dilke defended the proposal of the government. The work, he said, had been delayed too long. The bill, including the vote for works in Santa Lucia, then passed the committee stage.

An agreement was reached in the Senate, Wednesday on the hour for voting on the amendments to the general treaty of arbitration between the United States and Great Britain. Next Wednesday a vote will be taken on the amendments then pending, and the treaty in its then shape is to be printed for the use of the Senate next day. On the Thursday following a vote is to be taken upon all amendments that may be offered in the meantime, and this will be the last of the votes on the proposed amendments. From that time the debate will proceed on the treaty proper.

The estimated cut of lumber on the Restigouche this winter is 14,000,000 spruce and 8,000,000 cedar. Mr. George Moffatt is by far the largest operator on the river. His cut of spruce will be about half of the whole cut. The work of hauling to the brows is completed. There may be a few hauling at this date, but they are the exceptions. Hauling is also completed on the Miramichi and the St. John rivers. The lumbermen look forward to a good driving season. In some places there was not much frost in the ground before snow came; in others the frost was fairly deep; but everywhere there is an abundance of snow.

Miss Frances Willard is in communication with the leading women engaged in works of philanthropy and reform, asking whether there cannot be a combination of influence whereby women throughout the country will agree to give their patronage only to the "cleaner newspaper," especially avoiding those that furnish extended accounts of prize-fights. She also asks that a protest be made by the womanhood of the country, on the ground that the arbitration treaty and the "Nevada bruising ring" present in combination the most incongruous spectacle furnished by modern journalism.

A Winnipeg despatch contains the following: A Catholic writes to the Tribune declaring that Archbishop Langevin in a sermon at St. Norbert, just prior to the St. Boniface election, made the statement to the effect that all those who voted for Mr. Bertrand at the last election held in the electoral division of St. Boniface, would be refused burial in consecrated grounds should they die in their present state. The writer then adds: Some electors went to confession since the election. The first question asked by the priest was, "Who did you vote for at the last election?" "I voted for Bertrand," answered the penitent. "Then," said the priest, "you will have to go to the archbishop. I can do nothing for you." The elector did go to his grace, and judge of his surprise when he was asked to sign a printed document acknowledging his guilt in having voted for Mr. Bertrand, and promising in future to vote according to the bishop's instructions.

PILL - ANTHROPY

Or philanthropy to give you good health for 20 cents—the cost of Dr. Agnew's Liver Pills.

Sure, safe, Quick and pleasant to act. No pain, no griping.

For Sick Headache, for distress after eating, for Biliousness, for coated Tongue for Constipation. They work wonderful cures. All druggists have them. 40 in a vial, 20c.

X Ray Experiment.

About two weeks ago a two-year-old child of a Mr. Barnaby, of Northville, swallowed a Canadian cent. It did not seem to interfere seriously with the little fellow's health, but the parents were doubtful as to its whereabouts, so on Thursday evening of last week they brought the child over to Prof. Haley, of Acadia, who took an X ray photograph of it. The negative showed the youngster's ribs, backbone, etc. but the cent was not visible. A button on the back of some of his clothing showed distinctly, so it is thought that the cent is no longer in circulation in the little fellow's system.—Wolfville Acadian.

THE OLD MADE YOUNG.

HEALTH AND HAPPINESS MAY STILL BE THE PORTION OF SUFFERERS ADVANCED IN YEARS. THE NEW INGREDIENT IS WORKING WONDERS.

People who get past middle life are apt to think that their days of usefulness are almost gone when they are seized with Rheumatism, Dyspepsia, Sciatica or some other dread disease, they consider their days are numbered and pain and suffering will be their lot for the few remaining years of their sojourn on earth.

With the advent of Ryckman's Kootenay Cure, which contains the new ingredient, a new hope has been opened up for aged sufferers. Its action in driving away the aches and pains which Rheumatism and Sciatica, two of the commonest diseases to which the old are subject, has made many an aged one rejoice.

As an example of what great things Kootenay is doing for old people we might mention the case of Mrs. Catherine Burgess, 165 Jackson St. E., Hamilton, who states under oath that she is seventy-three years of age, that for two years she was afflicted with Rheumatism and Sciatica, had severe pains in her back and kidneys and broke out with Erysipelas. Since taking "Kootenay" she has been free from pain, has no eruption, a splendid appetite, sleeps well and is a hearty woman in every respect.

Then we might mention the cases of Mr. Patrick Ryder, a retired farmer, 69 years of age, living at 940 Lorne Ave., London, Ont., who swears that he suffered 36 years from Rheumatism, tried hundreds of local applications, but got no relief till he took Ryckman's Kootenay Cure which banished his rheumatism and restored his health.

Mr. John Hyde, of 141 1/2 McNab St., Hamilton, Ont., under oath testifies that he is 72 years of age, suffered from Dyspepsia and Constipation for 35 years and was cured by Kootenay Cure.

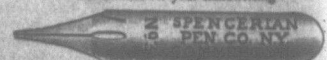
No need to multiply instances of how this wonderful remedy has befriended the aged and given them a new lease of life. If you are anxious to know more of this marvellous Kootenay Cure, address the Ryckman Medicine Co., Hamilton, Ont., and full information will be sent you free. One bottle lasts over a month.

The Standard American Brand : : : Established 1860

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Sample Card SIXTEEN PENS, different patterns, for every style of writing, including the VERTICAL SYSTEM, sent prepaid on receipt of TEN CENTS.

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How to Pro...

A regular system of method by which a complete egg can be had. On a regular feeding will result of any flock. Per day morning mash, 365 days not as a full meal and in summer cold mash, and that is the only two important ingredients bran and ground corn may be added corn meal boiled vegetables, steam at a time or, in winter would make no difference mash was well mixed and ration. At night grain, corn, or barley, fed separately mixed together, and all clean. Two feeds a day for any laying flock, except bage and cut green horse noon every day or two.

Pullets of the heavy breeds, Cochins, or Plymouths, in seven or eight months and Leghorns, represent breeds, ought to lay in six months, all depending feed they have had.

When they begin, they regularly until they continuous egg production is making a profit out of you that does not lay before June investment, and will have losses of the fall, even if she moulting time. October, December are the most profitable for profitable egg production difficult to make hens lay more than any other of the year. sure an egg-yield for these care should be given the moulting. To force hens moult, therefore becomes done by liberal feeding, a seed meal to the morning fed hen, and one even fat, er than a lean, poorly fed, quicker the feathers are the new growth will appear of July is none too early early moulting. This will be around to laying again about October, and perhaps before. moult hens should be fed all food they will eat. It is a their system, and great care to keep them in prime condition that sheds and grows her feather lay first and lay longest other hand, that is slow and the strain well, should be allowed to become an extra export return.—E. O. Rossale in Country Gentleman.

A Possible Horse Fan...

Is there going to be a horse of these years? The best available from detached communities and there all over the United well as from general intelligence subject, is to the effect that the of good horseflesh to the population country has seldom, if ever, been it is now. The discouraging surrounding the horse markets have had the natural effect of turning men away from the growing of good until the result alluded to is manifest as to admit of no question may be expected as the legitimate demand for horses for purpose transportation and in the industries, to read the signs aright if the despite all this, is not toward a which the demand for good horse just at hand, but it certainly coming.

The Farm.

How to Produce Eggs.

A regular system of feeding is the only method by which a continuous supply of eggs can be had. On the other hand, erratic feeding will upset the egg production of any flock. Personally, I believe in the morning mash, 365 days in the year, but not as a full meal. In winter hot water and in summer cold should be used in mixing, and that is the only difference. The two important ingredients of this mash are bran and ground corn and oats; to this may be added corn meal, middlings, meat, boiled vegetables, steamed clover hay, one at a time or, in winter, all together—it would make no difference so long as the mash was well mixed and formed a balanced ration. At night grain, either wheat, oats, corn, or barley, fed separately or any two mixed together, and all they will eat up clean. Two feeds a day is quite sufficient for any laying flock, except that whole cabbage and cut green bone may be fed at noon every day or two.

Pullets of the heavy breeds, like Brahmas, Cochins, or Plymouth Rocks, should lay in seven or eight months from hatch; and Leghorns, representing the light breeds, ought to lay in six and sometimes five months, all depending on the care and feed they have had.

When they begin, they should be kept at it regularly until they moult. This continuous egg production is the only way of making a profit out of your flock. A hen that does not lay before January is a poor investment, and will hardly make up her losses of the fall, even if she lays well until moulting time. October, November, and December are the most important months for profitable egg production, and it is more difficult to make hens lay in these months than any other of the year. In order to insure an egg-yield for these months, extra care should be given the flock during moulting. To force hens for an early moult, therefore becomes necessary. This is done by liberal feeding, and adding linseed meal to the morning mash. A well-fed hen, and one even fat, will moult sooner than a lean, poorly fed specimen. The quicker the feathers are shed, the sooner the new growth will appear. The month of July is none too early to force for early moulting. This will bring the flock around to laying again about the middle of October, and perhaps before. During the moult hens should be fed all the nourishing food they will eat. It is a severe strain on their system, and great care must be taken to keep them in prime condition. A hen that sheds and grows her feathers rapidly will lay first and lay longest. One, on the other hand, that is slow and does not stand the strain well, should be killed and not allowed to become an extra expense with a poor return.—E. O. Roesele of Albany, in Country Gentleman.

A Possible Horse Famine.

Is there going to be a horse famine one of these years? The best information available from detached communities here and there all over the United States, as well as from general intelligence on the subject, is to the effect that the proportion of good horseflesh to the population of the country has seldom, if ever, been as low as it is now. The discouraging conditions surrounding the horse markets everywhere have had the natural effect of turning stockmen away from the growing of good horses, until the result alluded to is so plainly manifest as to admit of no question. What may be expected as the legitimate result? Many things have occurred to reduce the demand for horses for purposes of transportation and in the industries, but we fail to read the signs aright if the tendency, despite all this, is not toward a situation in which the demand for good horses will exceed the supply. That day may not be just at hand, but it certainly should be coming.

It should be remembered, though, that such revival in the horse industry as the future may have in store is likely to be confined to about three classes—heavy draught stock of strictly choice quality, and good large coaches, and the choice saddle and driving stock. The day of the "plug" has come and gone.—National Stockman.

Light Demand for Fruit Trees.

The demand for fruit trees in Michigan is much lighter than a year ago, and the sales will hardly reach two-thirds the quantity sold last year. The season of 1895 was especially favorable for profit in fruit-growing in Western Michigan and the success that attended the crop induced many who had orchards to enlarge their holdings, and many who did not have orchards to plant them. The crop last summer was tremendous, but prices averaged low, and the results were generally unsatisfactory. Peaches sold as low as 30 and 40 cents a bushel, and the shipments were made to Chicago and Milwaukee that netted scarcely more than the transportation charges and commissions. Apples have been selling at 10 and 15 cents for choice hand picked. The low prices gave the impression of over production, and this idea is the cause of the reduced demand for trees. Few new orchards are being planted, and the trees are being bought chiefly to replace old trees or trees that have died. The call for apple trees is limited, while there is an increased demand for plums, pears and crab apples.—L. G. S.

The Early Chickens.

The early broods of chicks should be kept warm; that is more essential than food. In addition to grain, such as rolled oats, cracked corn, screenings, etc., little chicks should have meat. The cheap portions of beef, liver, blood or any refuse parts may be used. An excellent mess is to boil a pound of chopped lean beef or liver until cooked to pieces. Then thicken the broth, while boiling, with a mixture of equal parts of buckwheat, corn meal and middlings, adding salt to season. Let it cook until it is the consistency of stiff dough, and feed it warm once a day, giving the chicks as much as they will eat at one time.—Farm and Fireside.



AN ENGINEER'S STORY.

LIFE ON A RAILROAD CONDUCTIVE TO DISEASE.

Mr. Wm. Taylor of Kentville, Attacked With Kidney Trouble—So-Called Cures Proved Useless, But Dr. Williams' Pink Pills Restored His Health.

From the Kentville Advertiser. There are very few employments more trying to the health than that of a railway engineer. The hours of labor are frequently long, meals irregular, and rest and sleep hurriedly snatched "between runs." One of the troubles which very frequently attack railway trainmen is kidney disease, which up to a late period has been looked upon as a disease difficult, if not impossible, to totally cure. Although there exist numerous remedies claimed to be cures, the truth is that nothing had been found

to successfully cope with this terrible disease until the advent of the now world-famed Dr. Williams' Pink Pills. Chancing to hear one day that Mr. Wm. Taylor, a resident of this town, had been cured of kidney trouble through the agency of Dr. Williams' Pink Pills, a reporter called upon him at his home to hear from him personally what he thought of his cure. Mr. Taylor is an engineer on the Dominion Atlantic Railway, his run being between Halifax and Kentville, and he is one of the most popular drivers on the road. When asked by the reporter concerning his illness he said: "It was in the spring of 1896 that I had a severe attack of kidney trouble, brought on by continuous running on the road, and I suppose it is caused by the oscillation of the locomotive. It affected me but slightly at first, but gradually grew worse. I consulted a doctor and then tried two or three varieties of so-called cures. Some helped me for a time, but after stopping the use of them I grew worse than ever. I had noticed numerous testimonials in the papers concerning Dr. Williams' Pink Pills, and reading of one cure that was almost identical with my own I decided to give them a trial, and purchased four boxes at a cost of \$2. But it was \$2 well spent for I was completely cured by the use of the pills, and have not been troubled with my kidneys since. I can therefore recommend them to others similarly afflicted.

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly

resorting to this treatment. Get the genuine Pink Pills every time, and do not be persuaded to take an imitation or some other remedy from a dealer, who for the sake of the extra profit to himself, may say it is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

Weaning Pigs Without Stunting.

I never saw my way of weaning pigs described in print. I have told several about it and they did not believe it would work, but after trying it pronounce it a grand success. In the first place, I get my pigs (by a little care and patience) to eat warm slop, when twenty to twenty-five days old. By the time they are forty-five days old they are as eager for the slop as the old hogs. In the meantime I build a pen with a small hole just large enough for the pigs to enter to receive their tri-daily rations. As the pigs grow I gradually increase their ration of slop; also decrease the sow's ration of slop and increase her grain ration. By the time the pigs are forty-five days old they think more of me than they do of their mother. They will leave the dam while sucking and come at my call.

In the second place, I confine them in the pen, catch them one at a time, and put a small ring in each little nose. That finishes my part in the weaning process. They will be able to get a little milk from the dam for a few days, but they cannot get it all. Last fall both of my sows weaned their pigs before they were seven weeks old, without the application of the rings.—F. O. Poland.

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And other Sunday-School Requisites. Libraries sent to Schools on approval. Write for Catalogues and Prices. AMONG UR SPECIALTIES PLEASE NOTE THE FOLLOWING: Peloubet's Notes on S.S. Lessons. Hurlbut's Illustrated Notes, Hurlbut's Revised Normal Lessons. Collection Envelopes. Blackboard Cloth.

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A Leading Horseman's Opinion

Few men in Canada are better known, or whose opinion will have greater weight with the horse-loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver.

J. W. MANCHESTER & CO., Sarsaparilla—Manchester's Tonic Condition Powder and Veterinary Liniment are the best horse medicine I ever used. A. L. SLIPP.

Mr. Slipp owns and drives horses worth thousands of dollars, and when he uses medicine wants the best; he wants medicine prepared by qualified Veterinarians, not by quacks; YOU WANT THE NAME.

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Ayer's Sarsaparilla is GOOD

for all diseases that have their origin in impure blood. It is **BETTER** than other sarsaparillas, better made, of better ingredients and by better methods. Its record of cures proclaims it the **BEST**

DEAR MESSINGER AND VISITOR,—Last summer every second Sabbath I had an open air meeting at the saw mill of Mr. Alfred Dickie where John Sullivan, the man who was hanged in Dorchester this month, worked. John was not a bad fellow when sober and had a heart as large as any man. When the papers announced that he was found guilty I wrote him asking if he would send some word of advice that I might give to his comrades. Two days before he was executed I received the enclosed letter, which I would like to see published in the hope that perchance it might save some young man from the evils of which Sullivan speaks.

Fred M. Clay,
Dorchester Jail, N. B.
March 9, 1897.

MR. CLAY,—DEAR SIR,
Your letter of a late date at hand and glad to hear of you and all my comrades being well, which I am at present, still in the critical position I am. I know I have to meet my Maker soon and have prepared for such as well as I could and hope I shall. Well Mr. Clay you have asked me if I had a word to say in regards my comrades. Well, one thing I will say there is no man living to-day should be called a Christian if he drinks rum, plays cards and dances. There is no man can gamble and go to dances without having that evil of all evils. I do not mean to say this from hearsay but from experience. I have seen children going to their beds with hunger stamped on their faces whilst their fathers and mothers lay in a stupor from that deadly demon. If I had my life to live over again these then I should shun. Yes there are more crimes and vices committed from and through rum than all the others put together and my earnest appeal to all is for to avoid that tempter. Wishing you all God's blessing and good-bye sir,
I remain your humble servant,
JOHN E. SULLIVAN.

GOOD WOMAN,—BAD HEART.
When Could the Life of a Loved One be More Uncertain than when Attacked by Heart Disease?—If you Have a Hint of it Have Dr. Agnew's Cure for the Heart. Always at Hand, it is the Only Remedy which can Relieve you in 30 Minutes and Cure You Permanently.

"This is to certify that my wife has been a sufferer from heart disease for over twenty years. After having tried doctors and remedies innumerable without benefit I procured two bottles of Dr. Agnew's Cure for the Heart, and she has received more benefit from it than from all the doctors and all the cures used heretofore. I am pleased to certify to the excellence of this wonderful remedy.

AARON NICHOLS,
Peterboro', Smith Tp."
A very heavy snow storm prevailed along the North Shore Wednesday. Over twelve inches fell. The trains were all blocked.
A PREACHER'S STORY.

Like Other Mora's he fell Victim to Disease—Dr. Agnew's Catarrhal Powder was the Agent which Restored him to Health and he Gladly Allows his Name to be Used in Telling it that others may be Benefited too.
Rev. Chas. E. Whitcombe, Rector of St. Matthew's Episcopal Church, and Principal of St. Matthew's Church School, Hamilton, was a great sufferer. Dr. Agnew's Catarrhal Powder cured him, and he now proclaims to the world that as a safe, simple and certain cure it has no equal. It never fails to relieve catarrh in ten minutes and cures permanently.

News Summary.

The Nova Scotia Legislature has been dissolved. Nominations April 13, elections April 20.

R. G. Dun & Co. report 50 failures for this week in Canada, against 39 for the corresponding week last year.

Lord Plunkett, the Protestant archbishop of Dublin, is so seriously ill that his physicians consider his case hopeless.

Ex-Premier Crispi has been summoned to answer charges of illegal financial transactions with the Bank of Naples while he was premier.

Three workmen were blown to atoms and several others injured shortly after noon, Friday, by an explosion in the nitroglycerine works at Woodbury, N. J.

The employes of the Maine Central Railroad have presented to ex-Manager Payson Tucker, a magnificent French bronze statue and a beautiful silver loving cup.

Mgr. Merry Del Val, the papal ablegate, will take up his residence during his first month's sojourn in Canada with Mgr. Emond, Bishop of Valleyfield.

The Greater New York bill has passed both branches of the New York Legislature. The charter now goes to the Mayors of New York, Brooklyn and Long Island City for approval.

A mandement from Archbishop Begin was read in the Catholic churches in Quebec on Sunday 21st. The document deals particularly with the coming Provincial elections and enjoins Catholic citizens to vote only for the candidate who according to their conscience should be elected.

At 12.10 Saturday morning another severe shock of earthquake was felt in Montreal, which lasted some twelve seconds. The quake was accompanied by a series of noises like an explosion. The most substantial buildings in the city were shaken.

The East German Methodist Episcopal conference in session at Scranton, Pa., has voted against the admission of women as delegates to the general conference. The vote was forty-four against to two in favor of the proposition.

Dr. George Wellington Bryant, colored superintendent of the Baltimore street cleaning department, has confessed that he has systematically robbed the city and the men in his employ. It is estimated the city will temporarily lose about \$2,000 and the men between \$2,500 and \$3,000. The city's loss is covered by bonds.

Joseph Chamberlain it is said, under the incentive of parliamentary pressure, has sent to President Kruger a protest couched in strong terms against the alleged violations of the London convention by the Transvaal government.

In the House of Commons a motion was made Thursday evening on behalf of the government that the educational bill pass to its third reading. Herbert Asquith on behalf of Sir William Vernon Harcourt, who is suffering from influenza, moved the rejection of the bill. After a debate that lasted for hours Mr. Asquith's motion was defeated, 331 to 131.

The directors of the Consolidated Stock and Petroleum Exchange, New York, have expelled for "obvious fraud" Wm. E. Allen, of Allen & Fosdick, stock brokers. The firm was accused of "bucketing" orders of Mrs. G. D. F. Nash, Bridgeport, Conn., retaining \$47,000 in securities deposited by her as a margin.

Attorney General McKenna has directed Dist. Att'y Macfarland at New York to take appeal from the decision of the Circuit Court of Appeals delivered at New York on Friday in favor of the Joint Traffic Association, composed of eastern trunk lines. This case is closely allied to that of the Trans-Missouri Freight Associations in which the United States Supreme Court on Monday held the anti-trust law was constitutional.

The House of Commons, Friday, debated votes for the Home office. In the course of the discussion, Michael Davitt declared the members of the secret service plotted the dynamite scare, the prosecution of Edward J. Ivory for complicity in which alleged plot resulted in a fiasco. Sir Robert Finley, Solicitor General, denied Mr. Davitt's statements, adding the prosecution of Ivory collapsed solely from the lack of evidence. Sir Matthew White Bidley, Home Secretary, stated there was convincing evidence of the existence of a plot. If Ivory, Tynan and other conspirators had not been arrested, great damage to life and property would have been done in Great Britain. John Dillon asserted that the secret service has long been used to entrap men innocent of crime. James C. Flynn, a Parnellite, moved the reduction of the vote owing to the prosecution of Ivory. This was rejected, 107 to 50.

Ogilvie's Hungarian

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

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- 2 Pair Sox, 25c.
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- 5 White Cambric Handkerchiefs, 25c.
- 3 Fancy Made-up Ties, light color, 30c.

Send Postage Stamps for any of the above, and we will fill your order promptly.

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AN INTROD By Rev. J. M. Stiff " For general It marks the great resurrection of Chri forms the work of s features of the histo Independent. FOR ONE NEV

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Will be pai and July 1, and Visitor.

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Vol. XI

EDITORIAL. Paragraphs, The Plebiscite, Plague and India, Peter and Co. Note, CONFIDENTIAL, 20th An. C. B. Conference, A Day at Sp. Mel., Denver Letter, Special Feature, A Royal Spectacle, MANTON'S LETTER, STORY PAGE, His Mother (Jan McLarner)

South Africa

cloudless. Tr... vaal is serious... some who rega... the globe as mo... ish Empire than... present centre... British Secretar... to be speaking... South African a... no means concil... part that the rep... presides is a co... interests, Mr. C... the Emperor of C... ger and whoever... stand definitely... Africa is an essen... that if "Oom Pa... dispute Great Br... must be prepared... sive arguments th... pire can furnish... London to Sir Ale... Governor of Cape... gushed guests we... Lord Rosebery, Si... quith, Mr. Chan... course of which h... in South Africa v... lved the problem... interests of the... were immeasurab... tween them, the B... cede to their Dut... law they themsel... hoped that the Tra... fulfil the obligatio... the London Conven... clared that the Br... uphold its rights un... inance in South Afr... certain eminent men... independent federat... influence would be o... port of Continental... Britain, he viewed... with British interes... Cape Colony, which... gic point of the Emp... necessary to Great B... Until such aspiratio... could not be a final... the question.

The Man From Rome. Mo... on Tuesday, March 30... at the Grand Trunk st