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THE CHRISTIAN VISITOR,
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The Reindeer in America. In connection with the exploration and the development of the gold fields of Alaska and Northern Canada, one of the important problems to be solved is the means of securing speedy communication and transportation. The fact that the great river of the country, the Yukon, enters the ocean so far to the north makes the difficulties in this connection far greater than they otherwise would be. The lakes and streams are, however, of great advantage as a means of communication with the interior during the period of navigation of the short sub-arctic summer. No doubt but that, if the results of mining operations in the Yukon country shall prove such as to justify it, great lines of railway will be built, thus making the interior accessible to the outside world, independently of the water system. But, as in every country, there will still be need of other means of communication by which the places which must lie more or less remote from the railway lines may be reached. The horse, that faithful and invaluable servant of man in the lower latitudes, cannot go with him into the far north, and it is sad to read how many of these noble animals are being sacrificed in helping their masters as far as possible on their way to the Klondike. There are two other animals, however, which are able to serve man in latitudes where the horse cannot live. These are the dog and the reindeer. The former is already rendering important service to the explorers of the Yukon country, and it is not improbable that the latter may in time be found still more serviceable. These animals which, as is well known, have long formed an important part of the wealth of the Laplanders of northern Europe, have been introduced into Alaska by the United States Department of the Interior. A considerable importation of domesticated reindeer was recently made by the United States Government with the view to employing them in a relief expedition to the Klondike. This expedition having been abandoned, the imported animals have been sent to Alaska. But the reindeer is also a native of Canada. Mr. Tyrrell, in his recently published book—"Across the Sub-Arctic of Canada," relates that at one point in their journey northward toward Hudson Bay, his party came upon immense herds of animals which he calls reindeer and which he seems to regard as essentially the same as the domesticated deer of the Laplanders. The Lapland reindeer is a comparatively small animal. The load which it is able to draw with ease is about 250 pounds, but with that load on a good trail it is able to travel with great speed and to cover a distance of 100 miles or more in a day. It is thought possible indeed that by means of relays, 200 miles a day would not be impossible. The reindeer also possesses the advantage over all other animals of being able to obtain its food in the country both summer and winter. It would seem certain then that, if the great northern country shall prove as rich in gold as it is supposed to be and therefore become inhabited by a considerable mining population, the reindeer will come to play a very important part in facilitating travel, in conveying the mails and transporting goods between railway stations and points more or less remote from the main routes of travel.

The Nickel Industry. Included in the immense mineral wealth of Canada are rich and extensive deposits of nickel. These are found at Sudbury, Ontario, and they appear to be the only important deposits of the mineral yet discovered on this continent. For although deposits of nickel have been found at several places in the United States and in Canada, it is believed that in these cases the conditions under which the mineral occurs are not such as to make its mining

commercially profitable. In fact it is said that the only other very important deposits of nickel as yet discovered in the world are in the New Caledonian islands, belonging to France and situated off the east coast of Australia. The important uses to which it has been found possible to put nickel as an alloy with steel, and especially in connection with the manufacture of armor plate for warships, is creating an extensive and growing demand for the metal and consequently increasing the importance of the Sudbury deposits and the mining operations which are carried on in connection with them. The mining in the Sudbury district is carried on principally by the Canadian Copper Company, which is an American corporation, chartered by the Ohio Legislature, and with its stock owned almost entirely in the United States. The mining and smelting operations of the company are necessarily carried on on Canadian soil, but the process of refining, which involves a much larger expenditure of money and skilled labor, is done on the other side of the boundary, so that while the Company spends an average of \$28,000 per month in Ontario, it spends nearly four times as much in the United States. Naturally there is a feeling in Canada, and among the people of Ontario in particular, that the country should reap the full benefit of its exceptional good fortune in the possession of these extensive deposits of so valuable a mineral, and there is accordingly agitation for an export duty on nickel ore and nickel matte—the product of the smelting process—sufficient to encourage the establishment of works for the refining of nickel in Ontario. In justification of such a duty, it is pointed out that the United States imposes an import duty upon refined nickel, which appears to be with the purpose of preventing the refining of the metal in Canada and thus ensuring the refining of the Canadian product in the United States.

Transatlantic News. The European news received during the week has not been of a sensational character. France, it is true, has made demands for concessions in China, which, if taken at their face value, would seem to constitute a serious menace to British interests in that part of the world. But the lack of excitement in government circles in London and in the stock market is taken to indicate in this connection some kind of an understanding between the British and French Governments, which has not been made public. Lord Salisbury's ill-health compelling him for the present at least to give over into other hands the direction of foreign affairs calls forth much sympathy and some concern for the public welfare. Probably the British Premier is less vulnerable to adverse criticism than most men, but it must be some satisfaction for his lordship to perceive that, in spite of the severe censures which his foreign policy has at times called forth, the nation feels a very great confidence in his ability to pilot the ship of state in difficult international complications, and that, in trying times like the present, it is a matter of very general regret that his hand cannot be on the helm. In connection with the Soudan expedition there is news of an engagement which occurred near Atbara, in which a force of Dervishes was repulsed by Anglo-Egyptian cavalry. It is announced that the fighting on the north-western frontier of India is ended, the tribesmen having given the seventy hostages demanded. It is certainly a matter for congratulation that this prolonged and expensive war is at an end. It is to be hoped that the Indian Government will be able so to deal with these tribesmen of the hills as to secure not merely their submission but their friendship. They are intelligent and brave warriors and capable of rendering very valuable support to British arms in Asia.

On the Verge of War. Relations between the United States and Spain are strained very nearly to the breaking point apparently. It is possible that war may still be avoided, but probabilities seem to be pretty strongly in the other direction. The United States Commission of inquiry into the destruction of the Maine has concluded its work, and though at present writing the report has not been officially presented to Congress, it is understood that the Court finds that the explosion which destroyed the Maine was from the outside, but does not fix the responsibility for the disaster. The testimony, it is said, does not determine the exact character of the explosive, though the belief is expressed that it was what is known as a floating submarine mine. The Court finds that there were two explosions, the one from the outside having the effect of setting off one or more of the Maine's magazines. If this view of the matter be accepted, it would seem difficult to acquit the Spanish authorities of blame, for if they were not directly concerned in the destruction of the Maine, they must at least have failed to give the ship's officers reasonable warning of the danger of its position. The Spanish authorities also have had a naval court making inquiries into the cause of the disaster, and despatches from Madrid assert that the Spanish Commission finds that the cause of the Maine's destruction was internal. A copy of this finding is to be forwarded to Washington this week. The question respecting the Maine disaster has therefore led to a very grave situation, which might easily result in war. If this were all, however, there might still be hope of preserving peace through a mutual agreement to submit the questions involved to arbitration. But there appears to be little doubt that, independently of this matter, the United States government has decided to intervene at once to put an end to the war in Cuba, and this will raise the question whether Spain will submit to dictation or fight. The Spanish government doubtless must recognize the futility of a war with so great a power on the United States, but it may seem less galling to Spanish pride to fight unsuccessfully than to submit to the dictation of a foreign power. It is quite probable that the unintelligent patriotism of the Spanish people, which refuses to believe that the nation is not great and famous as of old, may force the government into war against its better judgment.

Mr. Gladstone. Recent despatches indicate that Mr. Gladstone's painful disease is gradually wearing out his strength. A London despatch of March 26th says: "Next to the probabilities of war, the public is most keenly interested in the condition of Mr. Gladstone, though not permitted to know how ill he is. Perhaps it should be said that he is not so much ill as that his powers are falling, and that he is apparently sinking under the weight of years and vital exhaustion. The best informed people admit that amendment of his ailment is impossible, and that his physicians only hope to alleviate the pain he is suffering. The 'Lancet' says on the subject of the surgical advice called in: 'This can scarcely be interpreted otherwise than that there is serious cause for the symptoms from which he has suffered for nine months. At his great age the gravity of any surgical ailment is apparent, and the exhaustion, in consequence, is prolonged. The severe neuralgia is in itself an unfavorable feature. His vitality, however, is wonderful, and his general health is good.' An examination of the patient with the use of the Roentgen rays disclosed inflamed cartilage; but there was no sign of cancer. Although enquiries for press paragraphs are strictly kept from Mr. Gladstone, it is said that he has bid farewell to several old friends, and knows his end is approaching. Referring to his illness Mr. Gladstone said to a friend: 'A final lesson—a final trial.' The old statesman has been sensibly happier at Hawarden than at the Riviera or Bournemouth."

Historical Sketches: The Manning Hill.

(Continued.)

BY E. M. SAUNDERS, D. D.
No. VIII.

A MEDLEY—A HASH. "NED'S COMING."

"What ails you, Ned," said Nancy Manning, as her brother got up from the table one fine June morning, and leaving his breakfast untasted, silently took his hat and left the house. When he was out of hearing Nancy continued, "Those Newlight meetings are setting him crazy." Ned started for the woods, having, down deep in his heart, taken the resolve that he would settle the matter of his salvation in the solitude of the forest. Strong as he was physically, strong as he was mentally, he now felt that the load of guilt on his soul was unendurable, more than he could bear. It must be cast off his soul, or he must sink into a yawning perdition; and if that was to be his destiny, it mattered not how soon the worst was known. Buds are bursting, leaves expanding, may-flowers blooming, birds singing, squirrels chattering and the throbbing and jubilant notes of life are all around him; but within him is darkness and the horrors of great darkness. In the midst of these scenes of exultation on coming spring he fell upon his knees, and, indifferent to the ecstasies of his surroundings, wrought mightily with God in word and desire for deliverance. The sun moved slowly through the heavens but no deliverance came. The silent trees and the silent blue sky looked sympathetically upon him. Soon the great joyous spring sun hangs on the western horizon. The earth will soon be in darkness. The night and his soul, both dark, will pity each other. No! The night will have its stars; but no stars blink through the darkness of his heart.

What shall I do? Ah! Thank God the Newlights have a meeting in a private house. There I will go. God won't settle my destiny in the bright day under the blue sky in the lonely forest. I will go to the place where Christians pray and sinners groan. Thither he went. Others had arrived before him. Before the door was a group of men. Among them one of Ned's companions. As Ned approached the little group he heard the young man, his intimate friend, say "Ned's coming." Ned understood the words. They meant not that he was coming to the Newlight meeting. All saw that. No! Ned is coming out of darkness into light, out of gloom into glory. That prophecy flashed a ray of light across the night of his soul.

Once in the house he took his stand against the wall. The praying, the groaning, the rejoicing went on. Some were without, talking and wondering, but Edward Manning remained motionless within, leaning against the wall of the house. The darkness grew darker, the burden heavier and heavier. The pains of hell gat hold upon him. He found trouble and sorrow more than he could bear. His physical strength at length gave out; and down went that six feet five inches of young manhood upon the floor. All stood back and looked upon that great manly form, stiff and unconscious. The praying did not stop. The rejoicing went on. No one ran for water to dash in his face. There was plenty of good air. The wide open-throated fire-place afforded no lack of ventilation. The doctor was not called. This was no uncommon sight. "Ned was coming," that was all. He had reached a new stage on the spiritual road. This was a crisis. Thirteen years after this little William Chipman, then seventeen years old, tumbled over in his uncle's pasture on the slope of the South Mountains just a little above Bridgetown. There were no Newlights praying and rejoicing around him. The morning sun looked upon him. There he lay till the spell went off. With returning consciousness came shouting. Never was the agile step of that little man lighter than it was, as he almost flew, rejoicing as he went to tell his aunt, Mrs. Thomas Handy Chipman, that his soul was out of the night into the day, out of bondage into liberty. That was the final settlement with him. I see him now with his iron-grey locks, drawn from each side of his head to cover up the baldness on the crown, his eyes swimming in tears, saying, "I have from that moment in the pasture till now never had any more doubt of my second birth than I have of my first birth. How could I?"

After about an hour Ned came to consciousness. Then and there his soul began to take hold of God in Christ. At length perfect light came when he had to grasp his horse's neck to keep himself in his saddle. "Ned is coming"—The young man in the group prophesied truly.

THE BARN AND THE FLAIL.

It is late autumn now. Ned is in the barn. His heavy swingel comes down, thud, thud, thud, upon the unfolded bundles of golden wheat. The "flooring" is turned and soundly threshed on the other side. The straw is raked away and kicked about between his heavy foot and the rake till all the wheat falls out upon the floor. Then the straw is made into bundles and stowed away for future use. The wheat and chaff is thrown into the wind. The chaff goes careering on the currents of air about the Manning Hill. The wheat falls in a golden heap upon the floor, ready for the miller. Gideon had threshed wheat; and had been called to lead the army of the liv-

ing God. The wicked were like the chaff which the wind driveth away. Ned's mind was not on his threshing, nor on his winnowing. He was not in the Manning barn on the Manning Hill. He was in the narrow way where the few walked, in the full enjoyment of soul liberty. But he saw the broad road, crowded with a rollicking, godless throng. Oh, their end, their awful end. I must go and warn them, said Ned. Look out for him ye godless people of Maine, New Brunswick, Prince Edward Island, Nova Scotia. "Ned is coming." The young Newlight has made the prophecy. He hung up his flail. It had a large handstaff and a big swingel. Ned's blows were heavy. His words too were heavy. His bodily presence was not weak, neither was his speech contemptible.

THE HOUSE AND NANCY.

"Sister Nancy," said Ned, "put me up a bundle—a clean shirt, a pair of socks and some bread and meat." "I thought you could not stand it much longer," replied the discerning Nancy. "But," said she, "what ails you Ned." I must go and tell sinners to "escape from hell," replied the brother, weeping. Nancy, the sister, true woman that she was, cried, and her brother cried. Newlightism has got into the Manning house. Indeed Falmouth was surcharged with it. Nancy puts up the bundle and bids Ned good-bye, wipes her eyes with her apron and watches him trudging off towards the forks of the Avon—towards Chester—towards Joseph Dimock's home. There he will find comfort—there he will get advice. Nancy stands in the door and watches Ned, carrying his bundle, made secure in a handkerchief tied at the four corners, and his staff in his hand, till he is out of sight. True enough "Ned is coming."

MIDNIGHT UNDER THE TREES.

The sun goes down. The night falls. The blazing on the trees disappear. Ned halts for the night. The fire is in his soul. The night passes under the friendly branches of the trees. The stars look down upon him and blink. He is not alarmed. The solitary loon from the near lake pipes its weird, dolorous notes, the owl of noiseless wing hoots from the tree tops, but Ned shouts praises to God—sends up prayers on bended knees to high heaven. He travels for souls. Mighty are his pleadings. That was no lonely night to Edward Manning. It was the banks of the Jabbok. Another wrestler with God—another Israel.

So soon as the sun revealed the blazing on the trees, the pilgrim moved on, staff in hand. Chester sinners found out that Ned was coming—is coming on snow shoes.

CANARD AND THE END OF SPRINKLING.

The prophecy that "Ned is coming" was made about 1786. A decade passes away. Thomas Handy Chipman, Joseph Dimock, Harris Harding, James Manning and John Payzant are at Canard. They plan about an Association. Edward Manning is there, of course. He is the pastor of the Newlight church in that place. He has been coming all the way along. Ned is still coming. Look out for him. "Jim," said "Ned" to his elder brother, "I want you to go and tell those people who have brought their babies to be sprinkled to take them home. I will never sprinkle another person old or young as long as I live." "Jim" told them. They were, of course, shocked and disappointed; but they respected their pastor's conscientious convictions. The babies went home without a drop of water according to the word of Ned, and on Sabbath day the Rev. Thomas Handy Chipman—six feet in height, straight as a candle, dark hair and grave face, orderly as a clock—showed the Newlight ministers and the Newlight people present what he thought of the ordinance of baptism. He solemnly, gravely went with two converts down into the water and baptized them. They came up out of the water. Ned looked on. He felt stultified. He, too, had been down into the water and had baptized converts, but as to himself he had never been baptized. Chipman, Jim and Ned extemporized an advisory counsel, they three and no more. Their decision was that Ned should go to Granville and that Chipman should baptize him. To Granville he went, into the water he went and Chipman baptized him. Ned is coming, coming into the light, into order.

1809 AND THE ASSOCIATION.

The hand of Edward Manning is now upon the mixed affairs of the denomination. He has had an awful time with the fanatical Newlights. They persist in being guided by their impressions. They will not take the Word as a court of final appeal. Irregularities come, immoralities follow. A stand must be taken. Edward Manning is leading. Ned is coming, and a great Baptist denomination is following him. That is a stern resolution before the Association in Canard in 1809. No church practicing occasional communion with unbaptized persons shall be members of this body. This resolution is discussed. It passed. Ned is coming. Now he is easily the master mind of an out and out Baptist body. Not a polished scholar in the whole Baptist denomination at that day, but there were several giants.

Eighteen years more pass and the Association is at Horton. Here are young recruits. That straight, agile young man of dark hair, black, piercing eyes is Lewis Johnston, M. D., of Halifax. That tall, slight, innocent

looking young man is James Walton Nutting, also of Halifax. Another tall, fine looking fellow with a high forehead and benevolent expression is Alexis Caswell, late of Columbian University near Washington, now pastor in the capital of Nova Scotia. That other young man, majestic in form, with a high forehead, a Roman nose, prominent and striking, a sharp chin, a full head of hair that bunches out and refuses to be straight, is Edmund Alburn Crawley, half Hebrew, half English; a gentleman and a Christian every inch of him, and a man of rare talents. That other fellow, a little the senior of the others, is John Fergusson.

Through the winter of 1827-28 they have been dreaming of an Academy for the Baptists. The fathers know of it. They have helped in it. Already there is in the pocket of one of the young men a prospectus, a plan for an Academy. Baptists are there in large numbers, there from Dan to Beersheba. Among them a big, burly, self-confident ex-soldier, an Englishman, Robert Davis, a Baptist minister. His courage is equal to his convictions. He resolves to kill off this batch of prim young fellows fresh from college, and all, save one, fresh from Episcopacy. He has gone up the steps and is in the pulpit haranguing the Baptists.

He sees danger. He lifts up his voice in thunder of warning. Learning means death. Now is the time to deal a death blow at the enemy. But the redoubtable Davis cannot go on forever. He finishes his impassioned appeal to ignorance and prejudice. A sermon is now preached by Alexis Caswell. The prospectus is read. But Davis has the people. Stop, Ned is there. He can turn the tide. He can send the young lawyer and the doctor back to Halifax chagrined, disgusted or he can send them back with light hearts and high hopes. Ned is now between 60 and 70 years old. He has been thinking all these years. The whole matter had been solved in his mind long ago. His convictions his beliefs, his sympathies had been given to the great Drs. McCulloch and McGregor of Pictou years before this. His venerable form appears above the little wine glass pulpit. The sounding board is not far above his venerable head. His speech is slow, his words carefully chosen. He rehearses the whole matter. He tells the people—house packed, galleries packed, open windows full of eager faces, how he had got along without an education. He tells then how much better he could have done had he been educated. He thought of the great Dr. McGregor who had tramped the county, slept before fires on heaps of straw, turned himself from side to side before fires in winter nights in the woods. He thought of the princely Dr. McCulloch, and his work of founding an Academy. All this and more had gone again and again through his mind. His great frame shook with emotion, his lips quivered, but he mastered his strong feelings. The people were caught up, they were fired in a minute with educational zeal. Robert Davis, of whom Dr. Crawley had nothing worse to say than that he was a well meaning ignorant man, neutralized. His speech was dead, dead. Ned is coming all the time coming just as the young man at the door in Falmouth had said. Then followed the eloquent T. H. Harding, the John like Joseph Dimock and others.

The young men from Halifax had never seen it on this wise in their Episcopal Israel. There was stuff in those old Baptist fathers—there was good stuff in the rank and file of the churches which made crowds at the Association. The young men went back to Halifax victors. They come, they saw, they heard, they conquered. Other of the fathers gave their views. The next June saw Horton Academy. May there be an Academy there as long as there is a sun to shine on it. "Ned is coming." True it is as his young friend the Newlight had said.

ANOTHER SCENE—THE LAST.

"Here we are," said the venerable father in a letter written with a trembling hand, Mrs. Manning and I looking at each other, and pitying each other but, unable to assist each other. The end is nearing. Soon after this he lies on the bed of death. Firm as a rock to the end, assured and courageous. The last breath is taken. The spirit departs, the great Edward Manning has finished his course, he has kept the faith. That young man and many of those who attended that Newlight meeting had passed on to their rewards. Let us have a fancy, a harmless fancy. The young man and a host of others now in heaven's light see another spirit coming home and the young man again exclaims: "Ned has come." "Ned has come."

Ready to Die.

"There is but a step between me and death." If every person realized that this utterance of David is literally true in his case, he would feel the deep responsibility of his present acts and words. But this utterance is true concerning each of us, and we ought to live and move in view of its truth. Old Flavel suggested that we ordinarily think of death as a precipice toward which we are walking all the time. The next step may carry any one of us beyond the brink. Those older or more feeble than ourselves may keep on without taking that step. Those younger and stronger and most robust and hearty than we may take it the next hour. If we are not ready to die to-day, we are not really fitted to live today. —Sunday-school Times.

Fro

The constitution Convention in session, gives the primary objects of age and support men called of God churches to which among all the people College is to North is to our denomination four years older to struggle for a infancy form an of the "Child of that the application Wake Forest Institute brought about on gles in the history there was but on University, which the two preceding and of the whole read nor write. have been the ap conservative, which and deemed it an the friends of the prove a successful stitution; and the Baptists" to the enterprise. It is scrupulous opposit ents of that win happily reduced to anti-missionary Ba ture, not knowing great body of the e the Baptists sum and so failed to su that in some instar were defeated, in e the House of Repre had considerable v majority in favor passed only by the D. Mosely, a mer political history of Baptists who had b religious persecuti Though not a mem of his ancestors, wh strong in him, an prejudice and passio as proved afterwar denominations, the College education i Mr. Mosely had sav his name became to served.

This storm of opp College in its birth ties of legislation, b for good to the caus the people an ent which has continued of education as noth The movement spr following the Baptis maintained their ow In 1838, the year Wake Forest Instit became Wake Forest Wake Forest stea ence. In Moore's H says: "Wake Foren Colleges of the usefulness among intended end was th ministry, but this h successes of its gradu usefulness in our mid the learned professi by men who laid th diligent application students at Wake For Forest and other de he says: "These d noble adjuncts to the ties for liberal cultur written about the year

The Institution has from Raleigh in a line of the Seaboard A of Baptist influence in the State intoxicating conveyed to a student without special permis The College domain tugs are four in numbe

From North Carolina.

No. II.

The constitution of the North Carolina Baptist State Convention, in enumerating the objects of the Convention, gives the first place to education thus: "The primary objects of the Convention 'shall be to encourage and support Wake Forest College; to educate young men called of God to the ministry, and approved by the churches to which they belong; to encourage education among all the people of the State; . . .'" Wake Forest College is to North Carolina Baptists what Acadia College is to our denomination in the Maritime Provinces. But four years older than Acadia, its almost contemporaneous struggle for a charter and the troubled years of its infancy form an interesting parallel to the early history of the "Child of Providence." It was in the year 1834 that the application of the Baptists for the charter of Wake Forest Institute (the original name of the College) brought about one of the most fiercely contested struggles in the history of the State Legislature. At that time there was but one college in North Carolina—the State University, which had graduated only twenty-six men in the two preceding years. There were no public schools, and of the whole population one-seventh could neither read nor write. The grounds of the opposition seem to have been the spirit of conservatism in a State always conservative, which resented the novelty of the thing and deemed it an impertinent innovation; the fears of the friends of the University that such a College would prove a successful rival in popular favor to the State Institution; and the antipathy of the "anti-missionary Baptists" to the regular Baptist body promoting the enterprise. It is said that the fiercest and most unscrupulous opposition came from the friends and adherents of that wing of the Baptist brotherhood—now happily reduced to the status of a religious curiosity—the anti-missionary Baptists. Many members of the Legislature, not knowing the relation of these people to the great body of the denomination, were led to believe that the Baptists themselves were divided on the Bill pending, and so failed to support it. The matter grew so serious that in some instances members who voted for the Bill were defeated, in consequence, in the next election. In the House of Representatives, where the Baptists proper had considerable voting strength, there was a substantial majority in favor of the charter, but in the Senate the bill passed only by the casting vote of the speaker, William D. Mosely, a member of a family prominent in the political history of North Carolina, and descended from Baptists who had been driven from Wales to Holland by religious persecution in the reign of Queen Anne. Though not a member of any Baptist church, the spirit of his ancestors, who had suffered for opinion's sake, was strong in him, and his decisive vote in that hour of prejudice and passion won not only for the Baptists, but, as proved afterwards to be the case, for all religious denominations, the right to carry on the business of College education in North Carolina. The College which Mr. Mosely had saved became, in time, as dear to him as his name became to the denomination he had so signally served.

This storm of opposition and the narrow escape of the College in its birth may pass now for one of the curiosities of legislation, but all this was nevertheless potent for good to the cause of Baptist education. It aroused in the people an enthusiasm for their infant institution which has continued to this day, and quickened the spirit of education as nothing else at that time could have done. The movement spread to other denominations which, following the Baptist example, have now for many years maintained their own Colleges.

In 1838, the year of the founding of Acadia College, Wake Forest Institution secured a wider charter and became Wake Forest College.

Wake Forest steadily increased in numbers and influence. In Moore's History of North Carolina the author says: "Wake Forest College is the oldest of the sectarian Colleges of the State, and has long vindicated its usefulness among the Baptist churches. Its first intended end was the education of young men for the ministry, but this has been largely augmented by the successes of its graduates in every other branch of human usefulness in our midst. The councils of the State, and the learned professions have been greatly illustrated by men who laid the foundations of their success by diligent application to their duties while attending as students at Wake Forest." Again, in speaking of Wake Forest and other denominational colleges collectively, he says: "These denominational institutions became noble adjuncts to the University in affording opportunities for liberal culture in our own borders." This was written about the year 1882, and is disinterested testimony.

The Institution has a fortunate location sixteen miles from Raleigh in a healthy country district and on the line of the Seaboard Air Line Railway. It is significant of Baptist influence in the legislature that by the laws of the State intoxicating liquors cannot be sold, given or conveyed to a student within five miles of the College without special permission in writing by the Faculty.

The College domain consists of 615 acres. The buildings are four in number and built of brick. One contains

dormitories and lecture rooms; another provides a library, reading room, two lecture rooms and two society halls; the third contains four additional lecture rooms, a chapel and a large audience hall, while the fourth affords accommodation for the School of Biology, and includes a chemical lecture room and laboratory. There is also a museum.

In 1860 the endowment amounted to \$46,000. At the close of the war, in 1865, only \$11,700 of this remained. The present endowment amounts to \$200,000. This remarkably rapid increase is, in great measure due to outside assistance, the gifts of one person in New York alone, to the Fund, amounting to something over \$50,000.

The President is the Rev. Charles E. Taylor, D. D., and the Faculty consists of sixteen Professors and Assistant Professors. The degrees conferred are Bachelor of Arts, Master of Arts and Bachelor of Law. The library consists of upwards of 12,000 well selected and catalogued volumes. There are no women in attendance. A separate College for women is now being built in Raleigh, of which more anon. With us the indications seem to point to a separate College for men ere long. Perhaps by working from the other end we may yet reach common ground with our brethren here in solving the problem of University education for our women. Speaking as one of Acadia's alumni of the ante-woman period (and so, I fear, quite out of date) I venture to express my hope that Acadia, in working out this problem, is only now in a transitional stage.

The elective system, or as it is called here, the system of independent "Schools," is an established feature of the College. "There is a "School" of English Language and Literature, one of Greek Language and Literature, a "School" of Modern Languages, separate "Schools" of Pure Mathematics, Applied Mathematics and Astronomy, Biology, Chemistry (including Mineralogy), Moral Philosophy (which includes work in Psychology, Logic and Christian Evidences), History and Political Science, Law, and last, but not least, a "School" of the Bible. The classification of biological studies consists of general Biology, Botany, Zoology, Human Physiology and Geology.

The general standard of matriculation, I should say, is not quite up to that of Acadia College, but from an examination of the curriculum it would appear that the required work for the B. A. degree is about equivalent to that at Acadia. The work for the degree of Bachelor of Law covers the course prescribed by the Supreme Court of North Carolina for admission to the Bar. The educational idea sought to be worked out at this Institution is, I think, identical with our own in connection with our Wolfville Institutions. It is well expressed by the Trustees of Wake Forest in their introductory chapter of a recent College calendar, thus:

"Wake Forest is distinctively a Christian College. So far from wishing to forget or disguise the ends for which it was founded, the Trustees and the Faculty desire to emphasize and exalt them. The men who, sixty years ago, toiled and made sacrifices to establish the College were impelled by a desire to afford the best possible education under Christian influences. Those who now control the College have, doubtless, wider conceptions as to the scope and methods of instruction; but as to the ultimate end, they can have no larger or higher ideal than existed in the minds of the founders. It is the desire of the Trustees and the Faculty, in hearty co-operation, to provide instruction as extended and as thorough as is given in a purely secular institution. And, likewise, it has even been, and still is, their purpose to be loyal to the higher trust which they have inherited."

The last session of the College is reported to have been the most prosperous of the sixty-two years of its history. Forty-one were graduated and the total number of students in attendance was 263.

The Academies under the control of the Convention of this State are the Chowan Baptist Academies and Female Institute, and the Oxford Female Seminars. Some preparatory work for the College course is done in a sub-collegiate department at Wake Forest. There are also various Associational Academies in several sections of the State. One of these at Murfreesboro, as early as 1850, gained popularity and reputation, attracting patronage from many of the Southern States. The organization of other such Academies by Baptist Associations is in prospect and these will all act as feeders for Wake Forest and the Woman's College in Raleigh. This last institution is new and is to be a Female University for North Carolina Baptists. It has a fine location in the capital. The building which is now about completed, externally, is a large and handsome brick and stone structure which will provide accommodation for 300 students. It will require an additional expenditure of \$20,000.00 before being ready for work, but I am informed that the expectation now is to open the University about one year hence.

I had expected to be able to say something about higher educational work among the negroes of the State, but lest my lack of the grace of condensation bring me into conflict with the editorial patience, I must with the editor's permission, defer this to a future occasion.

Pinchurst, N. C., March 18th.

W. F. PARKER.

"Thou Didst It."

God did it, and therefore I know that infinite love did it. That is a piece of knowledge worth having, indeed. Surely, when we reach that, we find the rock yielding water. Ah! We have to creep back for rest into the shadow of love, after all. There is a solution of mystery and sorrow which is not by logic. Just what it is, just how it is, you and I can no more tell than we could tell how a child is comforted, even before it has told its sorrows, by the mere pressure of its mother's arms.

Logic! How grimly these mighty mysteries smile at logic! Men start with the facts and condition of their earthly existence, with the things which they see and know, and draw their straight, logical lines, and think they keep on, in undeviating course, straight up to the region of the divine councils; and they seem to forget that, just as a star beam is turned from its direct line by passing into another atmosphere, so the line of their human logic may be strangely refracted when it passes out of the denser atmosphere of man's thought into the high, clear region of the divine thought. No; the way to God is not the logician's way. No man ever reasoned himself to God; no man ever reasoned himself into submission under God's strokes, or into restfulness amid his mysteries. The child's way is the only way—going direct to him who did it, and resting in silence, if need be, on his divine heart.

How this truth gathers power when we go to Christ with it! How it kindles under his touch! God did it; and I look up into that face of unspeakable love, with its thorn-marked brow, and say, "Thou didst it." He that hath seen thee hath seen the Father. I am in sorrow; the sorrow is driven home by a pierced hand; thou didst it. I am in darkness; the key to the mystery is in the same hand. The hand is closed; it will not surrender the key; but thou didst it; and if I may only hold that hand, no matter for the key. The pierced hand tells me of the loving heart behind the hand; and if love hath done it, let me be silent and content.

Over the arched gate of the Alhambra at Granada there is sculptured an open hand; and over the arch just beyond, a key. It is said that the haughty and luxurious Moors, who held that palace-fort for so many years, were wont to boast that the gate never would be opened to the Christians until the hand should take the key.

Many a providence, like this fortress, contains within its rough walls and frowning battlements fountains of living waters; but none the less the gate is shut, and the grim bastions give no hint of shelter or rest. How many have been forced to stand silent before one of God's heart-breaking mysteries, and to content themselves for the time with the simple "Thou didst it." But, O friends, stand still a little longer, not in wrath, nor in despair. By and by the hand will take the key—the hand which openeth, and no man shutteth." The gate shall open into the heart of the providence, and behind the stern, "Thou didst it," shall stand revealed eternal love and peace.—Marvin R. Vincent, D.D.

Charity in Judging Character

Hasty judgment of the actions of others is dangerous and often unjust. We measure too much by some superficial appearance and condemn hastily, when, if we but knew and understood the motives and reasons, we would warmly approve. We sometimes say of some one: "That pain, sorrow or loss has not deeply affected him." But we do not know. It is like the death of a few of the soldiers in front of a regiment. The broken ranks close up again into the solid phalanx and the loss is not apparent. There may be no disorganization, no surrender, no craving for pity, no display of despair. It is like the calm, dazzling play of the waves warmed by the morning's sun after a night of storm and disaster; there is no sign of the wreck, the tide has carried the debris away far out on the ocean; the treacherous water has swallowed all signs and tokens of the night's awful work. We see only the fairness of the morning, not the suffering of the night. Let us be charitable in our judgment and condemn not when we do not know.—William George Jordan.

Student Missionaries.

The time has come when our young men, preparing for the ministry at Rochester, Newton and Acadia, are asking for opportunities to preach during the summer vacation. Several of these men have already had considerable experience in the ministry, and some are ordained. Any mission field or church in Nova Scotia or Prince Edward Island desirous of securing the services of one of these brethren should write to the undersigned at the earliest date practicable. Are there not some pastors who are planning for a long vacation who want supplies, or some churches who want to lighten the burdens of their pastors by giving them assistants for a few weeks? Applications are requested from all such.

A. COHOON, Cor. Sec'y. H. M. B. Wolfville, N. S., March 16th.

Every man's character is what his thoughts are. "As a man thinketh so he is."

Messenger and Visitor

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The Polychrome Bible.

For several years past a number of eminent Biblical scholars in Europe and America have been engaged in preparing a revised Hebrew text of the Old Testament, arranged in colors so as to represent the theories of modern critical scholarship respecting the composite character of the several books. It is, however, a fact of more popular interest that the enterprise in which these scholars are engaged embraces an English translation of these Scriptures, which is now being issued in parts, the Books of Judges, Psalms and Isaiah having already appeared.

The originator of this enterprise and the supervisor of the work is Dr. Paul Haupt, of Johns Hopkins University, who is assisted by Dr. H. H. Furness, of Philadelphia. Among the Biblical scholars who are associated with them in the work are Drs. Driver and Cheyne, of Oxford, George Adam Smith, of Glasgow, C. H. Cornill, of Königsberg, J. Wellhausen, of Göttingen, George F. Moore, of Andover, W. H. Ward, of the N. Y. "Independent," C. H. Toy, of Harvard University, E. L. Curtis, of Yale and W. R. Harper, of Chicago University, besides many other men of distinction in the world of scholarship.

The translation, it should be said, is not a revision of the authorized or other extant translations, but a new translation of the Hebrew text into modern English, the aim being not so much to give a literal rendering as to convey the full meaning of the original and to preserve its form and character as prose or poetical composition. A system of critical marks are printed in connection with the text to indicate to the reader the reasons for omissions and other departures from the ordinary text. One peculiarity of the translation is that the name for God, which in our authorized version and the Canterbury revision is generally translated THE LORD and sometimes Jehovah, is left untranslated, the name being indicated by the letters JHVH, the English equivalents of the Hebrew consonants in the word.

A remarkable feature of the work is that which gives it its name—The Polychrome Bible. The word polychrome means many-colored and the peculiarity of the book in this respect is very striking to the eye. The colors of the spectrum have been pretty well exhausted by the translators and editors in the endeavor to represent to the reader at a glance the results, or rather the theories, of the higher criticism as applied to the Old Testament Scriptures. It is found necessary to distinguish seven or eight different writers in the Book of Judges, and nearly as many in the Book of Isaiah. The various supposed sources of this composite authorship are indicated by the different colors of the background upon which the text is printed. To take the Book of Judges as an illustration,—the higher critics are accustomed to indicate six of the writers whose work they suppose they distinguish by the symbols J, E, E2, JE, RJE, and D. In the Polychrome Bible these sources are indicated as follows: J by a white ground, E by dark blue, E2 by light blue, JE by dark purple, RJE by light purple and D by green. Then, as there are supposed to be still two (post-exilic) redactors or editors, the contributions of one of these are indicated by a yellow ground and those of other by italics.

It is a very natural question to ask what will be the value of this remarkable attempt to place in the hands of English readers generally what is claimed to be the latest results of the most advanced modern scholarship as applied to the writings of the Old

Testament, for the publishers in their prospectus have put forth the modest claim that the Polychrome Bible "will have the unique distinction of representing the united Biblical scholarship of the world." It is to be said that in its present form at any rate the work is not likely to circulate widely, since its price will prevent its obtaining many purchasers. Scholarly men will doubtless find it interesting and more or less instructive to compare the translations given in the Polychrome with the well-known versions and with the original Scriptures. The polychrome feature of the work will also be a matter of curious interest, since it sets before the reader in a very definite and striking way the remarkable claims of the higher criticism. It does not appear to us, however, that the thoughtful reader is likely to be more disposed to accept the theories of the critics after having been made to perceive so clearly what they involve. We have no disposition to deny a certain legitimate field to criticism founded upon internal evidence. If distinguished scholars tell us that they find in certain Scriptures evidence of composite authorship, we feel that their opinions should command our respect, though the Scripture may have been believed on traditional authority to have come from a single hand. But when these scholars assure us that they are able, not only to discern evidence of a composite authorship, but to distinguish clearly many different writers, mapping out the portions contributed by each in red and green and blue and purple, we begin to have a suspicion that much learning has made these wise men mad. Ridicule has been heaped upon simple-minded people who have believed that the translators of the Septuagint, and of our authorized English version were inspired as well as the original writers, but surely if any men ever required inspiration for their task, it is the translators and editors of the Polychrome Bible. Most readers, we fancy, will find it somewhat easier to believe that God could inspire one man to write the whole Book of Isaiah than to believe that a modern critic, by natural sagacity and learning, merely, can discover in Isaiah a half dozen or more writers and so map out the book that the reader shall be able at a glance to distinguish the contributions of each one from the rest. Those who can accept this new Bible for all that it claims to be, will hardly be troubled with the story of the sun standing still, or of Jonah and the whale, or any other recorded wonder of the olden time which has been wont to tax the credulity of men, for this polychrome miracle of the critics will stand forth in such stupendous proportions that the acceptance of all others will seem easy.

Indomitable Faith.

In the passage which has been selected as the Bible lesson in the International series for next Sunday, there are exceptional features which arrest attention. Jesus is found in the Phœnician country in the vicinity of Tyre and Sidon, and it is the only time during his ministry that we hear of his passing beyond the bounds of Palestine. His mission was first to the chosen people and through them to the world. He was not indeed Son of David only. He was Son of Man and his mission was world wide in its purpose. He taught that God loved the world, and that the outgoing of the Father's love in the gift of his Well-beloved meant the world's salvation. To suppose that the thoughts of Jesus did not extend beyond the people of Israel and that his compassion did not go out to men as men, would be to do violence to our conception of him as Son of Man and Son of God. His pitying love responded to the cry of every soul in distress. He was come to be the world's Light and the world's Saviour, his mission was to all mankind. But Jesus recognized that his mission to the world was to be accomplished by confining his personal ministry within comparatively narrow limits. It was to the lost sheep of the house of Israel that he had been sent. Therefore he did not go with his Gospel of Kingdom to the Gentile countries which lay adjacent to Palestine. His presence in Phœnicia at this time was due probably to his desire to avoid enemies whose purpose to destroy him had become clearly manifest, and also perhaps to obtain rest and to renew his strength in view of the tremendous physical and spiritual strain which he was to endure before the final hour should come. His treatment of the Canaanitish woman, so strongly in contrast to his usual prompt response to

the cry of distress, is doubtless to be explained partly at least on the same grounds. It was not that Jesus did not care for the woman and her trouble. But there were thousands of others all around no doubt who needed help as well as she. To perform one miracle would be to make seclusion and rest impossible, and to enter upon work with these Phœnician people would absorb time and strength which were needed for the mission that he must accomplish in Galilee and in Judea. But further, it is to be considered that these heathen people were incapable for the most of that intelligent faith which many of the Jews were able to exercise in Jesus as the Messiah. Some of the Phœnicians might have faith enough to be healed of their physical ills, but it was to men's spiritual needs that Jesus especially addressed himself. The fields of Israel were white to the harvest. There he must labor and there also he must die and give his life, a ransom for the world.

There is a practical lesson in this example of our Lord which we ought not to miss. There are some excellent people who do less than they might do by undertaking to do too much. The fact that a certain line of work is religious or philanthropic in purpose and promises excellent results, may not be a sufficient reason why one shall undertake it. Certainly it is not, if one has to neglect a more important work and a pressing duty for that purpose. When a woman neglects her family for the sake of doing service in philanthropic enterprises, or when a minister neglects his study of divine truth and the spiritual interests of his congregation for the sake of putting his strength into enterprise which, though perhaps good in themselves, form no necessary part of a minister's work, the widening of the field of effort, it is pretty certain, will not be attended by a corresponding increase in the value of results.

The woman of the lesson affords a striking illustration of the truth of that saying of Jesus, "Blessed are the poor in spirit." She did not resent the apparent lack of sympathy and kindness in the Lord's long delayed answer to her petition, she had nothing to say against the children—and she did not know perhaps that many of them were ready to wound the gracious hand that was outstretched to help and to save them; she was ready to accept the Lord's parable in its application to herself and take her place among the house-dogs,—only let her have a house-dog's portion. For "the dogs eat of the crumbs that fall from their masters' tables," and (so her argument implies) if a man's love for his children does not forbid him having some thought for his dog, surely the God of Israel will not be wholly deaf to the prayer of a Phœnician woman in her distress. Here was reasoning which Jesus could not ignore, a faith which he could not disappoint. Was it not in line with his own teaching about God's love for the world, the care of the Father in heaven for his children, the lessons from the birds and the flowers, which he had impressed upon his disciples? There could be only one answer to such humility and faith as this. So the prayer of the woman is answered, and the Lord returns to Israel, to feed "the children" and to die at their hands.

Editorial Notes.

—A letter just received from Mrs. Archibald, of Chicacole, India, dated Feb. 21st, among other things, says: "We have had a most remarkable cool season, which has done us all good and the temperature is now wonderful. A native just now told me that it was owing to some worship of Siva that had been going on in the town, that it was only to last two days and that the heat would begin in earnest tomorrow. We are all very well; Mr. Archibald is at Tekkali giving over to Mr. Higgins temporary charge of that field, and it is expected that the Gullisoms will take it later on. Miss Clark has been transferred to this place and is now in Kimidi getting her goods. Miss Archibald is busy with the language and is picking up and using words very rapidly."

—After years of suffering which at times was very severe, our highly esteemed brother, Rev. Edward Hickson, entered into rest on Friday last. In his case death was a long prayed for and doubtless a happy release. Since Mr. Hickson retired from the active duties of the ministry, some fifteen years ago, his home has been in Carleton, which was also the scene of his last pastorate, where also he had the

joy of welcoming Mr. Hickson to work and was brethren in the and very trying faithfulness by vices which were largely attended. Dr. Carey also enjoyed a long and a pleasant vacation. An excellent issue of will be heartily welcomed.

—The St. John Monday morning in the discussion in the schools. been presented week Rev. J. T. the name "I As self to Israel." Rev. A. R. White in relation to papers were his last Monday morning. T. Burhoe was a resolution was in which Mr. B. ters in St. John heaven might be which was heard of expressing his Conference town months that he very high placed brethren in the have made his a of large gifts a heart, sober in abounding in his back and stay.

—A prophet of should be nursing mothers to the I not been without nations have not the promotion of announcement of strike us as some Prince Oscar Be Sweden, was recipient of Evange been moved there moved before. A his country and honor at the court capital where she was the lady the Pri all right of success Royal Highness. Outlook, "he among the nobles and during the last self quite largely that he has a r Scriptures and the ary dramatic power due him and h other countries. to be seen, but unquestioned ear multitudes in the been untouched by

—The series of leadership, recently Palace, New York numbers. "In the inner says, "Mr. M. popular lines that campaign here. H free from criticism devoted himself to men to Christ. In has no equal, and harvest of souls su before seen. It is in some of the inq were brought to C Moody went to C series of meetings.

—The New York attendance at all M religious phenomena account. Notwith list his hold on t cannot be explain ocity. "Behind the man, is the messag message which still consciences of men the tendencies in m other conceptions of

joy of welcoming a large number into the church. Mr. Hickson enjoyed much success in his pastoral work and was always held in high esteem by his brethren in the ministry. During his prolonged and very trying illness he was cared for with great faithfulness by his devoted wife. The funeral services which were held on Sunday afternoon were largely attended. Pastor Higgins was assisted by Dr. Carey and Rev. G. A. Hartley, both of whom had enjoyed a long and intimate acquaintance with the deceased, and spoke of him in terms of highest appreciation. An obituary sketch will appear in a subsequent issue of the MESSENGER AND VISITOR. Many will heartily join with us in extending to Mrs. Hickson heartfelt sympathy in her sad bereavement.

The St. John Ministers' Conference was held on Monday morning as usual. Some time was occupied in the discussion of the subject of religious teaching in the schools. Some excellent papers have recently been presented by members of the Conference. Last week Rev. J. T. Burhoe discussed the significance of the name "I AM," under which God revealed himself to Israel through Moses. The week before, Rev. G. R. White presented the Jewish synagogue in its relation to the Christian church. Both these papers were highly appreciated. At the meeting last Monday morning, as it was learned that Rev. J. T. Burhoe was about to return to his home in Boston, a resolution was adopted expressing the high regard in which Mr. Burhoe is held by his brother ministers in St. John and praying that the blessing of heaven might ever rest upon him. The resolution, which was heartily adopted, no doubt fell far short of expressing fully the feelings entertained by the Conference toward Mr. Burhoe. During the three months that he has been in the city, he has won a very high place in the esteem and affection of his brethren in the ministry, as well as of all others who have made his acquaintance. Bro. Burhoe is a man of large gifts and an excellent spirit, honest in heart, sober in judgment, strong in faith and abounding in humor. We should like him to come back and stay.

A prophet of Israel foretells a time when kings should be nursing fathers and queens nursing mothers to the Lord's people, and that prophecy has not been without fulfillment. But the rulers of the nations have not yet given themselves so much to the promotion of evangelical Christianity that the announcement of "a royal Evangelist" does not strike us as something remarkable. It is stated that Prince Oscar Bernadotte, second son of the King of Sweden, was recently conducting in Copenhagen a series of Evangelistic services and that the city has been moved thereby as it has seldom if ever been moved before. A few years ago the Prince surprised his country and the world by marrying a maid of honor at the court, whom he had first met in a hospital where she was visiting the sick. In marrying the lady the Prince had to sign papers renouncing all right of succession to his throne and his title of Royal Highness. "Since 1888," says the New York Outlook, "he and his wife have been recognized as among the noblest Christian workers in the country and during the last two years he has devoted himself quite largely to evangelistic work. It is said that he has a marvellous acquaintance with the Scriptures and that he reads them with extraordinary dramatic power. Efforts are being made to induce him and his wife to continue their work in other countries. Whether they will do so remains to be seen, but with perfect honesty and intense unquestioned earnestness they seem to be reaching multitudes in their own country who before have been untouched by the gospel message."

The series of meetings under Mr. Moody's leadership, recently completed at the Grand Central Palace, New York City, have attracted very great numbers. "In this series of meetings," the Examiner says, "Mr. Moody conducted his work on more popular lines than those followed in his previous campaign here. His sermons and talks were entirely free from criticism of ministers and churches. He devoted himself directly to the work of winning men to Christ. In this particular line Mr. Moody has no equal, and his efforts were blessed with a harvest of souls such as perhaps this city has never before seen. It is said that there were 1,500 people in some of the inquiry meetings, hundreds of whom were brought to Christ." From New York Mr. Moody went to Chicago, where he is to conduct a series of meetings.

The New York Tribune speaks of the immense attendance at all Mr. Moody's recent meetings as a religious phenomenon which must be taken into account. Notwithstanding his fame as an Evangelist his hold on the masses, the Tribune thinks, cannot be explained on the ground of mere curiosity. "Behind the man, and even greater than the man, is the message which he has to deliver,—a message which still has power over the hearts and consciences of men and women notwithstanding all the tendencies in modern Christianity that make for other conceptions of religion." There are, the Tri-

bune believes, an increasing number of Christians who do not subscribe to the doctrines which Mr. Moody preaches, and who, while they rejoice in the good he accomplishes, are not able to co-operate with him in his evangelistic work, and there are some pastors who are not enthusiastic over Mr. Moody's meetings, because they interfere more or less seriously with the regular work of the churches. "But when all abatements are made, these great religious meetings are a striking evidence of the continued vitality of religion. The thousands of earnest men and women who listen with rapt attention to the words of the evangelist represent a tremendous influence for good, the results of which are felt daily in the civic and social life of the community. No man, however remote may be his sympathy with Mr. Moody's old-fashioned theology, can fail to rejoice when his appeals lead men into the paths of righteousness. Men may not, and perhaps cannot, all agree in their view of ecclesiastical dogmas. But today more than ever before there is coming to be a substantial agreement as to the fundamental ethical teachings of religion."

Book Notices.

The Book of the Prophet Isaiah. A new English translation, printed in colors exhibiting the composite structure of the book, with explanatory notes and pictorial illustrations. By Rev. T. K. Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture, at Oxford, &c., New York, Dodd, Mead and Company. Price \$2.50.

This volume, which is a portion of the Polychrome Bible, now being issued in parts, is a large octavo of 215 pages, of which 128 pages are occupied with the text and pictorial illustrations and the remaining 87 with notes and index. In the translation the aim has been not to present a revision of the common English version but to render the Hebrew text into modern English. There has been an endeavor, too, to preserve, as far as possible, the poetic form and spirit of the original, and the translation is characterized by great smoothness of expression. A system of critical marks is employed to indicate to the reader the reasons of departures from the ordinary text. Whatever may be thought of other features of this work, this effort of competent scholars to render the Hebrew Scripture into its equivalent in modern English will be received with interest. Their purpose, however, has included much more than a translation of the book of Isaiah. The prophecy has been submitted to the scalpel of modern criticism with very remarkable results. The authorship of the book is represented as in a high degree composite. Of the 110 pages of text about 25 only are judged to be the work of Isaiah, the rest being divided between unknown authors and redactors, whose several writings are indicated by six differently colored grounds on which the text is printed. But the translator or the editors of this book have done more than to indicate simply the theories of criticism as to composite authorship. They have given a new arrangement of the prophecies according to their idea of their logical or chronological sequence. In this way the whole book is divided into five parts, of which the first is supposed to contain the "Genuine Prophecies of Isaiah"; the second, "Narratives founded on the acts of Isaiah including prophecies and songs of disputed origin"; the third, "Appendices to the genuine Isaiah whereof each now contains an Isaiian fragment"; the fourth, "Prophecies of the Fall of Babylon by unknown writers of the exile"; and the fifth, "Prophecies composed after the Fall of Babylon." This work will have a considerable interest and a certain value for scholarly readers. It gives the student a more distinct idea of the aims and results of modern Biblical criticism than he could gain by much reading. As to the value and trust-worthiness of this kind of work we have expressed an opinion elsewhere. The idea of analysing the authorship of the book of Isaiah after this fashion by internal evidence mainly preposterous. We are not inclined to believe that the publication of the Polychrome Bible will make for the general acceptance of the very advanced theories of Biblical criticism which it embodies.

Memorial Gifts to the Forward-Movement Fund.

BY T. TROTTER.

A little while ago a brother said to me, "My wife and I would like to give something to the College, but we would like to make our gift memorial of our dear daughter who left us two years ago, and so it has seemed to us that we would rather found a scholarship than contribute to the Forward-Movement Fund."

In several other instances something similar has been said to me. In each instance it has been easy to satisfy the friends in question that the memorial idea is entirely appropriate and feasible in connection with the Forward-Movement, and that just now all efforts should be concentrated upon one thing. It has occurred to me that a few words on the subject might be helpful to others.

To perpetuate the memory of our vanished ones, or to desire to link one's own name with some worthy service for God and men, is both natural and Christian. And if it is a truly Christian and permanent memorial we desire to establish, perhaps nothing could be more appropriate and satisfactory than a gift to our Christian Schools of Learning, linking the name for all time with this important department of Christ's work.

If one gives money to found a memorial professorship, the memorial exists before the eyes of the people in the form of an appropriate designation upon the pages of the College calendar, which is repeated year by year, and will continue to be repeated, as long as the College has an existence. Thus, the designation "The John W. Barsa Professorship" will perpetuate, after he has gone, the name of this venerable and beloved brother, who has been so long the devoted friend of the College.

If one gives money to found a memorial scholarship, the act is rendered memorial by the permanent insertion

in the calendar of a paragraph in which the scholarship is appropriately designated, and in which the names of the donors also appear. An example of this is found in the "Ralph Manning Scholarship," founded by the Rev. J. W. Manning and his wife, in memory of their son Ralph, who was early called home.

This being the manner in which gifts to the institutions become memorial, it will be seen that a gift to the Forward-Movement Fund can be as truly a memorial gift as a gift for the founding of a scholarship. A page, or pages, of the calendar can be set apart permanently for the record of these memorial donations, each record embodying in suitable terms the name of the one for whose sake the gift has been made, and the name of the donor. One memorial donation of \$500 is already in hand to be recorded in this way. Others will doubtless follow.

As the Forward-Movement Fund is to be applied in behalf of the three institutions, it is competent for a donor to designate his gift to the College, the Seminary, or the Academy, as he may choose, and to have the memorial record appear in the calendar of the institution he prefers.

Slavery in the Maritime Provinces.

It will, we assume, be a surprise to many of our readers to learn that slaves were once held, bought and sold in Nova Scotia, New Brunswick and Prince Edward Island.

The Rev. Watson Smith, D. D., of Halifax, and author of a history of the Methodist church in the Maritime Provinces, Bermuda and Newfoundland, read a paper before the Historical Society in Halifax, which was reported in the Halifax Herald, in which he dealt with the subject of Slavery in Canada. Dr. Smith brought to light a large number of instances of men holding slaves in these lower provinces. For want of time he did not read that part of his paper which referred to Ontario and Quebec. He confined himself to these provinces by the sea.

Shortly after the founding of Halifax in 1749, in letters received by Malachi Salter, of Halifax, reference is made to a young slave brought to that city about that time. There was a public sale of negro slaves in Halifax in 1752. Eight years after this date two more were sold at public auction. In 1773 there is a record of a slave sold at private sale. The newspapers of that time contain notices of runaway slaves and the offer of rewards for their capture. One woman, named Thursday, was valued at thirty pounds. In 1770 there was a sale of three for £130. Nine years after this, slaves were among the bequests in wills; and were held in different parts of the province. There were held in Falmouth, Hants County, three slaves, who were sold for £50, £60 and £70 respectively. A man in Pictou sold a negro to another man in Truro for £50. Slaves were held in other sections of the province—at Yarmouth, Shelburne and Liverpool. These were cases of slave holding and slave trafficking before the war of the revolution. After that there was a large increase in this unhuman business. Some of the loyalists brought their slaves with them. In negotiating the treaty of peace at the close of the war, Washington demanded the return of the slaves who had run away from their masters and had taken refuge either in British ships or within the British lines. This demand was rejected because of the obligation to keep faith with the colored people who had sought a refuge among the English. It was left as a matter to be finally settled by the British government. But as the United States did not keep faith with the Loyalists, the British government regarded themselves as freed from any claim for compensation for the escaped slaves. Slaves were sold at Annapolis in 1785. One woman slave at Shelburne brought 100 bushels of potatoes.

The Rev. Daniel Cock, a Presbyterian minister at Truro, held two women, a mother and daughter, as slaves. The Rev. James McGregor, who came from Scotland, where the slave trade was agitated at the time, made it as one of the reasons for not holding church fellowship with Mr. Cock. Rev. Mr. Smith, another Presbyterian minister of Londonderry, wrote in the press defending Mr. Cock against the attacks of Rev. Mr. McGregor. The latter bought a slave girl at Pictou for £50 and set her free. She became a good church member, and always held Dr. McGregor in the highest esteem. As late as 1807 Mr. Allison sold a slave to Mr. Simon Fitch, of Horton. A St. John paper advertised a slave for sale as late as 1809. Prince Edward Island had a share in this business so shocking to the public sentiment of this day. Dr. Smith mentioned only two cases of extreme cruelty, both of which caused the death of the poor slaves. No doubt there were many cases of oppression and severity. Sir John Wentworth, the Lieutenant-Governor, held slaves. There were twenty of them baptized and became members of St. Paul's church.

At that time Mr. Blowers was Chief Justice at Halifax. When cases came before him he always leaned to the side of the slaves. This discouraged the traffic in Nova Scotia. It was not so in New Brunswick. Chief Justice Ludlow was favorable to the masters. The full bench tried one case at Fredericton and the judges were divided. But the result was to discourage slavery in New Brunswick. There is evidence that the masters by stratagem got their slaves away to the West Indies and the Southern States as sailors and sold them there. The traffic disappeared in the Maritime Provinces about 1809. There was a man died in New Haven in 1804 who was born a slave in Nova Scotia in 1799, and sold to a New Haven purchaser. The emancipation bill of 1834 put an end to slavery in all British possessions. But it was extinct in Canada long before that date. No part of the £20,000,000 given as compensation to slave holders was claimed by any Canadian.

The Story Page.

Jamie Blake, Poet.

"What now, Jamie?" asked Mrs. Blake, as Jamie passed through the kitchen with his pencil and pad of writing paper.

"I'm going to write something," answered Jamie. Mrs. Blake stopped rolling pie crust, and looked at him in surprise. "What are you going to write?" she queried.

"Poetry."

"Poetry? What put it into your head to write poetry?"

"Oh, I don't know," said Jamie. "I just feel like writing some poetry; that's all."

"Don't you feel a bit like weeding the strawberry bed?" asked his mother. "I was hoping you would get that done this morning."

"I think I'll have time to do that, too," he answered. "I don't think it will take me long to write my poetry."

Mrs. Blake resumed her baking, but she kept casting furtive glances at her little son. He had settled himself in the kitchen doorway industriously sharpening his pencil. When that was done he placed his pad on his knee, and sat gazing out into the back yard. Then he wrote a little on the pad. When he had read over several times what he had written, he tore off the sheet, crumpled it into his pocket, gave a few more touches to the sharpening of his pencil, and began all over again. Evidently he was having no easy time of it, and his mother smiled as she watched him. His pencil annoyed him terribly; it had to be resharpened every minute. And every time he sharpened it he began his poem over again on a fresh sheet of paper. Finally he looked around and caught his mother smiling at him. "Are you laughing at me?" he inquired, himself laughing.

"Why, no, I don't think I was, unless I was laughing to think what a fine thing it would be to have a great poet in the family," she returned.

"I don't know as I am very much of a great poet," said Jamie, surveying his pad critically. "I can't find the name of any animal that will rhyme with 'woods.' Can you think of any?"

"I don't believe I can," said Mrs. Blake, slipping a pie into the oven; and she added, "I am no poet at all; not the least bit of a one."

Pretty soon Jamie tore off another sheet and put it in his pocket, and laying aside his paper and pencil he walked slowly toward the garden. "I am going to weed those strawberries now," he called back to his mother. The weeding kept him busied until dinner time.

It was while she was clearing up the dinner table that Mrs. Blake asked Jamie to let her see his poetry. Jamie took a crumpled leaf from his pocket, and smoothed it out slowly. "It isn't very good," he said, looking sideways at his mother, "and I don't know as I want to show it to anybody."

"Oh, do let me see it," she pleaded.

"There is only two lines of it," he said as he handed it over to her. "I didn't get any further. I couldn't think of the name of an animal that rhymed with woods."

These were the two lines:

Whiz, whiz, goes the arrow through the woods;
It strikes the bear and the deer,"

"That is pretty poor, isn't it?" he asked, after his mother had read it over.

"I am afraid it is," she assented, trying to look very doleful. "But I see that you weeded the strawberries just splendidly," she added quickly and with a smile. "All the poets and wise men in the world could not have done it better; I doubt if they could do it as well. There is a lesson in that you might take to yourself. See if you can think it out," she said as she disappeared into the kitchen. When she came back, Jamie was sitting on the dining room sofa, reflecting.

"I guess I know what you mean," he said. "You mean that I had better do things that I can do well, and not be trying to do things that I can't do at all."

"That's it," said his mother, and she again disappeared into the kitchen with her hands full of dishes. When she returned he was still there, and evidently he had been doing some more deep thinking.

"That would be a good thing for old Mr. Smith to know, wouldn't it. Then if he would stop trying to make flying machines, and tend to his farm, he would be better off."

"Exactly," said Mrs. Blake, laughing merrily. "You had better go and tell him so."

Jamie picked up his hat, and went out into the front yard. He was thinking very seriously of what his mother had said only in a joke. He had heard his father and others say that Smith was letting his place go to rack and ruin, while he himself was pursuing some visionary fancy. Now that his mother had mentioned it, he began to think that Smith ought to be told about it. He had the whole of that Saturday's afternoon to himself. There was nothing to hinder; so he set out across the fields towards Smith's place. It was not very far away, and he was soon there. He had not made up his mind as to the exact words he would use in opening the subject, but he

felt sure that they would come to him when he was ready for them.

As he came around the corner of Smith's barn, he saw Smith himself, with some strange looking things hanging from his shoulders, standing on the low bridge that led to the big barn doors. Smith saw him almost as soon, and cried out excitedly, "Hello, Jamie Blake. I was just wanting somebody to help me. Come here, and hold onto this kite."

Jamie's eyes followed up the kite string to where the kite was sailing in the air; such a royal, big kite that he promptly forgot what he had come for, and rushed over and grasped the string, or, perhaps, more properly, kite rope; for it was a heavy twine, doubled, and almost as large as a rope. It was hitched once around a stake, else it might have pulled Jamie off his feet, for it was a very large, strange looking kite, without any tail; and it stood straight up over our heads, not off to the side, as all the kites had done that Jamie had ever seen.

"Ain't that a buster of a kite?" asked Smith, noting Jamie's admiring gaze. "I made it after a plan in the Scientific Journal, and it will lift more than fifty pounds." All the while, he was busy with the things that he had fastened to his shoulder, which the boy knew must be one of the flying machines that he had heard about. There was a pair of cloth wings, resembling the wings of the butterfly in shape, and a great many stout wires were attached to wings at different points, and also to two flat sticks which Smith was fastening to his arms and wrists with straps.

"Are you going up in the air to fly the kite?" asked Jamie.

"No," said Smith. "The kite is to help me rise. And when I have risen I'll wind up the cord, and fasten the kite to this stick where it will act as a sail. Now I am most ready. When I get those wings up you hand me the cord, and see that the end of it is clear of the stake."

Smith laboriously raised the wings of his flying machine until they looked like great sails on each side of his body. Jamie was about to hand him the kite cord when a brisk gust of wind struck the big wings with such force as to cause the man to lose his balance, so that he tottered uncertainly for an instant on the edge of the bridge. As he lost control of himself he made a great swoop with one of his wings, and a wire caught Jamie at the back of the neck; and man, boy, flying machine and all went off the bridge and down among the long weeds in a tangled mass. Neither one of them was hurt at all, but something very unexpected happened just then.

A little black hen had been nesting her brood of chicks in the weeds under the edge of the bridge; and one of the sails of the machine fell flat upon her. She wiggled out from under it with an angry squall, just as Jamie was scrambling to his feet. The cries of the imprisoned chickens lashed her to fury, and ruffling her feathers, she came at Jamie like a bomb shell; lighting on his shoulders, on his head, everywhere; striking with her feet, beating with her wings; as he remarked afterward, "the air seemed full of feathers." Jamie tumbled over backward, and then got up and fled. The black hen did not follow him, for her chicks were calling in the opposite direction. Spying Smith vainly trying to get out, she promptly pounced upon him. The poor fellow was so tangled up in his flying contrivance that he could not defend himself, and the enraged hen waltzed up and down the prostrate body of the inventor, now and then getting in a good dig with her sharp beak.

Finally he managed to pull a sail over his head for protection; and by that time, Mrs. Smith, a woman as practical as her husband was visionary, appeared on the scene. She had the hen under a basket in a jiffy and Jamie sat on the basket while she unstrapped her husband, exclaiming as she did so: "You'll kill yourself Si; I know you'll kill yourself!"

"I wouldn't had a scratch if it hadn't been for that old hen," he insisted stoutly.

When he was freed, Jamie tipped the basket over, and the little black hen spread her wings and sailed gracefully over the fence to where her chickens were huddled in a group, chirping mournfully.

"My, she can fly, can't she?" said Jamie.

"Yes," said Smith with just a trace of dejection in his voice, "she can fly, the peaky thing." And he added shaking his head gravely, "I expect to fly before I die." Jamie went home and told his mother all about it, and she laughed till the tears rolled down her cheeks.

"And after all that fuss, the last thing he said was, 'I expect to fly before I die,'" concluded Jamie.

"Did you notice that that was poetry?"

"Poetry?" he exclaimed, "why so it is," and he repeated it.

"I expect to fly
Before I die."

"How funny things are fixed in the world," he continued. "Mr. Smith wants to fly but he can't, but his old black hen can fly just as easy. And he don't want to make poetry but he can without trying to. And I want to make poetry, and I can't, but—" he paused for breath, and his mother finished the sentence for him.

"But you can fly, for I have seen you," she said. "So now, fly around and get things straightened up for Sunday."—Selected.

In Earthen Vessels.

By J. W. WEDDELL, D. D.

This friend of mine has been telling me of a work of grace in the Master's name. I am touched and lifted by it. But the man who was the instrument in God's hand for the marvelous doing. Alas! just a word and a shake of the hand. It is enough; we understand each other. No, he has not gone wholly wrong, he is a Christian still, but the life has not tallied with the gracious deed, you would not associate his name with it today. And then as I turn away, my heart a bit burdened with the thought of it, there comes this truthful, helpful scripture now: "We have this treasure in earthen vessels." (2 Cor. 4:7).

How often I have to say it in extremity and also in extenuation! The treasure, it is very glorious; it is heavenly. The vessel—well, the most we can say and the least—it is earthly, at times very earthly. But then I remember that the "excellency" is to be "of God." Here at the mint, the ingots of gold look bright and shining. This is true excellency and glory. But yonder in the hills I recall the rough uncomely earth and quartz of the refractory ore. The vessel earthly, but it carried treasure.

I see the disciples about the Master. They have gotten something of the heavenly grace into their souls. Then I hear them calling down fire from heaven or seeking place in the kingdom. Yes, even after Pentecost, shutting up the kingdom for a season to themselves and their own, and I say, and it wonderfully clarifies one's judgment in the matter, "we have the treasure in earthen vessels."

Old Israel, fed of manna, followed by the Rock, beckoned by a land flowing with milk and honey, yet crying out against God and God's chosen men, and desiring leeks of Egypt and the idols of the nations; and this newer Israel preserved from a Nero and yet in the dark ages giving back to Nero's cruelty and murder toward the loyal and the lowly; and in our own day at times sitting in ease and comfort (while thousand perish for food), or shutting themselves up to the cushioned fastnesses of our modern sanctuaries, while the great multitude goes stumbling toward the pit, unchecked, scarcely warned. O brothers, indeed we bear this treasure in "earthen vessels." God forgive us!

I look upon those about. They often fail us, often grieve and disappoint. Yet, behind and beneath it all, some good in every man, "We have this treasure in earthen vessels." The vessel earthen, but some treasure there. Oh to see things as Jesus saw them. By the pool side, there at the well-curb of Samaria, out among publicans and sinners. Earthen vessels, but heavenly treasure. And for that treasure, its uplift and redemption, he gave himself. Yes, into an earthen vessel that could be moved, and shattered and broken, he put himself and the unspeakable treasure of his own life that he might save such as are we. Wonderful condescension! He made himself of no reputation, he took upon himself the form of a servant, he that was equal with God—treasure in earthen vessels indeed! And when they put the nail through hand and foot and pressed the spear to the side, they hurt, grievously hurt the vessel, but the treasure, that was secure, committed as it was to God who judgeth righteously.

And who but hath this same word to speak in meek penitence and confession as he considers himself: "We have this treasure in earthen vessels." So many things done amiss; so many things left altogether undone; so few words well spoken, so many wrongly; so little likeness to the Master, so much of the world and the flesh. Ah me! I have this treasure in earthen vessels, earthen still in spite of the glorious treasure.

Well, this we can do. We can discriminate and discern. With the spiritual-mindedness of 2 Cor. 2, we shall resolutely exalt the heavenly treasure above the earthen vessel. In others we shall try to see more the heavenly than that which is of the earth; in ourselves we shall care more for the soul than for the body, though not careless of either. "And people tell us that the race for whom our missionaries are thus giving their toil, their talents, their life, is a decaying race, and that in fifty years not one of them will be left—that (you know who it is that is speaking—Henry Drummond.) That I consider the noblest example of the sacrifice of Christ." Be like him.

And this also we will do. We will try to cleanse the vessel more and more, and fit it to its burden as celestial treasure. Not a jewel in a swine's snout, but apples of gold in pictures of silver. We will do this for our own sakes. The little boat that went down in the night under the great ocean ship, had its light burning; but the lamps had been unattended, and had grown smoky and dim. For self-protection we must cleanse the vessel that it may send out a clear, bright light. And for the sake of others too. The Chinaman, you remember, said he had not heard the gospel before, but he had seen it. And then he told of one of his neighbors, changed by God's

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grace from profligacy to virtue and goodness. After all, the world knows nothing about the spiritual treasure except as it is seen in and through the earthen vessel. Keep it bright.

And this for encouragement. Some time, some sweet day, this vessel, the body of this humiliation is to be changed. I trust it is daily being changed more and more into his image. But the blessed day is coming when, body, soul and spirit, we shall be presented faultless, the earthen vessel at last transformed and glorified so as to be meet for the heavenly treasure. And even as I am in the present I shall not shrink from approaching the throne of grace. For he can make the vilest clean, and it is by means of poor rude earthen vessels, lifted and sanctified that he hath chosen to manifest his glory.

"Just as I am thou wilt receive, Will welcome, pardon, cleanse, relieve; Because thy promise I believe, O Lamb of God—I come—I come!"

Davenport, Iowa.

Tear It Up.

Secretary Stanton was once greatly vexed because an army officer had refused to understand an order, or at all events, had not obeyed.

"I believe I'll sit down," said Stanton to President Lincoln, "and give that man a piece of my mind."

"Do so," said Mr. Lincoln, "write it now, while you have it in your mind. Make it sharp; cut him all up."

Stanton did not need a second invitation. It was a bone-crusher that he read to the President.

"That's right," said Mr. Lincoln, "that's a good one."

"Whom can I get to send it by?" mused the Secretary.

"Send it!" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."—Sel.

The Key to the Box.

"What would you do," said the little key To the teak-wood box, "except for me?"

The teak-wood box gave a gentle creak To the little key, but it did not speak.

"I believe," said the key, "that I will hide In the crack, down there by the chimney-side.

"Just so this proud old box may see How little it's worth except for me."

It was long, long afterward, in the crack They found the key, and they brought it back;

And it said, as it chuckled and laughed to itself, "Now I'll be good to the box on the shelf."

But the little key stopped with a shiver and shock, For there was a bright new key in the lock.

And the old box said, "I am sorry, you see; But the place is filled, my poor little key."

—St. Nicholas.

Taking The Dollies' Pictures.

Anne and Ruth came skipping into papa's study one morning in a state of great excitement.

"O papa," said Anne, "we've got all the dollies washed and dressed, and their hair curled and their teeth brushed and we do wish you'd take a picture of 'em all in a row."

"Well," said papa, "I don't know. I might try, if they'd promise to sit still and look pleasant."

"Papa!" said Ruth, "they always look pleasant. They have to smile, 'cause the man at the store made 'em that way."

So papa took down from his shelf in his cabinet his camera with its three straddley legs and its one staring eye, and carried it into the nursery.

There, in a prim little row, propped against the side of the doll house, sat all the dollies; poor Sophronia Nisbet, whose eyesight had given way and rattled round inside of her; Maria Estella, who was fond of finery and wore a enormous hat with sweeping ostrich plumes; Grace and Delia, the black rubber twins; Horace, the boy doll with flaxen hair and a sailor cap. Then there was the gilded clothes-pin called Pyncheon; and a lot of little black-headed china dollies, with tiny worsted shirts and wire poking out at their shoulders, filled in the chinks.

Papa got all ready to take the cap off the camera.

"Now, Sophronia, dear," said Ruth tenderly, to the blind old dolly, "sit perfectly quiet till I tell you to move. Horace, you stop whispering to Delia. Maria Estella, keep those plumes out of Gracie's mouth and eyes. And, if you little China babies 'll look right where papa's got his hand, when he takes it off, you'll see a yellow birdie come out; but you'll have to look very hard. Guess we're ready now, papa."

And Sophronia and Marie Estella sat perfectly still; and Horace's lips were motionless, and not a doll dared so much as to wink. And the little China babies stared as hard as ever they could, though no yellow birdie ever came out. And the picture was a great success.—Fullerton L. Waldo, in The Christian Register.

A new pair of shoes came home for Davy, aged five. He was delighted with them until they had been put on his feet. Then he exclaimed, with a pout, "Oh, my! they're so tight I can't wink my toes!"—Harper's Round Table.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

The Bible in the Prayer Meeting.

Topic, April 3.—A Pattern to Believers.

Scripture.—1 Timothy 1:16; 4:12; Titus 2:7.

The boy follows in the footsteps of his father, the pupil his teacher. The few lead, the many follow. Everyone has his ideal, the example to which he would conform his life. How necessary is the true example! How befitting for leaders to be above reproach in all things!

In the three texts for this week's lesson we find:

(1) Paul, an example to all of the fullness of Christ's mercy. Paul the persecutor becomes Paul the preacher. The Pharisee becomes a Christian. He who sought righteousness through the law, found it only through grace. The great sinner met a great Saviour, who saves unto the uttermost, and Paul says: "He saves sinners, for he saved the chief, even me." What comfort, then, is in the life of Paul. No one burdened in sin need despair. Not since heaven has bowed down and touched this world in the love of Christ; not while the gospel reads: "Come ye heavy-laden," and while the Spirit and the Bride say "Come."

The words of Paul are the words of Newton:

"He has sent me to declare All is ready, all is free; Why should any soul despair When he saved a wretch like me?"

But are not all believers remarkably saved? Let therefore our light shine as Paul did his, thereby saying: "Come to this wonderful Saviour."

(2) Timothy, a pattern to believers in spiritual graces. Timothy, although but a youth, is left as temporary pastor in Ephesus. The believers in Ephesus need spiritual help in good example. How else can they be kept from extravagances, follies and heresies? How necessary for him, as Paul desires, to be careful in speech, in conduct without reproach, inspired by love, clean in action, single in nature, transparent in life! Thus he will declare the power and excellences of the religion of Jesus Christ. What great privileges has the leader in Christ's Kingdom; what great opportunities to guide his flock in the heavenly way; what joys there are, when some by his example and counsel walk in the narrow way; what praise to God in his heart when one passing away to be with the Saviour says: "I'm so glad you told me about Jesus." What gladness, to comfort those who are in affliction, through the comfort therewith we are comforted of God—what more glorious work in the world is there than following the meek and lovely Jesus?

"We will work, we will pray, And will labor every day, In the vineyard of the Lord."

May Christ reign in us, and establish us in every good work and word.

(3) Titus, a pattern to Christian workers. Titus is pastor of a Cretan church. Not only does Paul insist that he consider those that are within and in sympathy with him, but also those that are without. This is the work of every true pastor. He should be a model for the people. He is to flee from the things of unrighteousness, and follow after godliness, love, patience, meekness. In all things to be a pattern of good works. Let us examine ourselves, pastors, church officers and teachers. Men see us. God sees us. Are we pure from the blood of all men? What according to Paul should our teaching be, but in spirit sincere, in manner serious, in substance pure, in form simple, that not even an opponent can find any fault therewith? How else can the gainsayer be stopped. But who are sufficient for these things? It means thinking, praying, working with the conscious guidance of the Spirit of God. Ho, ye upon the watch towers of Zion, blow ye the trumpet, sound forth the warning unto men! Tell the glad tidings, withhold not the truth, give no uncertain sound!

Men see what Christ can do in us and what we can do in Christ. Let Christ's work in Paul ever be an encouragement to men not to despair and let the work of Timothy and Titus be so Christlike that saints may be built up and Satan's emissaries confounded.

Scripture: Heb. 7:25; Matt. 11:28; Rev. 22:17; Matt. 5:16; 2 Cor. 1:4; 2 Thess. 2:17; Acts 20:26; 1 Tim. 6:11.

J. F. HUNTER, in Baptist Union.

The Executive Will Meet.

President Wall and Secretary Estabrook are planning for a meeting of the Maritime Executive Committee early in April. Sackville has been named as the place of meeting. We hope all the members will do their best to be present, as matters of importance will be considered. As we understand matters, half the travelling expense will be met by the Maritime B. Y. P. U. Convention.

G. R. W.

Examination Time Drawing Near.

How many run well for a time—but only those who endure to the end are fitted for the examination and final reward. Teachers must not grow discouraged if the class grows small as we approach the testing time. "As in the beginning," etc., so will it be in many of our Unions who have been pursuing the C. C. Courses. We quote from Dr. Chivers' letter: "The new basis of award of the prize banners which makes it possible for any State, large or small, to enter the competition, and the addition of a fourth banner to be given for excellence in all three of the Courses, will make the contest unusually close and interesting. Your State or Provincial Union may be trying to secure one of these banners. Let your society do its share to help. A commendable esprit de corps will make you desire for your State or Province the very best possible showing. Do not withhold your quota in securing this. The examination fee is ten cents for each paper. The fees must accompany the papers when sent in. The examination blanks will be sent out with the Baptist Union of April 23. The examination period extends through the month of May, but all papers must be mailed not later than June 1."

G. R. W.

Upper Dorchester B. Y. P. U.

Our B. Y. P. U. is just entering on its third year. Although in a sparsely settled community and our membership not large, we are much encouraged to note the steady and progressive interest which has been manifested from the beginning. Quite a number of Conquest meetings have been held, much to the improvement of those who participated in them; at the same time gathering small amounts, which have been devoted to missionary purposes. Our much esteemed pastor, Rev. C. C. Burgess, is with us "heart and hand," doing much to strengthen and sustain its interest. Our aim is to be ever in the front ranks of Christian effort. We hope to make each successive year the crowning one.

E. M. DICKIE, Cor.-Sec'y.

The Work of the B. Y. P. U.

Written for the Chattanooga Times.

The work of the Baptist Young People's Union as I conceive it is:

1. As respects the local organization, to give the young people of the church special instruction in Scripture doctrine and the history of the Baptists, and to afford them suitable opportunity for enlarging their gifts by doing practical Christian work, especially among those of their own age, all of which, in addition to present value, looks toward their future usefulness and stability.

2. As respects the international organization, to gather up and focalize the best available talent in the denomination in planning the educational work, and to unify the young Baptists of all the continent and foster among them a proper self-respect and a healthful enthusiasm in their common work.

Z. GRENELL, Pastor Western Avenue Baptist Church, Chicago, Ill.

Our Juniors.

Lullaby.

Droop, little coverlids, over the blue, Little white coverlids fringed with gold; Mother arms swinging you, Mother voice singing you, Mother love clasping you fold on fold.

Rest, little golden head, on mother's breast; She will watch over you while you sleep. Dream of her loving eyes, Dream of the starry skies; Mother is guiding you while you sleep.

Lullaby, lullaby, light one, sleep; Sunlight and daylight fade in the west, Mother is holding you, Mother is folding you, Safe in the heart of her while you rest.

—Rose Hartwick Thorpe.

A little innocent misunderstanding is sometimes very useful in helping one over a hard place.

"Mabel," said the teacher, you may spell kitten."

"K-double i-t-e-n," said Mabel.

"Kitten has two i's, then, has it?"

"Yes, ma'am, our kitten has."

—Our Boys and Girls.

Little Faithful.

A cry of fire was raised at a children's entertainment. Amid the confusion and terror a lad sat quietly in his place, with a smaller child in his arms. When the danger was passed, he was asked, "Why did you not try to escape like the others?" and the beautiful answer came, "I couldn't carry, baby through the crowd, and I couldn't leave him; he's my brother."

Foreign Missions.

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 Grand Ligne Mission, that brother and sister Grenier may be greatly encouraged by seeing souls saved.

The Bereaved Heathen Mother.

The cholera had been raging throughout the country for weeks, and meeting a native, Mr. W. asked if the cholera was in the village opposite. "No, Sahib," the man replied, "not now, but three months ago many people died there with it. The chief of the village lost three little children—all he had. It is their mother who is now wailing and lamenting. Every night she comes to the river bank and calls for her little ones." And we listened to her piteous cry, "Where are the voices that called me mother? Where are the feet that ran to meet me? O my children, come back to me—the house is lonely, cold and desolate—the evening meal is ready. O my children, my children, come back to me!" Then above the cry of the jackals came on the evening air, from the stricken, comfortless mother, the mournful wail for the dead. Comfortless, for she had never heard of a Saviour's dying love, never been told of the heavenly home where Jesus had taken her darling ones, but lonely and desolate, she looked at the pigs and animals about her to see, as she had been taught, if perchance the spirit of her children had entered into any of these, and so was near her. The next day her husband, the chief, called to see the missionary, and said the gods had cursed his wife and made her childless, and he would not keep a wife the gods had cursed, and he soon after drove her from him as an outcast, and took another wife. This is heathenism.

Oh, how different is it with bereaved ones in this beautiful Christian land. When we are bereaved, and stand by the graves of our loved ones, we know that Jesus has taken the dear ones who loved Him to His glorious home in heaven—we know that by-and-by, if we receive Christ as our Redeemer, He will take us to be with them in that heavenly home where there will be no more separation, pain or death. And as we miss, from our once happy homes, the loved voices and ringing footsteps of the dear ones gone, and the burden of sorrow presses heavily on our hearts, we carry our griefs to the divine burden-bearer and hear Him say, "I will not leave you comfortless, I will come unto you," and through His life and presence we are consoled and sustained, for the precious word of God has been given to us, and we have learned by it where to find a Saviour and Comforter.

But in that lone jungle by the riverside sits the mourning heathen mother, No God, no Christ, no heaven, no hope, for she has never heard of Jesus, who died to save her. She has never been told that God has taken her darlings to His own home—that there is room for her, if she will learn and believe, on Him. There are thousands of bereaved heathen mothers to-day, as hopeless and desolate as the one I have told you about. Will it not be a blessed privilege to send or take to them the gospel that has given us our joy and hope? Jesus pities these poor heathen, and when he gave us the Bible, He told us to teach all nations, so that they might hear the news of salvation. I know some in the dear Sunday schools are helping to do this missionary work. One Foreign Mission Band that I know has the last year met regularly and sent one hundred dollars toward the support of a teacher in Morton Lane Girls' Boarding School at Maulmain, Burmah. And while they have been working for the heathen, God has richly blessed them, and sixteen of the Band have been converted and united with the church. We hope that all the boys and girls in the school will unite with this Band to help the heathen find a Saviour.

"How then shall they call on Him in whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent." Rom. 10: 14, 15. "Go ye, teach all nations."

On Sunday evening, March 6th, Middle Sackville Mission Band held an entertainment in aid of missions. A large audience was present, and a good programme consisting of music, recitations, dialogues etc., was carried out. The sum of four dollars was taken at the close. Although lately organized yet we are prospering, and are able to report good attendance at our monthly meetings. At last week's meeting it was unanimously voted that we send the money thus raised to help build the Mission house at Tekkali. We have studied about it on the map, and all decided this would be a good place to send our mite, and we all hope to be able to do more for them in the future. T. MABEL BELYSEA, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

What is our authority for this work? The summons of our Lord and Master, "Go ye into all the world," etc. That alone is enough. We want no other. Said a gunner at Waterloo, when asked what he saw when standing on an exposed knoll in the very thick of the fight, "Saw? Nothing but a cloud of dust and smoke." "What did you do?" "Stood by my gun."

He had been placed there by his commander, and there he stayed till a counter order was given. The command of our Lord is sufficient, even if it were all. But it is not all. There is the impulse of humanity especially when it is fortified by Christianity. The possession of Christ begets a passion for Christ and for souls. "We cannot but speak the things which we have seen and heard," even though the testimony bring only scourging, as was received by the apostles.

But beyond all these is another, and if possible higher inducement, our Lord's promise, "Lo, I am with you always," etc. And wonderfully has that promise been fulfilled, nay is fulfilling before our eyes. To study the history of missions is not only instructive and stimulating, but thrilling, it is the tracing of the footsteps of our Christ. During the century now almost gone, a century of preparation for the great missionary enterprise, what mighty obstacles He has removed! What a missionary spirit He has created and developed! What a chain of organized effort He has forged and stretched around the globe! What work He has impelled woman to do, and with what impartial success He has crowned it! What enthusiasm He has awakened among our young men and maidens! What a new scope he has given to medical missions! What printing presses and schools He has caused to be erected in foreign lands! Is not all this a literal fulfilment of that word, "Lo! I am with you."

Could all this be accounted for on any other ground than this, that back of all the feeble endeavor of the Christian church, there has been a mighty divine energy at work, turning and overturning, pulling down and building up, and measures which man could neither devise nor develop, moving the very minds of men in accordance with His eternal purpose?

Never was there heard a voice more imperial and imperative than that which now calls the whole church of our Lord to "go forward." The walls are down, though thus far we have done little else than encompass the stronghold of paganism and about, "The sword of the Lord and of Gideon." An insignificant missionary band has been sent forth numbering about 6,000 all told, to confront a force of over 1,000,000 of Pagan, Papal and Moslem people, *i. e.*, one to about 166,000. What are we doing in this great work? What have we been doing? What shall we try to do from this time forth? Surely we will not stand still. The cry is so urgent, the time is so opportune and the need so great. Brethren, we ought, and therefore we can and must do more than we have ever yet done. And we will.

Says the Archbishop of Canterbury: "I want to press upon the clergy that it should be made a part of their ordinary teaching that they should lead their people, by all means in their power, really to feel for mission work, and to care for it as a part of the work which the Lord Jesus Christ has called upon every one of us to take his share in. I want the clergy to be aroused to their duty in this matter and to be constantly bringing it before their people, not merely on the occasion of a deputation coming down, or when there is a meeting for the purpose, but time after time in the course of the year as a matter of Christian instruction. The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to the perishing heathen, or to those of their own countrymen . . . but it is a duty which they owe to their Lord, and which they cannot disregard without very certainly falling short of the standard of true Christian life."

Says Dr. A. J. Brown: "How large the place of foreign missions in the Word of God; the part of foreign missions in the plan of God. Cultivate that closeness to the divine heart, which catches something of its yearning love for a lost world, and that baptism of the Holy Ghost which places disciples unreservedly in His hands in the work of bringing the race to the feet of Jesus. We justly talk of "America for Christ," but let us remember that from cover to cover the Bible thought is, "The world for Christ." A God who rules all nations; a Saviour who is "the propitiation for the sins of the whole world;" a Holy Ghost who broods over mankind; a plan of salvation which is adequate for all men and a command to the church to send it to all men."

At the Christian Endeavor Convention in Boston, one speaker pleading for a contribution said: "C. E. stands

for cash eternally." Why not? If God gives to us always and ever, and if all that we have and are belong to Him then surely our money, the product of our time strength and talents, should be given as regularly and constantly as His gifts to us.

A careful estimate gives the present number of Protestant Christian church members or communicants in China as 80,000 and the growth is so rapid that it is estimated that there will be 100,000 in the year 1900.

Rev. Henry Bool's Illustrated Lecture.

The habit of doing Christian work in a quiet way may be carried to extremes. This seems to be the opinion of many who, at the close of these lectures, advise more publicity for my work. Hence, I ask for a little space in our excellent paper. The increase of pictorial teaching on every hand, the wonderful camera producing photos of almost every thing, together with a good lantern, portable, handy and effective, by which all can be reproduced; give an irresistible charm to an illustrated lectureship. In choosing subjects for my lecture the best interests of truth have been kept in view. The work commenced with the Life of Christ, then came the Life of the Christian in the Pilgrim's Progress, succeeded with the Christian Ministry in the work of Spurgeon, Missions in Many Lands, Travels in Africa, Temperance and other topics have been treated and views used, many of them very costly and beautiful. Illustrated lectures have been delivered in more than 170 churches, besides numerous vestries, halls and school houses in nearly every part of the Maritime Provinces. In this city the gospel has been brought to the notice of many who seldom attend a place of worship. The lecturer also has made efforts, continually, to occupy vacant pulpits on the Sabbath. He has, on the aggregate, at least three hundred different persons to address by sermons and lectures each week, when on tour. Much kindness and assistance has been received from pastors and others. These favors have been acknowledged by preaching in nearly every Baptist church in the provinces; and in many of other denominations.

Other means of Christian work may be more congenial, but as none can be saved without some perception of truth, and those make the best church members who have most in their mind and heart, therefore every method should be adopted to scatter the precious seed of the kingdom. In nearly every place where the Pilgrim's Progress was given, ten years ago, some can be found who call it to mind and speak of the pleasure and profit received. H. B.

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Edmonton District.

After one of the most delightful winter's that could be enjoyed in any country, we are now apparently losing our snow, and were it the beginning of April, instead of the early part of March, we should be predicting an early and immediate spring, but at this season such a thaw appearing, we stand a chance of having some cold weather yet before the spring fully sets in.

What with good crops last autumn and good prices this winter, and the stir and trade caused by the outfitting of hundreds and even thousands of Klondikers, and the prospect of an early and large immigration from various countries, business is looking up here greatly. Never has there been such stir, cheer and prosperity in either of the Edmonton's before. Rumors of wagon roads and railroads opening up through the country make all classes, business men, farmers and laborers, look cheerful and hopeful.

With incoming members, larger attendance and more prospect of the signs of war, the churches are also looking up. The pastor of the South Edmonton church, assisted by an old friend and college mate from Olds, Rev. James Samis, some little time ago held special gospel meetings for three weeks with happy results. The membership of the church and others, Christians, were quickened, the indifferent awakened and some led to decide for Christ. The pastor of the Edmonton church last week began a series of meetings which it is hoped may also prove helpful in the good cause on that side of the river.

About four weeks ago a council was called by the Otokwan church, some 12 miles south east of South Edmonton, to examine for ordination a Bro. Abraham Hager, lately from British Columbia and formerly of the Methodist church in Switzerland and later of the Western States. The council was constituted of delegates from nine churches, four English and five German, of these delegates six were regular Baptist ministers. Pastor A. McDonald, of South Edmonton, was appointed moderator, and Pastor Fred Mueller, of East Leduc, clerk. The candidate underwent a very searching examination that lasted over three hours and stood the ordeal very satisfactorily. In the programme of the ordination service Pastor Fred Mueller conducted the preliminary exercises, Rev. James Samis, of Olds, gave the right hand hand of fellowship to the candidate, Pastor Freeman, of Edmonton, gave the charge

to the pastor-elect, Rev. H. J. Mueller, of Wisconsin, led in the ordination prayer and also gave the charge to the church, and Pastor W. H. Mueller preached the ordination sermon. Pastor Hager shares with Pastor Fred Mueller, the pioneer German missionary pastor, in his wide field. He enters on his labors with a hearty, energetic people and bright prospects of good. The church numbers only some 35 members, but there is a good large congregation in attendance, and our brother has a good field in which to exercise his popular gifts. Already he is being cheered in his work of faith and labor of love. A. McD.

Quarterly Meeting.

The York and Sunbury Co. quarterly meeting convened with the 2nd Kingsclear Baptist church March 11 at 7.30 p. m. Introductory sermon was preached by Pastor C. N. Barton; text, St. John 14: 16, 17. Saturday morning session opened with an hour's devotional exercise, many witnessing to the truths of the gospel, after which the business of the quarterly meeting was taken up. F. B. Seelye, Moderator, in the chair. The following churches were represented: 2nd Kingsclear, J. S. Hoyt, G. A. Kelley; New Maryland, Rev. W. D. Manzer; Mactaquack, W. D. Currie, Deacon Kilburn; 1st Keswick, Rev. Geo. Howard; Upper Queensbury, Pastor C. N. Barton; Prince William, Deacons Jewett and Estabrooks; 1st Kingsclear, Judson Dumphy; Springfield, Pastor C. N. Barton. The report of the Committee of Arrangements was adopted. The delegates reported signs of awakening and a growing power in the different churches. Session closed with prayer by Rev. H. Marr, Methodist.

Evening Session.—Rev. P. B. Seelye read Scripture lesson and offered prayer. Addresses were delivered on the following subjects: Temperance, Rev. W. D. Manzer; Home Missions, Pastor C. N. Barton; Foreign Missions, Rev. Geo. Howard; St. Martins Seminary Indebtedness, F. B. Seelye, Lic. Session closed with prayer.

Sunday.—Morning session opened with a prayer and praise service from 10 to 11. At 11 a. m. the quarterly sermon was preached to a large congregation by Rev. Geo. Howard; text, 2 Cor. 4: 5.

Afternoon Session.—Rev. C. N. Barton preached from Acts 2: 39. Evening Session.—Rev. W. D. Manzer preached from James 4: 8, which was followed by an evangelistic service.

Thus was concluded these sessions of the quarterly meeting. Considering the state of the roads and weather they were well attended and a deep interest manifested. The offerings taken amounted to \$11, to be equally divided between Home Missions, Foreign Missions and St. Martins Seminary Indebtedness.

C. N. BARTON, Sec'y pro tem.

Notices.

The fourth quarterly session of the Guysboro West District Association will convene (D. V.) with the Isaac's Harbor Baptist church on the first Tuesday in April (5th) at 10 o'clock a. m. A profitable session may be expected. Papers on denominational work will be presented. Delegates will try to be present for a service on Monday night, when a sermon will be preached by Rev. R. B. Kinley, which will be followed by a short testimony meeting. We hope that a large delegation will be in attendance. G. A. COLBORNE, Sec'y. Seal Harbor, March 21.

The York Co. Baptist Sunday School will meet at South Ohio on April 7th at 10 a. m. The following program is arranged: Half hour of social worship led by Rev. W. F. Parker, followed by general business and reports from schools. Discussion of reports in letters. 2 p. m. an address by J. H. Foshay on, "Memorizing Holy Writ." Address by J. H. Saunders on, "Order and Discipline." Address, C. P. Wilson, on "Sunday School Libraries." E. C. SIMONSON, Sec'y.

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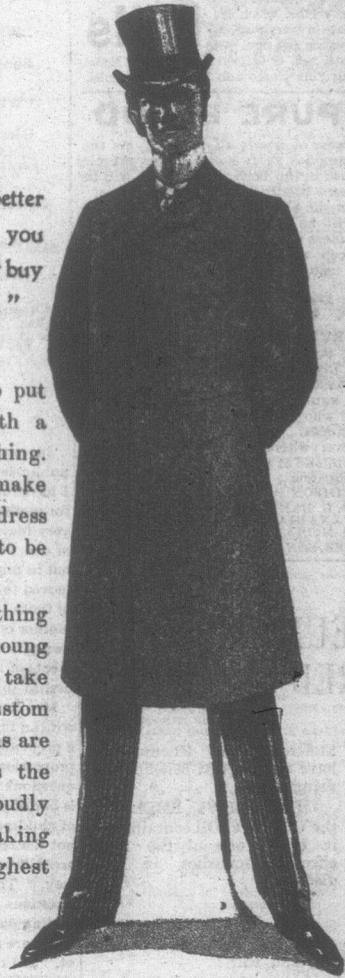
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The Farm.

"Whither goest Thou?"
"Whither goest thou, O Saviour,
Without royal diadem,
With thy regal hand unsceptered?"
"Bethlehem."
"Whither goest thou, O Saviour,
Lord of life and Lord of death,
Light of men, in darkness shining?"
"Nazareth."
"Whither goest thou, O Saviour,
Second of the Trinity,
Blessing joy and soothing sorrow?"
"Galilee."
"Whither goest thou, O Saviour?
"We would rise and follow thee,
Glory of thy people Israel."
"Calvary."
"Whither goest thou, O Saviour,
From the grave returned to be
Resurrection, life, and glory?"
"Bethany."
"Whither hast thou gone, O Saviour,
Lord of purity?"
"Whither I have gone, thou knowest.
I am he."
"Who hath overcome and conquered;
Those who follow me
Yet shall hear my voice—Ye blessed,
Come and see." —E. Hamilton.

For the Mother of One.

In scanning the columns of different publications for hints on amusing children I have found many excellent suggestions for mothers of three, six or a dozen, but very few that were practicable for mothers of one. So, having had an idea that works out in practise as well as on paper, I am moved to pass it on for the consideration of those who share my feeling that the mother of one has several problems of her own to solve, and among them the amusements of the single child sometimes ranks first in difficulty.

My "one" is a riotous three-year-old, with an insatiable thirst for knowledge and a propensity for asking questions all out of proportion to his size. Now that a child's questions should be answered, not ignored, is one of my theories regarding the rearing of children which material experience has not shattered. (There are very few that are still in good working order, by the way.) Therefore our new game is one of questions and answers, and consists in finding out the substance of things so far as we are able. We call it "playing made of," and the game proves a pleasant diversion when bubbles cease to charm and the stock of black and white beans seem inadequate to the demands of a large grocery business.

In playing the game I exercise some discretion in asking questions which one is able to answer, only giving him "posers" often enough to convince him that he still has something to learn, but he is not always as obliging. Hence my search for information about granite ironware, oil-cloth, celluloid and several other articles whose composition I ought to have known, and didn't. But as this serves the purpose of making the game interesting on both sides I do not grumble when one's "What's this made of?" sends me to the encyclopedia. I have a new and friendly feeling for the nickel and mica of the coal stove, which have heretofore been regarded only as something to be kept clean; and the comfortable wicker rocker, which has held the weary mother in its restful embrace times without number, looks like an old friend with a new face now that I know "for sure" whether it is willow, rattan or something else.

And while his mother is getting the equivalent of a college course one is learning to distinguish tin from silver and copper from brass, to tell fabrics of silk, cotton or wool and give their history in brief, to know wood from pasteboard and china from glass. We agree that the game "made-of" is a great success, and shall be glad if others find it as enjoyable. —The Congregationalist.

Nine Years of Struggle.

After only nine years of study, Helen Keller has made wonderful progress. The constant efforts of her teacher and com-

panion, Miss Sullivan, have enabled her to learn to speak, by the sense of touch alone, until now she can talk better than any other natural mute in the United States. Miss Keller's advancement in all the subjects she has studied is far beyond that of the average seventeen-year-old girl in possession of all her senses; and when she enters Radcliffe College, as she fondly hopes to, it is more than likely she will continue to rank with the brightest of her companions.

The sensitiveness of her touch is almost incredible. With the tips of her fingers resting lightly on the speaker's throat, she understands all that is said to her, and she enjoys music in the same way, always detecting the slightest discord. She can tell the color of a flower which she holds; but, more wonderful than this, she can detect a mistake in her typewriting by passing her hand over the paper, not even a misplaced punctuation mark escaping her. Having found an error, it is rapidly corrected, with all the ease of an accomplished operator.

Even Miss Sullivan is sometimes surprised when her pupil answers a question yet unspoken, though contemplated. She can always tell when her companion is joyful or sorrowful, as soon as they meet. Miss Keller is a general favorite among her mates; she enjoys her life, and is bright and happy, having no consciousness of being in any way handicapped. What a rebuke is the life of this girl, who has learned in a world in which she can neither see nor hear, from the tips of her fingers, infinitely more than thousands of listless boys and girls will ever know! —Success.

He was Qualified.

A young man, anxious to become a lawyer, made application for a position in the office of a barrister, whereupon the following unconventional dialogue ensued:

"Well, young man, and so you'd like to be a lawyer?"

"Yes, sir; I think I would like to be one."

"Where's your gun, my boy? I want to see your gun, my young gentleman. Fond of sporting, eh?"

"I have no gun, sir; don't know whether I'd like gunning."

"No gun! Well you keep a boat, then? Like boating?"

"I do not own a boat, sir; do not know how to use one."

"You wear a watch, or keep a dog?"

"I am too poor to wear a watch, and I have no dog."

"You'll do, my lad, if you persevere in the course you have begun. The law is a jealous mistress, and cannot be won except by undivided attention. Remember this my lad, and I will insure your success. You can rely on any assistance I can render you."

The young man entered the office, and in time became a famous lawyer.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

SUFFERINGS OF JESUS FORETOLD.

Lesson II. April 10.—Matt. 16: 21-28.

An Easter Outlook.

Read Matt. 16: 1-28. Commit Verses 24-26.

GOLDEN TEXT.

He was bruised for our iniquities, Isa 53: 5.

EASTER TEXT.—Now is Christ risen from the dead, 1 Cor. 15: 20.

EXPLANATORY.

I. CHRIST AND HIS CROSS, AND HIS VICTORY.—Vs. 21-23. Jesus still keeps beyond the borders of Herod's kingdom. While in Decapolis (see last lesson) he feeds four thousand with bread miraculously multiplied. The moving northward toward Caesarea Philippi, while on the way he instructs the twelve in some great and needful truths, preparing the way for the culminating scenes of his life and work.

21. FROM THAT TIME FORTH BEGAN JESUS. Jesus waited till they were fully convinced that he was the expected Messiah, and then began to correct their preconceived ideas of what the Messiah should be and do. SUFFER MANY THINGS. As described in the last chapters of the gospel. AND BE KILLED. By crucifixion, thus making the atoning sacrifice for the sins of the world. This is stated to guard the disciples from being disappointed when this necessary event took place, and thus losing faith in him as the Messiah. They must see it as an essential part of the plan of salvation. AND BE RAISED AGAIN THE THIRD DAY. The resurrection of Jesus was essential to the proof that he was the true Messiah, essential to his work of redemption, and reigning as king at the right hand of God (1 Cor. 15: 14-18). This is stated in each of the three accounts, and is emphasized for the sake of the faith and hope of the disciples. It was an enigma to them as yet, and it did not seem to make much impression on their minds at the time, but it became at length the corner stone of their faith.

22. THEN PETER TOOK HIM. One side, apart, to speak to him privately. BEGAN. He only began—for he was soon interrupted. TO REBUKE HIM. It was love to Jesus, devotion to his cause, mingled with his native self-confidence, perhaps increased by the promises just made to him by name, that he should have the keys of the kingdom of heaven, which led Peter to speak thus. SAVING, BE IT FAR FROM THEE, LORD. The plan of redemption outlined by Jesus was so contrary to all Peter's expectations and hopes, so completely opposite to his picture of the Messiah as a glorious triumphant king, that Jesus' saying was inconceivable to Peter.

23. GET THEE BEHIND ME SATAN. He did not call his apostle a "satan," a "devil," but he looked for the moment through Peter, and saw behind him his old enemy, cunningly making use of the prejudices and impulsive honesty of the undeveloped apostle. THOU ART AN OFFENCE. A stumbling-block instead of a foundation stone; a hindrance by placing this temptation before me, by your blindness in not understanding the true nature and work of the Messiah. THOU SAVOUREST NOT (mindest not) THE THINGS THAT BE OF GOD: God's plan of salvation and work of the Messiah, as just before revealed by Jesus (v. 21). BUT THOSE THAT BE OF MEN. The natural, human view of the Messiah, a worldly kingdom, riches, honor, glory, and triumph. There has ever been a tendency to fall into Peter's error, and seek the growth of the church by temporal power, and worldly wealth and greatness, instead of by working and suffering for the world.

II. THE DISCIPLES AND THEIR CROSS, AND THEIR VICTORY.—Vs 24-26. 24. IF ANY MAN WILL (would, wishes to) COME AFTER ME. Be my follower, my disciple; and seek to attain his character and his reward. LET HIM DENY HIMSELF. Renounce self as master, and accept Christ as master. When the heart accepts Jesus, and chooses God, then the whole lower nature, all passions, aims, desires, are to be subjected not only to conscience, but to Jesus. Self-denial is to deny ourselves everything wrong, no matter how pleasant it may be; it is to give up what is pleasant and right in itself when we can thereby best aid the cause of Christ and the redemption of our fellowmen; it is to do right, to serve Christ, to promote his kingdom at whatever cost; it is to make Christ first. Self-denial is the condition without which no high character can be attained. It is the process of training and educating the soul. Even he who would have the best health and strength of body must continually deny himself, as every athlete knows. TAKE UP HIS CROSS. Daily. Not merely on special occasions. (1) "The cross is the symbol of doing our duty at any cost, even at the cost of the most pain-

ful death." It is the emblem, not of mere suffering, but of suffering for the sake of Christ and his gospel. (2) Each one must take up his own cross. (3) He must take it up voluntarily, accept it, not merely endure what is laid upon him. This is what changes the cross into a glory. "The cross for the cross, never; but the cross for the Lord, always." (4) The cross is a test. AND FOLLOW ME. To follow Christ is to take him for our master, our teacher, our example; to believe his doctrines, to uphold his cause, to obey his precepts, and to do this though it lead us by the way of the cross. It is not merely to do right, but to do right for his sake, under his leadership, and according to his teaching.

25. FOR WHOSOEVER WILL SAVE HIS LIFE. Wishes, wills to save it, by doing wrong, by avoiding hard duties and self-denial, by gaining worldly good at the expense of religion and righteousness. SHALL LOSE IT. Shall utterly fail, shall lose even the earthly rewards he seeks, and his eternal blessedness. "Life" is the same word as "soul" in the next verse. It is the man himself, and all that in his eyes makes life worth living.

AND WHOSOEVER WILL (wills to) LOSE HIS LIFE. To give up those outward things which are desirable and blessed in themselves, which worldly men seek chiefly, and which seem to make the life on earth happy and worth living—honors, riches, pleasures, power. But note this is to be FOR MY SAKE, "and," Mark adds, "for the gospel's." The mere loss of life has no promised blessing. It is only loss for the sake of Christ that has this promise. Multitudes of people lose their lives for gain, for pleasure, for fashion. Each of these has more martyrs than the cross ever required; but the loss was without compensation or hope. But whosoever loses it for the love of Christ, for the sake of preaching and advancing the gospel, SHALL SAVE IT,—shall have a blessedness and glory which will a thousand times compensate for every loss.

26. FOR. This verse shows the reason for the statements in the previous verse. WHAT IS A MAN PROFITED. To seek what is profitable is not selfishness, but wisdom. It is simply folly to throw away life, or pleasure, or wealth, for no good whatever. The wise man wants to know what good will come of it to himself or others. Only a fool will have no regard to whether a thing is profitable or not. Selfishness is the seeking our own good at the expense or injury of others. IF HE SHALL GAIN THE WHOLE WORLD. All the pleasure, the wealth, the sources of enjoyment, the honors, the blessings, this world can give. But note this "if." Very few that lose their souls gain the whole world, or the smallest part thereof. The offer of the whole world is one of Satan's glittering lies. It is like his promise to Eve in the garden of Eden. AND LOSE HIS OWN SOUL. "Soul" here is the same word that is translated "life" in the previous verse. The meaning is the same from different points of view. Thus, if a man in gaining the whole world becomes lost (Luke), as on a desolate island, or if he dies in the process, or if he loses his health and is racked with pain, or if he loses his innocence and is tormented with remorse, what has such a person gained? All this applies with double force to the eternal loss of character, happiness, and peace. OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL? There is no compensation for the loss of the soul. All other losses may be repaired. The loss of the soul is without remedy and without hope.

III. CHRIST COMING IN HIS KINGDOM.—Vs. 27, 28. 27. FOR THE SON OF MAN SHALL COME IN THE GLORY OF HIS FATHER. The time is coming when all these days of humiliation and the cross will pass away, and Jesus shall be a triumphant king. He shall conquer death by the resurrection. The kingdom which seemed so feeble then shall rule over the whole earth. WITH HIS ANGELS. A glorious retinue of the most glorious beings in the universe, indicating his rank as King of kings. HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS. Because the works are the index and proof of the character, as the time the hands keep on the face of the clock are the test of the goodness of the unseen works within.

28. THERE HE SOME STANDING HERE, etc.: there were some before him who would live to see the beginnings of this triumph, the establishment of the new kingdom, and thus the pledge of his final coming glory.

Advertisement for Colman's Salt, featuring the brand name in a stylized font and the slogan 'THE BEST'.

PORT MULGRAVE, June 5, 1897
C. C. RICHARDS & CO.
DEAR SIRS,—MINARD'S LINIMENT, is my remedy for colds, etc. It is the best liniment I have ever used.
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Too serious a condition to neglect.
A Guelph harness maker tells how he was cured.
Mr. Wm. Dyson, the well known saddler and harness maker of Guelph, Ont., makes the following statement: "I heartily re-



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Laxa-Liver Pills cure Constipation.

Advertisement for Dick's Blood Purifier, featuring an illustration of a cow and text describing its benefits for increasing milk yield and purifying blood.

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Each package must have been purchased this year, its contents used only in the family and none in making articles for sale. Names will not be published, but a list will be kept, open to all. My signature must be on each package.
W. M. D. FEARMAN.

Advertisement for D. G. Whidden, Commission Merchant, Halifax, Nova Scotia, featuring a decorative border and text about shipping country produce.

Advertisement for FURS, featuring the text 'ALL ABOUT FURS' and 'DUNLAP, COOKE & CO. Manufacturing Furriers, AMHERST, N.S.' along with contact information for Montreal.

From the Churches.

HALIFAX.—The Rev. P. S. McGregor, of Yarmouth County, has accepted the position of Missionary for the County of Halifax and is expected to enter upon his work on the first of May.

DIGBY, N. S.—The meetings are yet full of interest. Will baptize again tomorrow. Deacon John Ross is conducting meetings nightly at Broad Cove with encouragement. B. H. THOMAS.

BEAR RIVER, N. S.—Baptized eight last Lord's day. Others are received. The Methodists are now having a good time. Several are seeking God. The whole village is shaken and only a few remain to reach. G. W. SCHURMAN.

WEST YARMOUTH CHURCH.—The rich blessing has come. The Lord has greatly refreshed us. We received fifteen for baptism. Others are coming. Many have been helped spiritually. Bro. A. F. Baker rendered us grand help. To the Lord be all the praise. C. P. WILSON.

HILLSBORO, N. B.—On Sunday, March 20, the pastor, W. Camp, baptized the following into the 1st Hillsboro Baptist church: Thomas H. Curran, Arthur W. Rogers and Lena C. Steeves. This makes twenty-five which have been received into the church since the beginning of the new year. W. C.

SACKVILLE, N. B.—The good work still goes on here. Eleven were baptized on the 20th. Ten more are received for baptism. Seeking ones are finding the Lord each night. Fifty-five have now been buried with their Lord. We are expecting Brother H. McLean to assist us for a week with his gospel songs. E. E. DALEY.

VICTORIA BRANCH, LOWER GRANVILLE, N. S.—A gracious revival is in progress at Victoria Beach. Three promising young women were baptized on Tuesday, March 22, and in the evening about twenty-five persons arose for prayer. It has been a source of great pleasure to me to re-visit these scenes of my early ministry in this province and to rejoice over the conversion of young people whose parents I baptized many years ago. ISA. WALLACE.

NEW GLANGOW.—We were privileged last Sunday to receive into our membership Miss Jennie Haggart, from the Franklin Baptist church, Mass. Our work is progressing slowly, with no extra encouragements. Last year we raised for our local running expenses \$1,349.25. We are hoping this year to pay off at least \$200 of our large debt and to contribute more largely to the denominational work. A Mission Band has been formed and is preparing an Easter concert. G. P. RAYMOND.

SIBSON RIDGE, VICTORIA CO., N. B.—We are happy to report that the Lord is blessing us wonderfully at the present time. A grand wave of salvation has been sweeping over our community. Bro. Hayward, of Florenceville, came up and baptized fifteen candidates. He stayed with us a few days and was much appreciated by the people. We are still moving forward. Many more are coming to the light and have expressed their desire to follow Christ in the ordinance of baptism. Since coming on the field thirty-five have been added to the church at this place. The prospect looks brighter for our people in this vicinity than ever before. May the dear Lord still continue to lead the way. D. F. MILLIN.

SPRINGFIELD, ANNA CO., N. S.—We regret to report that our pastor, Rev. J. Webb, has resigned the pastorate of the Springfield, East Dalhousie and Albany churches, the same to come into effect on May 1. Brother Webb's resignation was, I think, a surprise to everyone on the field. We had hoped that he would be induced to reconsider the matter. However, we can but express our sincere regret at the separation when we consider the unanimity and good-will that universally exists between pastor and people. Brother Webb is an earnest worker, a faithful preacher of the gospel, a kind and sympathizing pastor, and cannot fail to be a blessing to any field wherever he may be called. E. H. S.

WEST END CHURCH, HALIFAX, N. S.—A week of special services was followed on Sunday last by the administration of the ordinance of baptism. One of the Sabbath School scholars, Elsie Blakeney, was the one who thus followed her Master in His own appointed way. The church was filled to its utmost seating capacity at this

service, and not one but could have been deeply impressed with the blessed solemnity of the scene when our young sister was "buried with the Lord in baptism." Before the meeting closed Pastor Lawson gave the right hand of fellowship to four new members, (including the sister just mentioned), reminding them in impressive words of their duties and privileges. Altogether the service was one of the most happy and blessed seasons we have enjoyed for a long time. It seems a fresh proof that although the outlook so often seems dark, yet the work is the Lord's. In the morning the pastor preached a sermon especially to the children, telling them in plain simple language the "old, old story of Jesus and His love." Those who listened could not help but wish for more of just the same kind of preaching, and wondering if it would not help along the cause if greater attention were devoted to preaching the simple gospel, which is the power of salvation to all who believe. J. E. D.

THORNETOWN, N. B.—I know the many friends of the Baptist church at Thornetown will be pleased to know that though the winter has been a stormy one, yet we have experienced a time of refreshing from the presence of the Lord that will be remembered by many during life as the time of deliverance. The church has been strengthened, backsliders reclaimed and sinners converted. To God be all the glory. Bro. E. K. Ganong took charge of this church, as pastor, November 1, and on November 28 he baptized Walker Perry; December 4, Thomas Perry, Elijah Hunter, David Thorne, Anna M. Connell, Agnes Hetherington, Jane Perry; December 11, Cleveland Perry, Maggie Worden, Lillie E. Ridley, Bertha Starkey, Malcolm Dunham, Mabel Thorne, Mary H. Hetherington; December 18, George Gamblin, S. G. Dunham, Maggie D. Hetherington, Effie Panjoy, Alma Corcoran; on experience M. B. Dunham; December 26, George Hunter, Coleby Perry, Mrs. D. Corcoran; January 2, Bud Perry, Ethel Armstrong; February 6, Lora Starkey, Kate Starkey on experience, Mrs. Anna Starkey on experience, Mrs. M. A. Hetherington, W. H. Somerville and Elizabeth J. Somerville by letter, making twenty-six baptized, twenty-five of whom joined the church, and two on experience and three by letter, making thirty added to the church. J. T. HETHERINGTON, Clerk.

ANTIGONISH, N. S.—A very pleasant and genuine surprise awaited the pastor and his wife on Thursday evening the 17th inst. Some of the friends had found out that it was the anniversary of our marriage. The sewing circle met at the parsonage in the p. m. In the evening the circle was increased by a number of the members of the church and congregation. Still the pastor and wife were wholly unaware of their plans, which they had managed to keep very secret. After the evening had partly passed, we were all summoned to the parlor, and Mrs. Forrest, in a few well chosen words, presented us with a very handsome banquet lamp. As soon as this presentation was over, Mrs. J. M. Brough, on behalf of the Missionary Aid Society, came forward, and in an appreciative address, put into the hands of Mrs. Robinson a Certificate of Life Membership in the W. B. M. U. We feel very grateful for these evidences of appreciation and esteem. Our prayer is that we may so labor and live among this kind people that Christ's Kingdom will be strengthened and His name magnified. W. H. ROBINSON.

MAIN ST. BAPTIST CHURCH.—Evangelist Martin is yet troubled with hoarseness which hinders him from much singing, although on Sunday he gave us three straight talks to crowded houses, the vestry as well as main audience room being well filled. The topic of afternoon service being, three schools of St. John, the Secular and Sunday Schools vs. the Schools of Crime. This subject was handled without gloves, the speaker showing that the teaching of the better Schools was soon neutralized by such influence as was found in the saloon, and appealing to Christian people to come up strongly against the curse and drive it from the land forever. The choir of this service consisted of Sunday School scholars which together with the congregation rendered excellent music. Rev. G. R. White of Fairville performed the ordinance of baptism at the close of the service. Again in the evening Bro. Martin spoke eloquently his subject being, Lies and those seeking refuge behind them. The music also being a feature of this service. A short and interesting prayer and praise service was conducted at the close. The services will continue on Tuesday, Wednesday, Thursday, and Friday evening of this week. A. W. G.

ELGIN ST.—There was an interesting service held in connection with this church on Sabbath, the 6th inst. It was in connection with the re-dedication of the church building to the service of God. Quite extensive repairs

had been made upon the inside of the house. New windows of stained glass have taken the place of the old ones; there have been some changes made in the arrangement of the pews; the pulpit platform has been lowered; the ceiling is of wood, hereafter there will be no falling plaster; the walls are nicely tinted, and the old-fashioned stoves have given place to the modern furnace. The whole house presents an attractive appearance and reflects great credit upon the members of the church and congregation. The cost of these improvements was about \$750. The services connected with the re-opening of the house of worship were conducted by the Revs. John Hughes and J. W. Manning. Mr. Hughes preached the sermon of re-dedication from the words "This is now other than the house of God, and this is the gate of heaven," as found in Gen. 28:17. The discourse was instructive and helpful as showing what the church is for and what it should be to those who gather within its walls for worship. The dedicatory prayer was offered by Rev. J. W. Manning. In the afternoon this brother preached a stimulating sermon from Luke 15:22. The evening service was conducted by Rev. J. Hughes, who preached from Matt. 17:18, from which Jesus was held up before the people as the only hope of a lost world. Worth seeing, worth receiving, worth believing, and so worth serving. Mr. Manning closed the service with an earnest appeal to all present to accept the Lord Jesus as their personal Saviour. The exercises throughout the day were very interesting and enjoyable. Large congregations greeted the preachers at each of the three services, notwithstanding the storm of the previous day which made the roads very heavy. The 1st Elgin church is pastorless at present. The field is an inviting one. The people are appreciative. They like good preaching. They want an earnest, loving pastor, who is wise and prudent. A good man is greatly needed, and if he and the people can unite there is no reason why a long and useful pastorate should not result. The Forest Glen church, about seven miles distant, co-operates with this church in the support of a pastor. It is such a field that any man might gladly take hold of and work for his Master. Com.

Recognition Service. On Friday evening a large congregation gathered at the Tabernacle, Halifax, to witness the induction of the Rev. W. E. Bates. A good program had been arranged. Singers of note in the city were present to assist the choir of the Tabernacle in the musical part of the services. There were solos, duets, quartets, anthems and other music. It was in abundance and of a good quality. Rev. G. A. Lawson, as chairman, presided with tact and dignity. To his praise be it said, the chairman's remarks were brief, a good example in a program of twenty items. The church, and its various organizations presented Mr. Bates with well written, hearty addresses of welcome. Dr. Kempton extended the right hand of fellowship to the new pastor on behalf of the Baptists of the city. The denomination's welcome was given by Rev. Dr. Saunders, the minister received a very thorough charge from Rev. Z. L. Fash. Rev. A. Chute, unavoidably absent, did not give the charge to the church, but Principal Forrest who had been selected to speak for the Presbyterians, tacked on to his address, a very serious and sound charge to the church. The Rev. A. Hockin spoke

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Royal makes this food pure, wholesome and delicious. ROYAL BAKING POWDER Absolutely Pure. ROYAL BAKING POWDER CO., NEW YORK.

In terms of kindly welcome on behalf of the Methodists. The Rev. Mr. Bates replied in fitting terms to all the good words which had been said to him. The service was one of deep interest. The church is highly pleased with their new pastor; and the pastor reciprocates their fervent sympathies. He is cordially received in Halifax. Com.

Aradia University. FORWARD-MOVEMENT FUND. The following have been received to date: Paid to Dr. Trotter—Rev. N. H. Porter, \$10; A. Friend, \$10; J. Edwin Bars, \$10; H. J. Perry, \$5; L. Withrow, \$5; R. H. Phillips, \$5; W. S. Black, \$5; Mrs. B. Trask, \$1; J. Rogers, \$5; Joshua Heustia, \$5; Thos. Spry, \$5; Martha J. Hay, \$10; B. C. Clark, \$5; Ed. Dunn, \$1; Wm. Read, \$5; C. L. Morten, \$5; Miss E. Stuart, \$5; Mrs. Phinney, \$1; C. Walkner, \$10; Wm. Cumming, \$2.50; Smith and Proctor, \$15; Alice Logan, \$1; H. B. Freeman, \$5; Hattie B. Morse, \$5; Isabella Crosby, \$5; C. Hardy, \$5. Paid to me since I was requested to take charge of the subscriptions—B. C. Bishop \$1; A. J. Nickerson, \$5; B. R. Hilton, \$2.50; L. B. Wyman, \$6.25; E. J. Herman, \$2.50; Rev. W. B. Hinson, \$25; S. Crandall, \$25; W. E. Harding, \$5; J. B. Shaffner, \$5; W. A. Cloister, \$5; J. H. Harris, M. D., \$12.50; H. Baker, \$10; Mrs. D. Harris, \$15.50; A. J. Mader, \$10; Mrs. D. Price, \$5; Miss Myrtle Miller, \$1; C. R. Hoben, \$5; N. J. Layton, \$5. S. B. KEMPTON. Dartmouth, March 24th.

SPRING OVERCOATS.

They're leaders—our \$15 and \$17 Spring Overcoats. They lead, for they're cloth of qualities that will wear—they lead for the shape will be stylish—they lead, for the fit will be molded to your own form—they lead, for each one will be tailored up to a high standard of finish—and they lead, for they're superior qualities and patterns.

A. GILMOUR, Tailor. 68 King St. St. John.

Agents Wanted AT ONCE

For the "AUTHORIZED MEMORIAL VOLUME OF THE LIFE OF FRANCES E. WILLARD," prepared by Anna A. Gordon, Miss Willard's private Secretary, assisted by the ablest talent in England and America. Among the contributors are Joseph Cook, Dr. Lyman Abbott, Bishop Vincent, D. L. Moody, Theodore L. Cyle, Archbishop Farrar, Canon Wilberforce, Frances E. Clark, Lady Henry Somerset, Margaret Bottrill, Mrs. L. M. N. Stevens, President of the W. C. T. U., Mrs. Mary A. Liversmore and Dr. C. H. Parkhurst. This book is one of surpassing interest and cannot fail to sell rapidly. It is low priced, authentic, profusely illustrated. It is the only authorized life of Miss Willard that will be issued, and will bear the stamp of the official Publishing House of the W. C. T. U. on the title page. We are prepared to supply this book to agents at our usual liberal discounts, and desire to have a canvasser to act in every locality without delay. Terms will be mailed on application. A complete outfit, including sample prospectus copy, etc., will be sent with full particulars on receipt of 50 cents in postage stamps. Address R. A. H. MOSKOW, Publisher, 59 Garden Street, St. John, N. B.

March MCEILHINNEY 17th, by Pas MCEilhinney, BLAKENEY—the parsonage, G. Estabrook, B. Stiles, both AUSTIN—LA on 23rd inst. Wm. T. Austin Langin, of the WOOLVERTON parsonage, At March 23rd, Elbridge Wool Victoria Co., place. FRIZZLE—M P. E. I., Mar Browne, Robert Elizabeth Mon WRIGHT—V Grant's Cross by Rev. I. W. to Annie E. Charlotte Co., PERRY—At N. S., Feb. 18, Alfred, son of aged seven years SUTHERS— years, died at 16th. Bro. S. Westport Bapt ago and remain GRANT—At 20th, Henry C. Grant united Waymouth mar in Jesus. I with Christ out KEMPTON.— March 16th, of Deacon Chipman Our sister was lived a very use end was peacef husband and ch DENTON.—M of the late De home of her De Denton, West Denton was a activity proved God's power in CREED.—At 13th, Mrs. Rol Roland Creed, leaving a kind mother, two si mourn their los is best. WEEKS.—At beloved wife of Through her su trustful. Here rejoice; here sh will wear the cr and one little bo MARTIN.—At Elizabeth, relict aged 82 years. from her Baptis two years ago a error and was standing as a B great sufferer b Death came as BROWN.—At March 18th, E year. Our siste the North Bapti or something e from her place illness lasted il was the pecul Hodgkins. She had a strong ho Four sisters and FRAIL.—At M 4th, of paralyti Corkum, the bo Wa Children. C Water Bell CA

MARRIAGES.

McELHINNEY-SLACK.—At Truro, March 17th, by Pastor H. F. Adams, Hance B. McElhinney, to Rebecca A. Slack.

BLAKNEY-STILES.—On March 22nd, at the parsonage, Peticodiac, by Pastor H. G. Estabrook, Andy C. Blakney to Ethel B. Stiles, both of Elgin, N. B.

AUSTIN-LANGIN.—At Chipman, N. B., on 23rd inst., by Rev. W. E. McIntyre, Wm. T. Austin, of Chipman, to Bertha E. Langin, of the same place.

WOOLVERTON-RUSSELL.—At the Baptist parsonage, Andover, Victoria Co., N. B., March 23rd, by Rev. H. D. Worden, Elbridge Woolverton, Esq., of Four Falls, Victoria Co., to Eliza Russell, of the same place.

FRIZZLE-MORROW.—At St. Catherine, P. E. I., March 16th, by Rev. Addison F. Browne, Robert Frizzle, of New Haven, to Elizabeth Morrow, of St. Catherine.

WRIGHT-VAUGHAN.—On 23rd inst., at Grant's Crossing, Canterbury, York Co., by Rev. I. W. Carpenter, Lysanders Wright to Annie E. Vaughan, of St. Stephen, Charlotte Co., N. B.

DEATHS.

PERRY.—At Beaver River, Digby Co., N. S., Feb. 27th, after a short illness, Alfred, son of Kinsman and Mary Perry, aged seven years and two months.

SUTHERN.—Benjamin Suthern, aged 76 years, died at his home in Westport, Feb. 16th. Bro. Suthern was baptized into the Westport Baptist church over fifty years ago and remained a member until death.

GRANT.—At Weymouth, N. S., March 23rd, Henry Grant, aged 94 years. Bro. Grant united with the Baptist cause at Weymouth many years ago. He died trusting in Jesus. His wife had departed to be with Christ only a few weeks previous.

KEMPTON.—At Mattland, Annapolis Co., March 16th, of consumption, the wife of Deacon Chipman Kempton, aged 43 years. Our sister was converted while young, and lived a very useful and consistent life. Her end was peaceful. May God sustain the husband and children in their loss.

DENTON.—Mrs. William Denton, widow of the late Deacon Denton, died at the home of her daughter-in-law, Mrs. Charles Denton, Westport, March 2nd. Sister Denton was a member of the Baptist church in Westport, and by a life of Christian activity proved the constant operation of God's power in her life.

CREED.—At her home in Ashdale, March 15th, Mrs. Roland Creed, wife of Deacon Roland Creed, in the 47th year of her age, leaving a kind husband, one son, an aged mother, two sisters and three brothers to mourn their loss. "She died in Jesus and is blest."

WEEKS.—At Sydney, March 20th, Annie, beloved wife of E. O. Weeks, aged 45 years. Through her suffering she was patient and trustful. Here she suffered, there she will rejoice; here she had her cross, there she will wear the crown. She leaves a husband and one little boy to mourn their loss.

MARTIN.—At Hantsport, March 18th, Elizabeth, relict of the late Leonard Martin, aged 82 years. Our sister was led away from her Baptist faith for some years, but two years ago acknowledged her doctrinal error and was restored to her original standing as a Baptist member. She was a great sufferer but very patient throughout. Death came as a desired relief.

BROWN.—At 8 Russell St., Halifax, March 18th, Emma Brown, in her 51st year. Our sister was a faithful member of the North Baptist church. Only sickness or something exceptional could keep her from her place in God's house. Her last illness lasted less than two months, and was the peculiar and rare disease called Hodgkins. She was a patient sufferer and had a strong hope. Her end was peaceful. Four sisters and one brother remain.

FRAIL.—At Mahone Bay, N. S., March 4th, of paralysis of the brain, Lucinda Corkum, the beloved wife of Dea. J. W.

Frail, in the 64th year of her age. Though a great sufferer her faith in Christ was firm and she looked forward to a happy release. She loved her Bible and had read it through eight times, and its precious promises did not fail her in the trying hour. Bro. Frail, having no family, is left alone in his old age. He has the sympathy and prayers of the church that he may be sustained in this his hour of sorrow.

GRANT.—At Four Falls, Victoria Co., March 22nd, Mrs. Albert Grant, aged 39 years. She leaves a kind, Christian husband and five children to mourn their great loss. The youngest was two years and six months old. It was hard to part with mother, yet God's will must be done. She was a devoted Christian mother and true wife. The home is now without a mother, and what is a home without a mother. Her end was peace.

VINCENT.—At Brooklyn, New York, March 13th, of lung trouble, Edgar C., aged 28 years, son of David B. and Jane R. Vincent, grandson of the late Rev. Samuel Robinson and brother of Revs. A. J. and W. C. Vincent. The closing weeks of his brief life were marked by great love for God's people, a burning desire to attend the services of God's house and a spirit of praise that prompted him to speak to all who would listen of the love and goodness of his heavenly Father.

MESSENGER.—Elias Messenger, early Tuesday morning, March 15th, passed away at the advanced age of 86 years, at his home in Surrey, Albert Co., N. B. He was a native of Centreville, near Bridgetown, N. S. There he spent the most of his life. He moved to Surrey eight years ago and spent his last days in retirement from active life. The end came suddenly but not unexpected. He had been ailing for sometime past and was seized with paralysis and never spoke. He was watched by his faithful companion and kind friends until the time of his departure came. He was a respected citizen and a man of uncommon industry, and withal charitable to worthy objects. In his religious belief he was a Baptist, but was not a member of the church. He died, however, trusting in his Redeemer. He has left to mourn his loss his wife and only two daughters. Mrs. Messenger is the sister of the late Mr. Wallace, of Surrey, so well known to Baptist ministers who are acquainted with this vicinity. May the divine comfort be imparted to the mourners.

DYKEMAN.—At Jemseg, Queens Co., March 4th, Jacob Dykeman, aged 60 years, leaving a widow and four children. He made a profession of his faith in Christ and united with the church nearly forty years ago. He loved God's house and was always found in his place when health permitted. The church will miss Bro. Jacob, the Sabbath School has lost a worker, one less to plead with God for the salvation of souls. He was convinced during his sickness that his work was done. He longed for the hour when he should depart and be with Christ, which he felt assured would be far better. On my last visit to him he asked me to pray that the time might be short when God would be pleased to take him home to rest in the kingdom above. He was buried on the following Sabbath. A large number of relatives and friends followed the body to its resting place until God shall bid it rise. A sermon was preached by the pastor from the words, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day," 2 Tim. 4:7. May God comfort and sustain the sorrowing ones. Bro. Townsend assisted in the services at the church.

Acknowledgment.

My parishioners met at the parsonage on the evening of the 15th inst. After spending a very pleasant evening, Dea. Henry Glaven called the company to order, and presented the pastor and wife with \$22 in cash, and \$18 in goods. The pastor replied with fitting words. C. E. PINRO.

Walter Baker & Co., Limited.

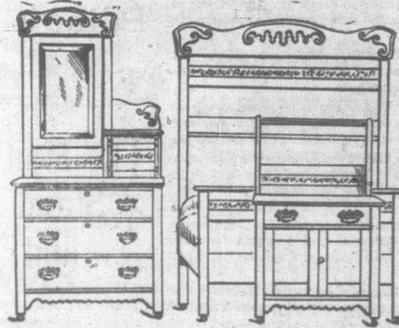
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DO NOT DESPAIR Until You Have Tried What SMITH'S...

Chamomile Pills Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use

Smith's Chamomile Pills FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me. PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

A STIRRING STORY.

The beautiful life of Francis Willard, by Anna A. Gordon, for twenty-one years her private secretary; introduction by Lady Henry Somerset. The only authorized life story with tributes by Frances E. Clark, President Christian Endeavor Society; Margaret Rottome, President King's Daughters; Dr. Parkhurst, Moody, Mrs. Stevens, President W. C. T. U.; Bishop Vincent, Canon Willberforce, and a score of other celebrities. The only book authorized by the Women's Christian Temperance Union. It will be fully illustrated. No one can afford to miss the inspiration of this stirring story. The Earle Publishing Company of St. John will supply agents with prospectus copy and complete outfit to take orders for fifty cents. There will be no other authorized memorial volume, and the work will be old only by subscription.

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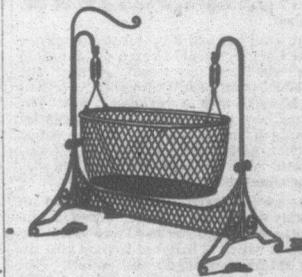


MILBURN'S COD LIVER OIL EMULSION

Combined with Wild Cherry Bark and the Hypophosphites of Lime, Soda and Manganese

Render it the most effectual remedy for Coughs and Colds, Bronchitis, Consumption, Scrofula, Rickets, or any wasting disease where a food as well as a medicine is required. No Emulsion so pleasant to take. "I was troubled a long time with pain in my lungs, until at last we had to get the doctor. He ordered me to take Milburn's Cod Liver Oil Emulsion pronouncing my disease Bronchitis. After taking this splendid Emulsion for a short time I was completely cured." HENRIETTA V. NICKERSON Lower Wood's Harbor, N.S. Price 50c. and \$1.00 a bottle at all dealers.

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You'll wonder how you ever did without it. Notice its construction. You don't need to keep rocking, a single touch and it teeters and swings, gently soothing baby to sleep or amusing it when awake. "Baby's Letter" giving description and prices sent free on application to the Patenter and Manufacturer.

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News Summary.

The Bram case at Boston is proceeding slowly.

Mr. Gladstone has remained in bed continuously since his arrival at Hawarden.

D. L. Duncan, a clerk in the Montreal custom house, suicided Wednesday by hanging.

W. Burrell, of Harvey, York county, has been arrested for illegal hunting of deer and other large game.

Fire Wednesday morning destroyed St. Maurice convent, at St. Maurice Village, Que., and a couple of houses; loss \$15,000.

The Lake George antimony mines near Harvey, York county, made the first shipment of antimony Wednesday, two tons for Boston.

Messrs. Rhodes, Curry & Co., Amherst, will rebuild at once and expects to have the burned buildings up again by April 15th.

In the House of Commons Monday the Irish local government bill passed a second reading without division and amid loud cheers.

Lester H. Monks, the passenger on the Herbert Fuller, was on the stand all day Wednesday in the trial of Mate Bram at Boston for murder.

Police Lieut. W. F. Burke, of San Francisco, was shot and killed Wednesday by Park Haynes alias "The Irish Tinker," a maniac, who he was trying to arrest.

Washington Nagle and E. Tole, carpenters employed on railway work, were drowned by the swamping of their boat in Rondeau channel at Blenheim, Ont., Wednesday. Both leave families.

While William Kennedy, of St. Chrysostome, Que., was cleaning his revolver, supposed to be not loaded, it went off, the bullet striking his wife in the temple. Little hope is entertained for her recovery.

Tuesday morning a lad named Jas. Conway, of Newcastle, picked up a dynamite cartridge on the street. It exploded, blowing off his thumb and first finger and badly lacerating the hand.

An explosion occurred Tuesday at the works of the United States Smokeless Powder Company near San Rafael, Cal. C. A. Jenk, one of the head employes, and a laborer named Jensen were killed.

The severe blizzard which is sweeping over the west has probably destroyed the fruit crop of Kansas. The cold is intense and at many points in Western Kansas the mercury has registered below zero.

A bill providing that all executions shall be at the state prison and that death by electricity be substituted for hanging was passed to be engrossed by the lower branch of the Massachusetts Legislature Wednesday.

The London Standard says it has reason to believe that the Earl of Elgin and Kincardine, viceroy of India since 1893, desires to resign his position and that the government is considering the appointment of a new viceroy.

Grandville E. Smith, one of the most prominent laymen in the Roman Catholic church in America, died at Louisville, Ky., on Monday. He was the founder of the Catholic Knights and Ladies of America, and was also prominently identified with the Society of St. Vincent de Paul and other church organizations.

The House of Representatives on Monday passed the bill for the relief of the survivors and victims of the Maine disaster. The bill reimburses the survivors, officers and men for the losses they sustained to an amount not to exceed a year's sea pay and directs the payment of a sum equal to a year's pay to the legal heirs of those who perished.

The dead body of Rev. Jacob Ide, pastor of the Congregational church of Mansfield Mass., was found in a wood lot near the Mansfield poor farm Wednesday. He had shot himself with a revolver. Rev. Mr. Ide had been pastor of the same church for upwards of forty years and was the oldest preacher, with one exception, in Massachusetts. He was born in Medway in 1823 and graduated from Amherst College.

News was received at San Francisco on Tuesday of another terrible accident, indirectly attributed to the Alaska gold excitement which is believed to have cost the lives of forty passengers and sailors. The captain of the steamer Rosa reports having passed on Tuesday morning the barque Helen W. Almy bottom up. The vessel sailed on Sunday last from San Francisco for Copper River with twenty-seven passengers and a crew of thirteen.

The Hale House, a large three story lodging and boarding house for miners in the employ of the Anaconda Company, Butte, Mont., was entirely destroyed by fire early Monday morning. So far as known two men are dead from injuries received in jumping from windows; one is dying and twenty are missing. There were two hundred and fifty men and women in the building when the fire broke out. The night was bitterly cold, the thermometer registering five below zero. Loss, \$100,000.

An Astonishing and Marvellous Cure

Paine's Celery Compound Saves a Life After Doctors and Hospitals Fail.

The Man's Limbs Were Lifeless and Useless and he Could Not Stand Alone--A Most Critical Case of Nervous Prostration and Extreme Weakness--Had Little Hope of Being Cured.

Mr. Deschamps says: "After the Use of Six Bottles of Paine's Celery Compound I am a Cured Man."

THE GREAT SPRING MEDICINE MAKES PEOPLE WELL.

At the present time there are many thousands of men and women in Canada who are suffering much the same as did Mr. T. Deschamps, of 248 Atwater Avenue, Point St. Charles, Montreal. Such sufferers may now rest assured that the same medicine that made Mr. Deschamps a well man will bestow the same gift--good health--to others.

Mr. Deschamps' marvellous cure by the use of Paine's Celery Compound, after failures of doctors and hospitals is already known to many hundreds in St. Gabriel

ward, Montreal, for the cured man has never ceased to sing the praises of the remedy that restored him to health. Mr. Deschamps writes as follows:

"Having been a great sufferer for four years from nervousness and weakness, and having been completely cured by Paine's Celery Compound after failures with all other means, I desire to make the following statement:

"I became so bad from nervousness and nervous prostration that I was unable to sleep or assist myself in any way. My

limbs were numb and useless, and for a long time I was not able to stand alone. I was under the care of several doctors in Ottawa city, but their treatment did not better my condition. After coming to Montreal I was a patient in the Western Hospital, but after three months' treatment I left there no better. I thank Heaven that I was advised to use Paine's Celery Compound. This great medicine commenced to do its good work from the time I used the first bottle, and now, after having used six bottles, I am a cured man."

Disordered Kidneys.

Perhaps they're the source of your ill health and you don't know it.

Here's how you can tell--

If you have Back Ache or Lame Back.

If you have Puffiness under the Eyes or Swelling of the Feet.

If your Urine contains Sediment of any kind or is High Colored and Scanty.

If you have Coated Tongue and Nasty Taste in the Mouth.

If you have Dizzy Spells, Headaches, Bad Dreams,--Feel Dull, Drowsy, Weak and Nervous. Then you have Kidney Complaint.

The sooner you start taking

DOAN'S KIDNEY PILLS

the more quickly will your health return.

They've cured thousands of cases of kidney trouble during the past year. If you are a sufferer they can cure you.

Book that tells all about Doan's Kidney Pills sent free to any address.

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Dadway's Pills

Always Reliable, Purely Vegetable. Perfectly tasteless, elegantly coated, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the stomach, bowels, kidneys, bladder, Nervous Diseases, Dizziness, Vertigo, obstiveness, Piles.

Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation.

ALL DISORDERS OF THE LIVER.

Observe the following Symptoms resulting from Diseases of the Digestive Organs: Constipation, Inward Piles, Fullness of Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, choking or Suffocating sensations when in a lying posture, Dizziness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, heat, Limbs, and Sudden Flashes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of the above-named disorders.

Price 25 cents per box. Sold by all Druggists or sent by mail. Send to DR. RADWAY & CO., 7 St. Helen Street, Montreal, an., for Book of Advise.

RADWAY'S READY RELIEF

No matter how violent or excruciating the pain the Rheumatic, Bedridden, Infirm, Rippled, Nervous, Neuralgic or prostrated with diseases may suffer.

Radway's Ready Relief Will Afford Instant Relief and Ease.

"TAKING COLD!"

SORE THROAT.

By taking twenty or thirty drops of the Ready Relief in some molasses, or going to bed, and pinning a piece of flannel, saturated with Relief, about the throat, you will get up in the morning entirely relieved from Sore Throat.

PNEUMONIA,

or Inflammation of the Lungs, should be treated with the Ready Relief as follows: The Patient should be given 20 drops of the Relief every hour in a wine glass of water, and the whole chest, back and front, must be kept under the influence of the Relief by frequent application; beef tea and animal broths must be given to support the patient and his bowels are to be occasionally moved with Dr. Radway's Pills.

INTERNALLY, a half to a teaspoonful in half a tumbler of water will in a few minutes cure, rashes, spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Headache, Sleeplessness, Irritability, Flatulency and all Internal Pains.

Malaria in its Various Forms.

FEVER AND AGUE.

RADWAY'S READY RELIEF

not only cures the patient seized with MALARIA, but if people exposed to it will, every morning in getting out of bed, take twenty or thirty drops of READY RELIEF in a glass of water and drink, and eat a cracker, they will escape attacks.

Sold by all druggists. 25c. a bottle.

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CRADLES, Etc.

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ST. JOHN, N. B.

NOTICE OF SALE.

Parm in the Parish of Simonds.

There will be sold at Public Auction on Saturday, the Ninth Day of April next, at the hour of Twelve O'clock (noon), at Chubb's Corner (so called), on Prince William Street, in the City of Saint John, in the City and County of Saint John, under and by virtue of a license granted by the Judge of Probate for said City and County of Saint John bearing date the Eighteenth Day of January, A. D. 1898, whereby the undersigned, Martin J. Davidson, Administrator of all and singular the goods, chattels and credits of Jane Grimth, late of the Parish of Simonds, in the said City and County of Saint John, deceased, was empowered and authorized for the purpose of paying the debts of the said Jane Grimth to sell the real estate of the said deceased bounded and described in the said license as: "All that certain lot, piece and parcel of land situate, lying and being at Loch Lomond, in the said Parish of Simonds and known and distinguished on the African Grant as Lot number thirty-one (31), the said lot being on the Northern part of the African Settlement and containing fifty acres more or less together with all houses, out houses, barns, buildings, edifices, fences, improvements, profits, privileges, and appurtenances to the same belonging or in any manner appertaining; and the reversion and reversions, remainder and remainders, rents, issues, and profits thereon."

For further particulars apply to the undersigned proctor.

Dated the First Day of March, A. D. 1898.

MARTIN J. DAVIDSON, Administrator.

S. A. M. SKINNER, Proctor for Administrator.

EQUITY SALE.

There will be sold at Public Auction at Chubb's Corner, in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on Thursday, May Fifth next, at Twelve O'clock, noon, pursuant to the directions of a certain Decreeal Order of the Supreme Court in Equity made on the seventeenth Day of February, A. D. 1898, in a certain cause therein pending; whereas the Foreign Mission Board of the Baptist Convention of the Maritime Provinces are Plaintiffs and Charles Campbell and Elizabeth Brown Campbell, his wife, are Defendants, with the approbation of the undersigned Referee, the mortgaged premises described in the Plaintiff's Bill and said Decreeal Order, as follows: "All that lot of land and premises fronting on 'Duke Street, formerly Morris Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, wick, known and distinguished on the Map 'or Plan of the said City as Lot Number Eighty Hundred and sixty (860), having a front of forty feet on the said street and extending back southerly one hundred feet, together with all the buildings and improvements thereon and the privileges and appurtenances thereto belonging or in anywise appertaining."

For terms of sale and other particulars apply to Mont McDonald, Plaintiff's Solicitor, Saint John, N. B.

Dated this Twenty-Sixth Day of February, A. D. 1898.

MONT McDONALD, THOMAS F. REGAN, Plaintiff's Solicitors.

Remove in Equity, GEO. W. GREGG, Auctioneer.

Most soils c... trogen, but it... useless as plas... loamy lands c... average farm... plication of the... creases the cro... Range experim... rage soils cont... full crops for... not be made w... use of manure... The reason i... is in a form wh... action of natur... true, the earth... condition and... when manured... of the nitrogen... most useless as... bert experim... fourteen tons of... years in succes... same land for... further applica... moved if the... years amounte... sixth of the nit... was found, how... salts of potash... used, a much l... gen made cro... manure itself o... potash and pho... It appears th... swer to get the... into active form... connection an... moderately rich... rious potash an... muriate, and su... lime, and carb... showed that the... able about eigh... nitrogen which... soil without suc... of the lime salts... Similar experim... phosphates also... inert soil-nitroge... [Correspondence...]

Profit a... It takes pretty... ing and care of... milk to secure f... made, even from... But no managem... scientific, no rati... can make the pro... very large numbe... on average... Many--a great m... country do not fu... That is a deplora... study of station... that, there are... cows, even among... ered of good b... thoroughbreds... the North Caroli... for instance, I f... ments in keeping... Half of these cow... from \$4.52 to \$39... half gave a net lo... to \$15.86 a cow... was estimated at 2... prices which a larg... ceive for their but... would have given... the great need for... We keep far too m... The bulletin says... "From the above... showing condense... the experiment far... to every reader th... this herd that do n... This has been app... some have not bee... end of this year's r... time, after the trou... tion was over, for... flow of milk, thus... ment and consequ... strong example in... cost should set far...

The Home

Using Soil Nitrogen.

Most soils contain large quantities of nitrogen, but it is in forms which are quite useless as plant food.

The reason is that the nitrogen in the soil is in a form which tenaciously resists the action of natural solvents.

It appears that tillage alone will not answer to get the inert nitrogen of the soil into active form.

Profit and Loss in Cows.

It takes pretty good management in feeding and care of stock and in handling the milk to secure fair profits on the butter made, even from the better grades of cows.

From the above notes and the tables showing condensed record of the cows on the experiment farm it will appear plain to every reader that there are some cows in this herd that do not pay for their food.

weighing feed and milk, and using the Babcock tester in earnest.—[Farm and Fireside.

A Poultry Experiment.

January 1, 1896, we began a series of experiments to determine, if possible, what effects, if any, heating the poultry-house would have upon the production of eggs and the food requirements.

January 20 a large stove was put into the house, and a fire started with lignite coal.

During the month of January previous to the use of the stove, the average number of eggs per day was 2 3/4, the remainder of the month, from the 21st to the end, it was 6 3/11, showing the influence that heat exerted upon the production of eggs.

The question naturally arises, can the farmer, under the conditions existing on the ordinary farm, afford to take care of his poultry by furnishing artificial heat?

Vienna newspapers announce that Japan between 1895 and 1905 will have devoted 193,000,000 yen to the building of warships.

Miss Clara Barton, president of the American branch of the Red Cross Society, left Havana for New York Wednesday on the Key West mail steamer.

TWO IN ONE FAMILY.

A Woman Saved from the Knife.

I, E. HARRINGTON, certify that I suffered with RHEUMATISM in both shoulders the greater part of last summer.

My wife had, for twelve years, been afflicted with a gathering in the neck, which used sometimes to swell up as large as a hen's egg and become very painful whenever she took cold.



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

Home Work for Families. WE WANT the services of a number of families to do work for us knitting Seamless Bicycle Stockings, Woodmen's Socks, and Motormen's Mittens.

Vapo-Cresolene. Cures While You Sleep Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

People of refined-musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

SEED OFFER. The Baird Company, Ltd., Woodstock, N. B. on receipt of a wrapper of either of the following well-known and reliable remedies, viz.: KENDRICKS WHITE LINIMENT, BAIRD'S BALSAM HOREHOUND, McLEAN'S VEGETABLE WORM SYRUP, BOWMAN'S HEADACHE POWDERS, WHEELERS BOTANIC BITTERS, BAIRD'S EXTRACT JAMAICA GINGER, GRANGER CONDITION POWDERS, and 25 cents will send postpaid either of the following lots of strictly first-class seeds.

Bad Blood Will Out. Can't help but come to the surface in the form of Ulcers, Sores, Boils, Pimples and Rashes of one kind and another. Especially is this so in the SPRING. At this time of the year the Blood needs purifying, the System needs cleansing. Nothing will do it with such perfect success as B. B. B. Jessie Johnston Rockwood, Ont., writes: "I had boils very bad and a friend advised me to try Burdock Blood Bitters, so I got a bottle. The effect was wonderful—the boils began to disappear, and before the bottle was done I was totally cured. As an effectual and rapid cure for Impure Blood B. B. B. cannot be denied."

THE BEST MOUTH TONIC IN THE WORLD Cadaroma THE BEST PERFECT TOOTH POWDER DRUGGISTS 25¢

"Ayer's Cherry Pectoral

saved my child's life in an
attack of

"CROUP."

G. H. FRANKLIN,
Bedford Springs, Va.
Medical Advice Free. Address, J. C. AYER CO.,
Lowell, Mass., U. S.

Personal.

Rev. J. E. Goucher, of Digby, supplied the Germain Street pulpit last Lord's day and was heard with much profit. We were pleased to see Mr. Goucher looking so well, but sorry to learn that Mrs. Goucher has been quite ill and that she is still in delicate health. Mr. Goucher is expected to supply the same pulpit again next Sunday.

We are informed that the only student from the Maritime Provinces to graduate from Rochester Theological Seminary this year is Mr. M. A. McLean, of P. E. Island. Mr. McLean who is a brother of Mr. Hugh McLean, who sings the gospel so effectively, is a man of fine ability. He would like to come to the Provinces for the summer at least, and we trust that some one of our churches may be able to secure his services.

Rev. Dr. Kempton, of Dartmouth, goes this week to Pitchburg, Mass., for a visit to his son, Rev. Austen T. Kempton, Baptist pastor there. Dr. Kempton's many friends will hope that his short vacation may be a very pleasant one.

Dedication of Zion (Colored) Baptist Church, Truro, N. S.

This church went out from the Prince Street church November 3, 1896. They purchased an eligible site in the west end of Prince Street, and began to build in the summer of 1897. Architect Dumaresq furnished a plan of a pretty building and the result is a house that is an ornament to the town, a credit to all the contributors, and a convenient and commodious home for the church. The site has a frontage on Prince Street of sixty feet and is two hundred feet deep. The church is 68x44 feet. The vestry, which opens into the audience room by folding doors, is 18x25. There are rooms for pastor and choir on either side of the choir chancel, and the building is ornamented by a spire 53 feet high. The building and site cost nearly twenty-five hundred dollars without seating, more than half of which has been paid. The dedication services were held Sunday, February 27, on which day happily issued the fruit of a movement inaugurated several years ago. In the morning, the pastor of the mother church, H. F. Adams, preached the first sermon. At three o'clock Dr. Steele preached the dedication sermon, when the house and vestry were crowded with people of both colors, but mostly white, who came to show their interest in the work. Of course money was a special feature of this meeting, and Pastor Adams succeeded in securing nearly two hundred dollars. At 7 o'clock Pastor J. D. Spidell preached to a full house. The colored population of Truro is in the vicinity of three hundred, and they have developed wonderfully every way since their organization into a separate church. They pay their pastor, Rev. A. Clements, ten dollars every Monday morning, and meet their current expenses. (By the way all three Baptist churches in Truro pay their pastor every Monday). The outlook for Zion is very bright, and with God's blessing she will justify her existence as an organized body by glorifying the Lord of the free.

H. F. ADAMS.

Many persons cannot take
plain cod-liver oil.

They cannot digest it.
It upsets the stomach.

Knowing these things, we
have digested the oil in
Scott's Emulsion of Cod-
liver Oil with Hypophos-
phites; that is, we have
broken it up into little glob-
ules, or droplets.

We use machinery to do
the work of the digestive
organs, and you obtain the
good effects of the digested
oil at once. That is why you
can take Scott's Emulsion.

See and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

News Summary.

China, it is said, has agreed to all the Russian demands.

There were twenty-one failures in Canada this week, against fifty in the corresponding week last year.

Regina Racicot, a girl sixteen years old committed suicide at Boucherville, Que., by taking Paris green. Insanity is the cause.

The act of the Manitoba Legislature compelling all companies incorporated outside the Province to register in Manitoba has been disallowed at Ottawa.

The firing of a dynamite cartridge in the Hazard coal mines near Liege, Belgium, Friday caused an explosion of coal gas, twenty miners were killed.

Danger of flood at Montreal is believed to be passed. The water is receding rapidly. The prospects are for spring navigation about two weeks earlier than usual.

An attempt is being made in Boston to raise \$50,000 for a dormitory for the girl students at Radcliffe College, Harvard University's annex. President Eliot favors it.

Lalonde and Deguire, two men who killed an Italian named Graeco at Coteau Du Lac last December, were on Friday at Montreal sentenced to seven years penitentiary.

Oliver Dugas, of Grand Ance, Gloucester county, while chopping in the woods broke one of his legs and had to crawl a long distance on his hands and knees.

A W. C. T. U. meeting at Hampstead apportioned \$28, the receipts of a recent pie social, as follows: \$10 to Mrs. Blizard, of McDonald's Point, who is 105 years old; to the Little Girls Home, St. John, and the balance to the union.

The Kingston city council is being asked to give a bonus of \$50,000 and exemption from taxation to the Dominion Cotton Mills Company to double the capacity of the mills there. The intention is to close up small mills in outside places and increase the power of the Kingston concern.

The opinion of Hon. S. H. Blake, O. C., that the Legislature has not jurisdiction to prohibit the importation, manufacture and sale within the Province of intoxicating liquors has been received by the Manitoba Legislature.

The second section of the Pacific express, which left Winnipeg on Sunday night, met with an accident west of Moose Jaw through a broken rail. Several travellers from Ontario were on board and received a severe shaking up.

The next chapter of Charles A. Dana's Reminiscences, in McClure's Magazine, will give Mr. Dana's impressions of Secretary Stanton as he saw him in the intimacy of the daily work of the War Department. It will give also an inside view of the immense work of the Department in war times.

At Buctouche on Wednesday afternoon Pierre Landry met a very sudden death. He with other men was engaged caulking a vessel, when the staging gave way and the vessel fell, crushing Landry's head. The fatality took place at Buctouche bar. Deceased was aged about sixty and has lived most of his life at Buctouche. He was unmarried.

A despatch from Peking says that the Chinese at Port Arthur complain that the Russian sailors there have no money, but that does not prevent them from enjoying all the luxuries obtainable in the place. They go into the shops and take commodities at their own will, refusing to pay anything for them. In consequence of this pillage of the shopkeepers the general commanding the Chinese troops at Port Arthur has ordered that the small shops be closed.

The following new Yukon applications to parliament have been given notice of by solicitors: To incorporate a company to light the city of Dawson by electricity and to run electric cars; to incorporate a company to maintain an electric telegraph cable and telephone line between Dawson and Victoria, B. C., by way of Teslin Lake or Telegraph Creek. Applications will be made to parliament this session for power to incorporate a bank under the provisions of the bank act. The bank application is dated at Victoria, B. C.

The French demands upon China include that the director of the imperial post office be a Frenchman, evidently with a view of separating it from the control of Sir Robert Hart (English) the director of the Chinese imperial maritime customs, and the cession of a coaling station at Kwang-Chou is demanded on the same terms as Kiao-Chou Bay, ceded to Germany, with a railroad concession to include exclusive mining privileges. Eight days are allowed China in which to reply to the French demands, and the threats are interpreted to indicate the French occupation of the province of Hainan unless the Chinese comply.

HALIFAX, N. S., December 31st., 1897.

W. W. OGILVIE, ESQ.

Dear Sir: It affords us much pleasure to state that during the past three years we have used over Twenty Thousand Barrels of your HUNGARIAN PATENT FLOUR. We find it to be the Strongest Flour we have ever used, and it will turn out more Bread to the Barrel than any other, while for color and general quality it cannot be surpassed. Its regularity has been such that we have never noticed any deviation in the above mentioned qualities.

Your very truly,

MOIR, SON & CO.

Samples of New Spring Dress Goods

Are now ready to be sent out. We will gladly forward them to any address on receipt of request. When writing for samples please state near the price wanted, and if you have decided on the color, also the color. We ask you to do this because our stock is so large and varied that it is almost impossible to send a sample of everything in stock.

We have Fancy Goods from 14c. a yard to \$1.65.
Black Goods from 21½c. a yard to \$1.70.
Plain Colored Goods from 21½c. a yard to \$1.50.

FRED A. DYKEMAN & CO.

97 King Street, St. John, N. B.

\$13.00

We Are Making

To order Spring Suits from Scotch,
English or Canadian Tweeds for
\$13.00.

We have nice suits made up you
can have at \$8.50. Great value.
Send breast measure if you want
one.

FRASER, FRASER & CO.

40 and 42 King Street,

CHEAPSIDE.

St. John, N. B.

IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD,

Agent at St. John.

G. W. PARKER,

General Agent.

THE CHRISTIAN

Vol.

Vol. XIV.

Lo.

The approach of the minds the Nova sorrows of the Ac story has been air somewhat differen come. It does no old question, " summary of the tv a review of some danger of being fo

As everyone kno for the popular v Raynal, Garneau, historians had dra completed by the fellow's imaginati been read dry-eyed perpetual fountain.

The picture is Arcadia, and the A and political statu found outside of Pa in the province. selves as they saw full the benefits o prevailed, while c fighting for the nec not exist, because before it could be only to hold his p While the Canadian enforced payment g gave voluntarily ev course, was unknow ousy, slander, bac ordinary communit hearts of these sim and man was the ke by God, and num multiplied space.

Into the midst of English, like a hun changed hands, and most trying and hum to their own govern ordered, on pain of swear allegiance to a and to bear arms, it they were already fealty. The attitud assumed, and which was the only one co hearted and loyal pe the oath, and thoug the blackest feather swoop down upon th long years had passe a position strong e design. Once more called upon to take form. Once more th their lands and aban The Governor would neither leave nor sel command, and for potentate, and as he unjust demands, the most merciless se

Says an anonymous their extremity the forbearance; not un in their single-minded bear arms against the English were masters of the country, and co out the slightest app showed no disposition tion. Indignant at people, they sought dependence, and, in resorted to a project must denounce as trea tails of that project ar