

# The Messenger and Visitor

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**PORT MEDWAY.**—Mrs Freeman writes that a W. M. A. S. was organized in January at Port Medway with twenty members. Mrs. Freeman, President; Mrs. Daley and Mrs. Howley, Vice-Presidents; Miss Hattie Manthorn, Secretary; Miss Sophia Mismar, Treasurer.

**MR. JOHN SEARS**, of Midgie station, who is now past eighty years of age, is remitting his annual subscription says, "This Messenger and Visitor is always a welcome visitor to our house. Its clear type and the excellent character of its contents render it more appreciable than any other paper of my acquaintance."

The reports from the St. John pastors at their meeting on Monday morning were very cheering. A deep interest continues to pervade the religious services in all the churches. Last Lord's day, pastor Gates baptized 6, pastor Daley 3, Dr. Carey 5, pastor Gordon 9, pastor Carey 9, pastor Schurman 6—a total of 38.

The *Telegraph* expresses surprise at the silence of the MESSENGER and VISITOR in reference to the remedial order issued by the Dominion Government respecting the Manitoba School Law. This is easily explained by the fact that the editor was absent from home and had no opportunity to prepare an article upon the subject last week. We feel highly flattered, however, to know that the remarks of the MESSENGER and VISITOR are considered of so much interest in the *Telegraph* sanctum. We observe by the way that this same subject has received but very slight editorial attention from our esteemed contemporary. An undue reticence upon political subjects of great general interest is not ordinarily chargeable upon the *Telegraph*.

**DR. JOHN A. BRODIE**, president of the Southern Baptist Theological Seminary, died at his home, Louisville, Ky., March 16th, of pleurisy complicated with organic heart trouble. He would be generally regarded, we presume, as the most representative man among Southern Baptists and among all his brethren, North and South, he was held in the highest esteem. Dr. Brodie was a man of noble spirit and fine ability. For many years he had given self-sacrificing and most valuable service to the institution of which he was president. He was a man of conspicuous ability. As teacher, biblical scholar and commentator and as preacher his distinguished talents were widely recognized. Among Dr. Brodie's best known works were his *Commentary on the Gospel of Matthew and The Preparation and Delivery of Sermons*.

The Faculty of Harvard has come to the conclusion, that intercollegiate football matches are inimical to the best interests of the students. It is believed that the evils which these contests have developed are of so deep-rooted and formidable a character that it is better to end the contests than to attempt to mend them. Accordingly the suggestions of the Athletic Committee to permit the continuance of these matches with certain restrictions and eliminations are rejected and the voice of the Faculty is given for suppression. In this it is likely to have the sympathy and support of right thinking people, since it has become sufficiently evident that the results of these contests, as played off late years in the United States, is demoralizing not only to the students and institutions engaging in them, but to the public generally.

The Montreal daily *Witness* in a recent issue published an article from the pen of Rev. David Spencer respecting the work of the Baptist denomination in Ontario and Quebec. The article is illustrated with cuts of McMaster Hall, Moulton's College and the Woodstock buildings, and altogether occupies nearly a page of the paper. It traces briefly the educational work of the Baptists in the Upper Provinces from the opening of the Montreal Baptist college with Rev. Dr. Davies as Principal, and sets forth the important work which McMaster University in its various departments has now in hand, and its need of generous financial support in order to carry forward its undertakings. Referring to Mr. Spencer's article the *Witness* says editorially:

"The early history of the Baptist denomination was marked by a very remarkable appreciation of education as a factor in religious work. The first effort of the Baptists in this direction was the establishment of a college in Montreal. Their ambition has its monument in the magnificent building on Grey Street, now known as Mount St. Mary Institute, which, with the exception of the Guy Street wing, was built and occupied by the Baptists for years under the principalship of the Rev. Dr. Benjamin Davies, father of Mr. J. Try Davies of this city, and a noted classical and Hebrew scholar, who became classical professor at McGill upon the re-organization of that university, and held the

position until called to the principalship of the great Baptist college in London, which occupied and still occupies the magnificent building erected as a private residence by George Peabody in Regent's Park. Dr. Davies was one of the translators of the revised version of the Old Testament. Dr. Davies's successor was the Rev. Dr. Cramp, father of the late Thomas Cramp and of Mr. G. B. Cramp, still among us. On the fall of the main ten so large an institution Dr. Cramp removed to Wolfville, in Nova Scotia, where he became the head of an important Baptist college, the Acadia (Acadian) University, and the leader of his denomination in a province where it was very strong. These were the beginnings of a work which afterwards developed at Woodstock, in Ontario, and which has culminated in Macmaster University at Toronto."

### PASSING EVENTS.

The remedial order issued in the matter of the Manitoba school legislation is too long to reproduce in its entirety, but as much of it is given below as seems necessary to an understanding of its scope and character. After indicating the substance and manner of the appeal of the Roman Catholic minority and the legal grounds on which it is based, the document proceeds:

"Upon hearing what was alleged by counsel on both sides His Excellency the Governor-General-in-Council was pleased to order and adjudge, and it is hereby ordered and adjudged that the said appeal be and the same is hereby allowed in so far as it relates to rights acquired by the said Roman Catholic minority under legislation of the province of Manitoba, passed subsequent to the union of that province with the Dominion of Canada and His Excellency the Governor-General-in-Council was pleased to adjudge and declare, and it is hereby adjudged and declared, that by the two acts passed by the legislature of the province of Manitoba on the 20th day of May, 1890, intitled respectively 'An act respecting the Department of Education,' and 'An act respecting public schools,' the rights and privileges of the Roman Catholic minority of the said province in relation to education prior to the first of May, 1890, have been affected by depriving the Roman Catholic minority of the following rights and privileges which previous to and until the first day of May, 1890, such minority had, viz.,

(a) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by the said statutes which were repealed by the two acts of 1890; and

(b) The right to share proportionately in any grant made out of the public funds for the purposes of education.

(c) The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools.

And His Excellency the Governor-General-in-Council was further pleased to declare and decide, and it is hereby declared that it seems requisite that the system of education embodied in the two acts of 1890 aforesaid, shall be supplemented by a provincial act or acts which will restore to the Roman Catholic minority the said rights and privileges of which such minority has been so deprived as aforesaid, and which will modify the said acts of 1890, so far as they are in conflict with the said rights and so far only, as may be necessary to give effect to the provisions restoring the rights and privileges in paragraphs (a), (b) or (c) herein before mentioned.

To one unacquainted in the mysteries and subtleties of the law it does not appear to be an easy thing to understand the intricacies of this subject. It appears to be held or implied by those who discuss the matter that the Dominion government was bound in accordance with the legal requirements of the case to do as it has done. If this is the view lawyers take of it, it would be temerity in a layman to dispute it. There are one or two facts, however, which anyone can understand. The Governor-General-in-Council has advised the Manitoba government that it is necessary that the laws of that province be so amended as to restore to the Roman Catholics the rights and privileges which they enjoyed previous to the enactment of the provincial school law of 1890. But the highest judicial authority in the Empire has declared that this law contravened no constitutional rights of Roman Catholics. The same authority has, however, since decided that the said law does infringe certain rights and privileges acquired by the Roman Catholic minority of Manitoba since the province entered the Dominion, and that therefore the R. C. minority had a right of appeal for remedial legislation under a certain section of the Manitoba Act. This appeal has been admitted. It has also been allowed. Now, one or two questions arise which we do not feel prepared at present to answer. Are these rights of the R. C. minority legal rights, or are they natural rights, or rights in equity? The lawyers—at least some of them—seem to say the former. We had supposed that if such rights existed they could be regarded only as natural or abstract rights. But the lawyers seem to say otherwise, and if so we must have been mistaken. Again as another question depending on that just noticed; was the government at Ottawa under any constitutional or legal obligation to allow the appeal and grant a remedial order? We had supposed not. We believed if the government should take the position that, whatever privileges the Manitoba school law may have taken from the Roman Catholics, it was not in the public interest that the free action of the province should be interfered with in this matter, that in such case there

was no power, constitutional or otherwise, that could or would have compelled a different course of action. We are not wholly convinced as yet that this view of the question was incorrect, though there are those that ought to know who seem to say to the contrary.

THE recent discovery by a Mr. Wilson, of North Carolina, of a cheaper method of producing Acetylene gas may have important economic results in connection with artificial lighting. Acetylene is a hydro carbon, very rich in carbon and possessing correspondingly high illuminating power. This property of Acetylene had long been known, but its production by any method hitherto known was too expensive to make it available for practical use. It seems that Mr. Wilson stumbled very unexpectedly upon his discovery. In the endeavor to form an alloy of calcium he had melted some lime and powdered coal together in a furnace, when, to his disappointment, the mixture fused into a heavy semi-metallic mass, and to get rid of it he threw it into a bucket of water. It was a lucky throw. The water to his surprise effervesced violently and gave out a heavy garlic-smelling gas, which Mr. Wilson soon identified as Acetylene. The solid proved to be carbide of calcium. Calcium carbide, then is decomposed in water, the water itself being also decomposed. In recombination the oxygen goes upon the calcium, forming calce oxide (lime), and the hydrogen unites with the carbon in the right proportion (C2 H2) to form Acetylene—a gas which far surpasses all the hydro-carbons in illuminating power. Mr. Wilson estimates that a pound of calcium carbide will yield 53 feet of acetylene and he expects to be able to manufacture the carbide at \$5 per ton. It is also stated that a burner giving a light of 50 candle power will consume only one foot of the gas per hour. When gas of this quality can be produced and sold at the price of five cents per thousand feet—as Mr. Wilson estimates—we may consider that the problem of cheap lighting has been reached. According to the statements just put forth Acetylene will be very conveniently used for lighting in country places and small towns which are not provided with a gas system, as it can be prepared and sold in cans in a liquid form or even generated on the spot for individual lights.

ALL accounts appear to agree in representing Lord Rosebery as being in a serious condition of ill-health. A severe attack of influenza or grip coming upon a constitution presumably somewhat over-wrought by mental work and anxiety, has very much reduced his lordship's strength. He suffers greatly from insomnia and depression of spirit, and it is said that his hair has turned quite white during the past month from suffering and loss of sleep. Lord Rosebery is comparatively a young man, and if he can get sleep, he will probably rapidly regain his health and strength. But if his health does not soon improve his resignation is inevitable. It is reported indeed, that it has been his lordship's wish for some weeks past to resign and that he has been held in office only by the persuasion of his friends. In the event of Lord Rosebery's retirement from the premiership, it is probable that Sir William Vernon Harcourt would be called to the leadership of the party.

There are indeed some who seem to think that Mr. Gladstone's somewhat hasty return to England indicates that the aged statesman is about to resume his old place of command. But it seems more probable that Mr. Gladstone is in London at this time simply in order that, at a critical juncture, he may give his political friends the benefit of his counsels, which, doubtless, they would be anxious to have.

MR. GLADSTONE has returned from the Riviera to London and although his arrival occurred on a foggy evening, unfavorable for a popular demonstration, a huge crowd had assembled at the station, and volleys of hearty cheers greeted his appearance. According to the *New York Times*'s correspondent, Mr. Gladstone seemed physically vigorous and walked across the platform with erect bearing and firm step. The profile is a good deal sunken, but to look him in the eye he is as alert and strong-faced as ever. The fact, says Mr. Frederick, that he hurried his return forward by several days and made the whole journey without a stop—although the latter is his habit—has given great stimulus to speculation about his possible resumption of active political life.

The prediction would be foolish, but it can at least be said that men's thoughts have been growing accustomed at a rapid rate the last few days to the idea of Mr. Gladstone's resumption of power as quite among the possibilities.

### Letter from Dr. Saunders.

Through brother Isaac Shaw of Weston, I have learned some cheering facts in regard to the Berwick church since the Rev. Mr. Simpson took charge on the first of January last, fifty-four have been added by baptism, nineteen by letter and one restored. The continuous meetings are deeply interesting. Many members of the church are actively engaged in the good work. Nine years happily spent in this field as pastor and three months in the spring of 1891, in which time there was a general awakening and many baptized, has given me an undying interest in the people of West Cornwallis. I unite with the church in thanking God that he sent them brother Simpson for a pastor.

The Rev. M. B. Shaw, and family arrived from Toulougan on the 12th of March, at Vancouver. Their plan is to remain for a time on the Pacific coast for the benefit of Mrs. Shaw's health. All desire that the climate may restore the strength lost in India, and that our brother and family may soon return to their loved work. It seems not long since brother Shaw's father and mother stood before me to be joined in the sacred bonds of matrimony. They have raised a family of children and scattered them most generously in the world to do their life work. Mark B., missionary to the Tolouga; Carl, studying at a medical college, Des Moines, Iowa; Harlan Page, teacher in State Normal school, Bridgewater, Mass.; Fred M., head teacher in a school of 600 pupils at Paterson, N. J.; and Avery A. is in his second year at Rochester Theological school, Rochester; only daughter is settled at home, and adopted daughter in training for hospital nurse. That is a specimen of what Nova Scotia families are doing for the world. That is Mount Holyoke and Acadia college coming together—results, enthusiasm for an education.

The Rev. E. O. Reid, one of the veteran pastors now in aggressive and constructive work at Waterville. He and the Baptists in the vicinity see that a church building is needed at this railway station. Already some generous subscriptions have been made for its erection. I prophesy in view of what I know of the people of that part of my old field that there will be a dedication in the near future of a Baptist church at Waterville. There is likely to be a dead fly in that sweet pot of odorous ointment. If the pews are sold to be held as personal property, the flavor will be bad. I believe the house will have the delicious fragrance of free seats filling its ample space on the day of dedication, and let all the people say Amen.

A Fredericton correspondent says, "Our new pastor we like exceedingly. His preaching is most interesting and he is so full of enthusiasm over his work. This is all very satisfactory. The debt incurred for repairing the parsonage is melting away. Two thirds of the amount was subscribed at the annual meeting of the church." This is most cheering news to hear from the dear old church and her young pastor.

### Wolfville, N. S.

The students of the college are feeling happy over their success in an intercollegiate debate. On March 15th inst. there was a debate between four students of Acadia and four students of Kings College. The convocation hall of Kings College, Windsor, was the scene of the contest. The hall was well filled by interested hearers. Female Suffrage was the subject. Acadia was in favor of it and Kings against it. The speakers from Acadia were W. R. Foote, A. W. Nickerson, I. Oakes and W. J. Rutledge. Kings was represented by L. J. Donaldson, R. A. Hiltz, H. I. Lynds and C. W. Vernon. The decision of the judges was in favor of Acadia. This is, as far as we know, the first debate between two colleges of Eastern Canada.

Rev. P. A. MacEwan, of Windsor, delivered an able lecture before the Young People's Union here on 20th inst. He described the persecutions to which Baptists were subjected in former days and reminded the audience of the days of the Inquisition. His lecture was well adapted to make young Christians value religious liberty. While in Wolfville Mr. MacEwan, in company with Attorney General Longley, spent part of a day visiting the classes of the college.

The annual roll of the church was held a few days ago. It was made more interesting than usual. A number of absent members sent letters of greeting.

For Biliousness—Minard's Family Pills  
For Spasmodic Coughs—Minard's Honey Balsam.

### From England.

I have great liking for old books, and in looking over an old volume of the Baptist Magazine for the year 1821, I came across the following which might be of interest to the readers of the MESSENGER and VISITOR, and especially such as are connected with the churches named. It was written by Rev. David Nutter, a name well known and honored in the Maritime Provinces, and is a letter written by him to a Baptist minister in England.

CHESTER, N. S., March 2, 1820.  
"At my first arrival in this country, about three years ago, I was a good deal discouraged, finding the people rude and ignorant, especially in religious matters, and some of them a good deal tinged with enthusiasm; especially in those parts where they have little access to preaching. Yet I trust there are considerable numbers who know Christ and the power of his resurrection, and whose religious sentiments are correct. And in some instances the powerful effusions of the Divine Spirit have appeared very remarkable. I will mention a few instances since our association June 24, 25, 1819.

In July I was invited to St. Martins, in New Brunswick, to assist in forming a church. When we first entered on this business several persons, who before had entertained unfavorable opinions on this subject, were led to see the propriety of church order and discipline, so that though at first there were only eleven persons willing to unite together in fellowship, yet at the second meeting there were thirty-eight members; these were all, but one, that had been baptized in that neighborhood. They had not yet had constant preaching; but while we staid, many sinners were awakened to a sense of their danger. We had preaching every day during the fortnight that I staid. I baptized nineteen persons on a profession of faith before I sailed from that place, and left many more mourning under the burden of sin, though these are not thirty families in the place. I lately formed a church in Windsor, where there has been a remarkable revival; about sixty appear to have experienced a work of grace within a few months. In Cornwallis, where brother Manning labors, about a hundred have lately made a profession. I have lately visited Nicton (Nictaux) a second time, where there is a large church, to which eighty have been lately added; and nearly as many more in Wilmet. Both these places are supplied with Baptist preachers. There is a revival of religion in Horton, where I was three weeks ago, and twenty-one were newly set at liberty. The Lord has displayed the power of His grace in and near the town of Halifax, which I lately visited, and I find that a hundred and fifty have been baptized within eight months by brother Burton; a hundred and thirteen were added the year before, and a hundred and twenty the year before that, who gave hopeful evidence of a work of grace in their hearts. This is the Lord's doing and it is marvelous in our eyes. Early this winter, on my way to Liverpool, I came to Chester, where there is a Baptist church. A prayer meeting was appointed next day; and in consequence of a stranger being present to preach the house was crowded. I enjoyed much freedom in delivering an exhortation, and almost every eye was bathed in tears. The eldest daughter of Mr. Dimock, the minister, and the second daughter of David Crundill, Esq., were powerfully impressed with a sense of their lost condition. I staid here two weeks, during which season conviction became so general that business was almost suspended. Eleven have been baptized and we expect fifteen more next Lord's day. Perhaps there are thirty more under deep impressions, and every day there are new instances of awakened intellect and joy."

What times of refreshing the churches enjoyed in those days. One cannot help envying the joy the brethren must have felt in seeing so many won to the Saviour. The word of the Lord had free course and was glorified. When shall the churches again enjoy such ingatheringings? It is refreshing to read of drops of blessing here and there, but when shall the showers descend? Would it be correct to say that when the gospel is faithfully preached, the Spirit's aid sought, when earnest prayer is offered for its success and blessings expected, that such showers might be looked for? The church exists for the purpose of saving men, and the Head of the church expects her to fulfill her mission. Her charge is 'preach the gospel,' and His promise is, 'I am with you always even to the end of the world,' and surely if the work committed to the church be faithfully performed, the promise of the Lord's presence will be surely kept, and He will confirm His word with signs following.

When we have Pentecostal prayer and preaching and the Spirit's power accompanying, men will cry out as they did then, "Men and brethren what shall we do?" There was united prayer beyond doubt, "they were of one accord;" they were filled with the Spirit; they preached Christ to the people; they aimed at the conscience, and that should ever be the preachers' aim, the arrow struck and there was a mighty ingathering of souls. If these conditions are fulfilled, might not similar results be expected? Wincanton, G. B.

### W. B. M. U.

NOTICE FOR THE YEAR.  
"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."  
Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

PRAYER-VOICES FOR APRIL.  
That a rich blessing may rest upon Miss Wright and her little woman. For members of all our Home churches that the Lord will amount to the spirit of liberality toward His cause.  
The Home Mission Committee met in the Book Room, Halifax, on March 21st. After prayer by Mrs. Archibald, the committee went carefully into the matter of raising our Home Missionary money. The annual report showed that as a Union we stand pledged for \$1,500.00. For North West Missions, \$800 00  
"Indian Work in Manitoba," 100 00  
"Grande Ligne," 100 00  
"Maritime Missions," 500 00

It was resolved that in accordance with the decision of the annual meeting that our Home Mission work should be represented in the "Column" and "Tidings" that Mrs. McDonald prepare the items for the former and Miss Johnstone for the latter. Letters had been received from the Aid Society at Portage la Prairie asking for help toward the church they are building. The need is imperative, and the sum asked from each Aid Society is small, \$2.50. The Home Mission Committee would be glad to respond to this appeal and the following resolution was passed:

Resolved, That the Committee on Home Missions will be glad if our Aid Societies are able to send help to our sisters in Portage la Prairie, provided that the amount sent be over and above what each Aid Society must raise in order to fulfill our pledge of \$1,500.00 for the current year.

Dartmouth. A. E. J.  
The sixth anniversary of the re-organization of the W. B. M. Union of Bridgewater, was celebrated March 6th, at the home of one of our most worthy sisters, Mrs. Abner Foster. This dear sister, altho' the eldest in our society, prepared with her own hands a sumptuous tea, to which all the members of the Union, with their husbands and friends who were interested in the cause, were invited. About thirty sisters and fifteen visitors accepted the invitation and partook of our sister's hospitality. After the tea all adjourned to another room, where our regular meeting was held, at the close of which our pastor joined with us in prayer that God would bless the Home, also life object for which we had met. Three new names were added to our membership list.

Sister Foster has the cause of Missions very near her heart, especially Home Missions. Not being satisfied with what she was doing, conceived this plan of further helping the cause. Five dollars and fifty cents was the amount raised. This Sister Foster presented to the Union to be forwarded to the G. L. Mission. Also at this meeting the amount raised by our society on the Afghan which Sister Mrs. McKenise presented to the Union at Xmas, and which the Union presented to our pastor's wife, Mrs. F. M. Young, was paid to the treasurer for Home Missions. Our regular Home Mission collection was taken.

### Dedication.

The third Canterbury Baptist church had their new church edifice dedicated for divine service on Sabbath the 24th, ult. The following was the order of service: Dedication sermon by Rev. J. W. S. Young, 2.30 p. m., preaching by brother M. B. Whitman, (Lecturist), 3.30 p. m., sermon by Rev. J. C. Blesker, 4.30 p. m., preaching by Rev. Herman Shaw, 7.30 p. m., sermon by Rev. J. H. Hughes. The congregations were very large. The day was delightful. The services throughout were impressive, and exceedingly appropriate. The building is very neat and displays a good deal of architectural taste. The seating capacity is about two hundred and fifty. The church membership is not larger. A place of worship in this locality was a real necessity. Rev. J. W. S. Young took a great interest in the erection of this building, having a general supervision of the work. Asa Dow, Esq., of Canterbury, gave fifty dollars when the building was commenced, and on the day of dedication gave twenty-five dollars more. C. R. Bill, Esq., of Nova Scotia sent to brother Young for the church, one dozen of Baptist hymnals, M. S. Hall, Esq., of St. John, presented the church with a beautiful Bible for the pulpit. The amount received at the opening services, including thirty-one dollars collected by bro. Young from friends at a distance, was \$17.67. There is but a very small balance due on the building. The lady who presided at the organ performed her part admirably. The hymns selected, and the singing by the choir was fine. Our united prayer was that the divine presence might fill the house and bless it, these dear people who have done so nobly in building this Sanctuary, and dedicating it to God almost free of debt. Thea. Todd, Woodstock, March 29th.



HISTORICAL SKETCH OF HOME MISSION WORK IN NEW BRUNSWICK, 1821-1870.

In the Christian Messenger of May 10th, 1877, we published a brief historical sketch of Home Mission work. For want of materials from which to gather the necessary information we were obliged to drop New Brunswick after 1851, at which time "at the request of a number of brethren from New Brunswick it was unanimously agreed that the association which hitherto had included the two provinces, be divided, and that the line which separates N. B. from N. S. be the dividing line."

It is proposed in this paper to continue the history from that point till the union under the Convention Board in 1870. The first meeting of the New Brunswick association was held in Fredericton, July 8th, 1822. Letters were received in twelve churches representing 507 members. By vote of the association it was decided that the association consider the necessity of a missionary society for extending the knowledge of salvation throughout this province.

A missionary committee of nineteen ministers and deacons was appointed and instructed to hold quarterly meetings at Fredericton. During the sitting of the association a letter was received from Sister W. A. Blackie, Secretary of the Female Bible Society in St. John, stating that she had paid into the hands of J. W. Wilnot in aid of the mission, six pounds. From the Norton F. M. Society two pounds were received and a collection taken at the close of the introductory services amounting to ten pounds, eleven shillings and nine pence. "For this goodly sum (£18, 11s, 9d) as the beginning of a missionary fund," says the compiler of the minutes, "we have abundant reason to bless God."

The report of the treasurer J. M. Wilnot in 1823, shows that eighteen weeks of mission labor had been performed during the year by four missionaries, at a cost of thirty-six pounds.

In 1830 on the recommendation of a special committee on "mission concerns" a standing board of nine members was appointed to have charge of Home Missions, three to constitute a quorum. At the first meeting of this board, July 11, 1830, Elder Joseph Crandall was appointed chairman and James Holeman, secretary. In 1837, some changes were made in the membership of the board, apparently with the view of having the majority chosen from the ministers, and the board was "to act in conjunction with said board."

This board appears to have been organized in 1837, but nothing worthy of note appears till 1832. In the minutes of that year the report was presented to the board by the Baptist churches throughout the province signed on behalf of the board by J. M. Holeman, secy. In this circular the board professes to be guilty of great negligence for the past year and two years, and their purpose to adopt a "vigilant and systematic plan of missionary operations for the future." The chief feature of the proposed plan appears to have been, the appointment of a missionary, who was to travel throughout all parts of the province, visit principally the poorest and most destitute and most remote sections. This good purpose does not appear to have been carried out, but the next year a committee of seven was appointed to consider the propriety of continuing the mission board as now established. This committee presented the following report:

Resolved, "That the Missionary Board remain as it is for the ensuing year—that the association recommend to the Board at St. John such missionaries as they deem proper—that the association plan to increase the missionary fund." This report was accepted and seven brethren recommended for appointment. In the following year 1834, a committee was again appointed to recommend the best plan for promoting the Baptist domestic missions of New Brunswick. The chief recommendation of this committee was the formation of a double Board of management, of which nine should be members of the churches of Fredericton churches. This was adopted and the double Board appointed. This arrangement does not appear to have been satisfactory, for the next year another committee was appointed "to advise and report upon the best plan of domestic missions." The committee submitted their report which was not adopted, but the following resolutions adopted instead:

Resolved, "That the Province of New Brunswick be divided into four districts for Missionary operations. That the first district embrace the counties of York, Carleton, Sunbury and Queens; the second the counties of St. John and Kings; the third, the counties of Westmorland, Northumberland, Kent and Gloucester; the fourth, the county of Charlotte. That executive committees be chosen in Fredericton, St. John, Westmorland and Charlotte who shall have the distribution of all monies collected in their several districts."

It was further Resolved, "That the several committees constitute a general Board of directors whose duty it shall be to meet annually, during the session of the association, and to make such general regulations as may be deemed expedient to the progress of the cause of Missions." "That at the annual meeting of the Board of directors, the several committees report their proceedings during the year, which reports, if received, shall be embodied in one and published in the minutes of the association." A fifth district was made in 1837 known as the "Miramichi or North District." This being very weak was discontinued in 1840 and the county of Albert made a district. This arrangement of district Boards continued till the organization of the N. B. Home Missionary Society in March, 1853. Some of the districts failed to report regularly to the general Board and the report of the general Board does not always appear in the

minutes. The first reports of the Secretary and Treasurer show that in 1838, \$4, 71c was collected for the year. In this amount, however, is included all that was collected by the missionaries on the fields where they labored. In 1847 the amount collected was \$234, 54c. These amounts are representative of the sum being larger or smaller according to the number of missionaries employed.

The objection to the management of the H. M. work by district Boards is thus stated in the first report of the N. B. Home Missionary Society 1854: "The whole amount collected not being very large and this sum being divided amongst so many Boards no one Board had the means of sustaining a missionary any long at any given point." The consequence was that fields of much promise were left to go to waste and precious seed sown by the faithful missionary, in too many cases, soon became choked with thorns and produced no lasting fruit. Efforts were made to meet this want by requesting the District Boards to sustain a missionary for a year or six months in some neglected section of the province, and also to employ some other ways but with no great success.

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What Can a Man do Concerning Accepting Jesus Christ as His Saviour?

This is a subject on which much can be written, but I will confine myself in this paper to the experience of Blind Bartimeus and my own.

Blind Bartimeus could never open his own eyes, but he could "cry out, and say, Jesus, thou son of David have mercy on me," before "his disciples and a great number of people," showing that he was not ashamed of Jesus before saints and sinners; and when "many charged him that he should hold his peace, but he cried the more a great deal, Thou son of David have mercy on me." Bartimeus here met with a class of people who discouraged him in his asking of mercy (which God blessed to him, for He takes good out of evil) but thanks be to God that he (Bartimeus) met with another class of people who encouraged him and said "Give us good comfort, rise: He calleth thee."

When Bartimeus here did what he could—ask mercy publicly and honestly, "Jesus stood still, and commanded him to be called, and also asked him, 'What thou desirest, I show thee unto thee,'" which goes to show that Jesus is always ready to grant our request for mercy when we publicly and honestly come to Him for mercy.

Now with my own Christian experience, which is in harmony with Bartimeus' experience. After the reading of the 28th chapter of Deut. as an act of worship, God, in His spirit came to me and said you must now pray to me publicly, and asking His strength I fell down on my knees before my own family and said what God gave me to say at the time, and continued so doing for two, or three days; when a voice came to me and asked me, or rather, I asked myself, "Am I a better man now, because I have publicly prayed to God," and instantly in reply a voice spoke to me and said "Why do you look to yourself, look to me" and at that moment the scales fell off my eyes, and I looked and saw Jesus, just as my substitute and afterwards as my Saviour, and all in all.

My aim in this paper is to show you dear reader who are yet ignorant of Jesus Christ as your Saviour how possible it is for you to accept Jesus, be it in secret or in public, and to stay with you, for "God is not a respecter of persons." "We can do all things through Jesus Christ who strengtheneth us." "We can publicly and sincerely ask Jesus to open our eyes, through His strength, and when we will do that, there is no lack on Jesus' side of this important question at any time."

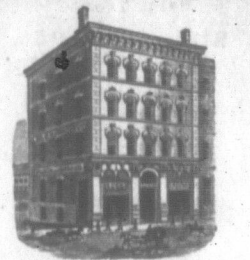
P. R. MACINTYRE, Lime Hill, O. B.

Unity Impossible Without the Gospel.

"The Methodist Times" comments as follows upon Mr. Stead's moralized plan of organizing his ideal church for the universe, which the Review of Reviews was to have been the medium for establishing:—"Mr. Stead, indeed, laments that while he has realized his ideal of reaching every section of the English-speaking world, every part of the planet, he has not been able to build up an organization for the propagation of his ideal. But he has failed in that particular because he has attempted an impossible task. It is impossible to improve upon the method of Jesus Christ. Our Lord has taught us everywhere that the great Christian programme, which Mr. Stead has so eloquently put before mankind can be carried out only by those who are inspired by a personal love to Jesus Christ. As the sine qua non of participation in this work Christ invariably says, 'Lovest thou Me?' Now Mr. Stead has attempted an impossible combination, which is to include a Roman Catholic at one end, and an anarcho-Agnostic at the other. There are elements of great nobility and magnanimity about this magnificent proposal, but it has no rational basis and no effective motive. By all means let him try to indoctrinate Roman Catholics and Agnostics with the teachings of Jesus Christ; but until they have accepted it, and have become the true and intelligent disciples of Christ, it is morally impossible for them to carry out the programme of Christ."

CHARACTER.

Character is in itself authority. The man who gets obedience, or hollow obedience, merely because of physical or nominal power, depends upon that which is external and unstable. But whose authority has the basis of personal character will always have that by which he can influence men, no matter what his situation or surroundings may be. The child realizes the difference between a limp, carelessly and a person of that moral and mental strength which commands respect and secures obedience without violence or seeming insistence. No class feels this difference in kinds of authority more than the criminal. A young man who was in a reformatory institution for theft was asked by Mr. Arthur Macdonald, an expert criminologist: "What would you suggest about reforming a boy? If you were going to have an institution, how would you run it? If you had a fellow like yourself, and were trying to make him 'straight,' how would you do it?" And the criminal's answer was that they should have a different sort of keeper from those that are generally employed; and he added: "All the keepers I have ever seen cannot be looked up to by the men under them as their superiors. . . . I think prisoners ought to come in contact with better men than the prison-keepers we have here. I think the majority of keepers are hired more for political reasons than because of fitness or anything else." It is not alone children and criminals that need someone of character over them, to whom they can look up. Fustiness, instability, hot-headedness, and general untrustworthiness, deprive of the best power employees, overseers, physicians and nurses, teachers in day-school and Sunday-school, and all others who ought to command by character rather than by main force.—Sunday-school Times.



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Sabbath BIBLE LESSON. Adapted from Vol. 10 SECOND QUARTER. Lesson II. April 14. (EASTER LESSON.—I) THE WICKED HU... GOLDEN... They will receive MARK 12: 4. EXPLANATION... THE SECTION INCLUDES Jesus' experiences, the courts of the law, and Tuesday, April 14, largely in Mark, ch. 11. I. GOD'S SPIRITUAL... "And he began to exp... parables," as the best... they could now see... truth. He held, as f... before them in which... themselves, and they r... THE OWSEN... Called in Matthew... landed proprietor, ow... This householder rep... is the creator and ow... He owns this vineyard... church; he has plant... THE VINEYARD... yard." The image of... God as a vineyard ow... runs through the wh... (Deut. 32: 32; Jer... 1-7; 27: 2, 3; Jer... 1-6; 10: 10). We m... time as, from the r... land of vineyards, "... are from twelve to... "And he began to... ever seen in Palest... inches in diameter... THE VINEYARD rep... dom of God which w... Jews, planted by God... place for the vine... of God, his command... tions of religion, and... This vineyard was fe... infinite in possibili... themselves and for t... 11. What God DID... YARD—Va. 1, 2. THE... set a hedge about it... of perfectly dense th... in Judea the prickl... around the vineyard... include all intruders... here means a fem... material made. The... out robbers and wild... foxes. 12. THE WINNERS... place for the vineyard... or vessel into... flows from the wine... "The winnere... own advantages con... to help them to be... and present it to the... THE WATCH-TOW... towers." A watch-t... built forty or fifty f... for the watchmen... vineyard, and they... fulfill their duty... recreation, and perh... fruit. THE HUSBANDMEN... to husbandmen. It... to the vineyard. He... parts of Europe, for... his estate to "husb... tenants, who pay him... either in money, or... this case, in kind, c... "The... rulers of the Jews... people as a whole, a... are included (Matt... THE ASSASSIN... went into the vine... the "another cr... abroad. He left his... with everything he... and thus by his s... faithfulness, and g... gifts develop the... "for a long time,"... history of Israel sh... from Moses to the... Christ did not come... years after the plant... and four hundred a... THE FRUIT EXPECT... YARD. 2. "And at t... At the time when t... when he would natu... receive the product... 11. THE FRUIT OF... FOR THE FRUIT... that... a servant... that is, the prophet... eminent ministers o... being raised up at... having particular r... all that the imagi... gets when we thin... been done to the... which his head was... 5. "And many of... and killing some,"... tential justification... see Jeremiah, chap... 18: 13; 23: 24-27;... 16; 2 Chronicles 24... also Acts 7: 52; an... finds a parallel in... (Hos. 10: 11). IV. GOD'S CROWN... SALVATION OF MEN... yet therefore or b... by placing them in... and power of this... the Lord of the vi... do? Having yet th... E. C. G. for her...



Sabbath School.

BIBLE LESSONS.

Adapted from Valuable's Select Notes.

SECOND QUARTER.

Lesson II. April 14. Mark 12: 1-12.

(EASTER LESSON—1 Cor. 15: 9-14.)

THE WICKED HUSBANDMEN.

GOLDEN TEXT.

"They will reverence my son."—Mark 12: 6.

EXPLANATORY.

THE SECTION includes the whole of Jesus' experiences and discourses in the courts of the temple on Monday and Tuesday, April 8 and 9, A.D. 30, largely in Mark, chapters 11 and 12.

I. GOD'S SPIRITUAL VINEYARD.—V. 1. "And he began to speak unto them in parables. The first method by which they could now be convinced of the truth. He held, as it were, a mirror before them in which they could see themselves as they really were.

THE OWNER of the vineyard. Called in Matthew a householder, a landed proprietor, owner of an estate. This householder represents God, who is the creator and owner of all things. He owns this world. He owns the church; he has planted in it.

THE VINEYARD. "Planted a vineyard." The image of the kingdom of God as a vineyard or as a vineyard run through the whole Old Testament (Deut. 32: 9; Ps. 80: 8-16; Isa. 5: 7-17; Jer. 2: 21; Jer. 17: 3; Jer. 18: 10; 10).

THE VINEYARD represents the kingdom of God which was intrusted to the Jews, planted by God with the richest fruitful vines of God's love to man. God, his commandments, the traditions of religion, and his revealed word.

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well beloved, he said, I will send my beloved son. He sent him also last unto them saying, They will reverence my son. This was the last and crowning flower of divine mercy; after which, on the other side, all the resources even of heavenly love are exhausted; on the other, the measure of sins is perfectly filled up. "His well beloved": dear to him as his own self. This is said to show the greatness of God's love to man (John 3: 16). "They will reverence my son." This he had a right to expect from gratitude, and from the blessings involved, and the loss that would follow rejection.

GOD SENT HIS SON. In Jesus, his son, are the highest possible powers that can work together for the salvation of man,—the forgiveness of sin, the light of truth about God and immortality, the strongest motives, hope, fear, love, duty,—the influence of the life-giving spirit, a perfect example. There is no conceivable influence or power by which men can be drawn to God which is not found in Jesus Christ.

THE WICKED HUSBANDMEN. "But these husbandmen said among themselves, This is the heir. Christ is the heir of all things (Heb. 1: 2). "Let us kill him, and the inheritance shall be ours." The husbandmen are represented as relying upon the custom of the East, that if an owner is not to be found, and the occupier pays the taxes to government for six years, the latter is looked on as the proprietor.

"And killed him": as the Jews did Jesus. They killed him that they might possess his vineyard. They were the wicked husbandmen. The act of casting out denotes the whole rejection of our Lord, but perhaps with an illusion to the literal fact of his suffering without the holy city (Heb. 13: 11-13), which, however, he regarded as the whole sense.

THE CONSEQUENCES.—V. 9. "What shall therefore the lord of the vineyard do? Every possible method of leading them to right conduct had been exhausted. If they will not serve God, if they will not care for his kingdom and the salvation of the world, then they must be put out of the way, and made warnings to others. "He will come and destroy the husbandmen." There was nothing else to do. It was a simple matter of justice. And yet the justice was so terrible that the people, who seem first to have caught a glimpse of Jesus' meaning, cried out, "God forbid," when they saw their rulers thus condemning themselves (Luke 20: 16). "Give the vineyard over to others." Expressed by the apostle when he said, "Lo, we turn to the Gentiles" (Acts 13: 46). The others are the Christian church, which is grafted into the old tree from which the branches were cut off. Every one who believes in Jesus becomes a child of Abraham, and an inheritor of the promises (Gal. 3: 7, 9, 29). In the Christian Kingdom of God, he fulfilled the promise made of old. In the summer of A. D. 70, forty years after this parable was spoken, Jerusalem was destroyed, and the temple was burned and laid in ruins by the Roman army under Titus, and the Jews were dispersed over the earth ever since. Yet, if they had been faithful, they might have been the leading nation in the world, walking in light and justice among the nations, the joy of the whole earth, shedding the light of God's truth and righteousness over the nations. But they would not; they rejected the Messiah and perished.

THE WICKED HUSBANDMEN. "And let it out to husbandmen." It is customary in the East, as in Ireland and in other parts of Europe, for the owner to let out his estate to "husbandmen"; i. e., to tenants, who pay him an annual rent either in money, or, as apparently in this case, in kind.

THE WICKED HUSBANDMEN. "represent the rulers of the Jews" (v. 12); but the people as a whole, a nation or a church, are included (Matt. 21: 43).

THE ABSENCE OF THE OWNER. "And went into a far country." rather, as in the Greek, "another country." He went abroad. He left his tenants in charge with everything needful for their work, and thus by his absence tested their faithfulness, and gave them opportunity to develop their characters, and fulfill their duties. Luke says, "for a long time." A glance at the history of Israel shows that the time from Moses to the prophets was long. Christ did not come till fifteen hundred years after the planting of the nation, and four hundred after the last prophet.

THE FRUIT EXPECTED FROM THE VINEYARD. "And at the season he sent." At the time when the fruit was ripe, when he would naturally expect to receive the products of his vineyard.

THE TREATMENT OF THE MESSIAH SENT FOR THE FRUIT.—V. 3-5. "He sent a servant." The servants, that is, the prophets, and other more eminent ministers of God "were sent," being raised up at particular times, having particular missions.

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people their interests, their aims, their aims, in Christian service, their education in spiritual knowledge; their instruction in Baptist history and doctrine; their participation in religious activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full salvation of whose mission.

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. G. Gates, St. John, N. B.

Prayer Meeting Topics for April 7.

B. Y. P. U. Topic: "Gratitude."

CALENDAR AND READINGS.

(These readings are copyrighted in the Baptist Union, and are here given by permission.)—G. G. G.

Monday, April 1.—Our Supreme Instructor.—16-17 Rom. 8. Read Eph. 1: 11 and Col. 1: 12.

Tuesday, April 2.—"We're in God's hands."—18-24, Rom. 9. Read Isa. 40: 9, Jer. 18: 1-6.

Wednesday, April 3.—"Whoever will shall be saved." (vs. 9-13). Rom. 10. Read Isa. 3: 36, Rev. 22: 17.

Thursday, April 4.—"God's goodness conditioned on perseverance." (vs. 22). Rom. 11. Read Heb. 3: 14, 3: 6.

Friday, April 5.—"Our bodies living sacrifices." (vs. 1). Rom. 12. Read Rom. 6: 19, Eph. 5: 23.

Saturday, April 6.—"Our debt to every man." (vs. 8-10). Rom. 13. Read Lev. 19: 18, Mk. 12: 31.

Sunday, April 7.—"Gratitude." Luke 7: 40-7.

C. E. Topic: "Things to be consecrated."—Ezra 3: 1-7.

Founders' Day, April 8.

April 21st has been selected by the executive of the B. Y. P. U. as a day of prayer for the young people and their pastors. It is the anniversary of the day in all our churches this day may be specially observed. Read what the executive and our Maritime president have to say in re of this special appointment.

We hope each of our Societies of the Maritime Union will make some offering on that day towards the "Founding Fund." Of the \$50,000 needed but little more than \$25,000 have yet been paid in. If your society can send \$1 or \$5 or \$10 or \$100, do so through Bro. Stackhouse, our treasurer.

Founders' Day.

The International Committee Recommends the observance of Sunday, April 21st, as a day of prayer for the young people and their pastors, and for the work of the B. Y. P. U.

In view of the large number of converts being added to our churches at this season of the year, and the number of young people in our membership who should be enlisted in definite plans for their Christian living, and believing that the Young People's movement contains great possibilities for the training of the rising generation of young Christians, the Executive Committee of the Baptist Young People's Union of America, believing that the time has come for a definite and earnest advance on the part of our Baptist churches for the enlistment of all our young people in the Master's service.

We would therefore, suggest that Sunday, April 21st, be observed as a day of special prayer for the Young People's movement and of particular effort to awaken our churches to the grave responsibilities which it has laid upon the congregation. We would suggest that pastors preach sermons on the morning of that day, outlining the history of the Young People's movement and clearly defining its fundamental principles. We would urge that pastors take particular pains to set before their people the Christian Culture Courses of our International Union. Literature fully explaining the same will be provided free on application.

We would suggest that the day be known popularly as FOUNDERS' DAY and that in devout recognition of the wide benefits already realized by the church through the organization of the Baptist Young People's Union of America, and the still wider benefits promised in the near future through its educational plans, an offering be made for the International work in all our churches to complete what is known as the Founding Fund. We would urge that we establish the International body with needful working facilities and enable it to push its valuable educational methods to the widest acceptance.

We would suggest that special effort be made to secure the largest possible rally of the young people on the evening of Founders' Day by using the time of the usual evening preaching service for a popular Young People's service. A suggestive program will be provided consisting of music, especially adapted to the occasion, readings, readable papers and short addresses by the young people. A feature of the evening program will be an address by the pastor.

These programs will be provided free by the International Union to those Young People's societies which decide to observe Founders' Day and will make an effort to secure a suitable offering for the International work.

We would urge that prayer be offered on behalf of the Baltimore convention and of the great work represented in the summer meeting which will occur July 18, 19, 20, and 21. We hope that all the financial necessities of the Baptist Young People's Union of America fully provided for we may make the convention a glorious and the beginning of a great onward movement on behalf of missions at home and abroad.

Praying that God may greatly bless these plans to the good of the churches and the furtherance of his kingdom,

JESSE A. BALDWIN, JOHN H. CHAPMAN, W. M. L. LAWRENCE, W. W. GIBSON, IRA M. PRICE, N. G. LINTON, P. S. HENSON, ANTHE D. DANA, L. A. CRANDALL, Executive Committee.

The above will be found suggestive to all our Maritime B. Y. P. Unions re

Founders' Day, and those proposing to contribute toward founding fund direct will do well to avail themselves of the offer of programs free.

There is a particular point in relation to our present standing with the B. Y. P. U. of America re "Founding Fund," viz: That at the Toronto Convention our representatives pledged \$50, and it is suggested that on April 21, "Founders' Day," a special collection be taken and sent to Rev. W. T. Stackhouse, Treasurer, thus redeeming our pledge. Let this be a real rally" of young people when the entire church, young and old, shall shake hands heartily, and feel the true oneness of the Young People's Society with the church. Let the day be "a red letter day," when each active member shall bring an associate member to Jesus. Let there be greater activity all along the line. Let pastors and people enter deeply into the consecration service, with a greater longing of heart for larger measure of the Spirit's power upon our work. Let the Young People's column be all aglow with reports of the "Founders' Day" results. Full of good news, good cheer, and large blessing. Why not? May the Lord smile upon the humble efforts put forth by each Union.

Yours in the work,  
Geo. A. McDonald,  
Mar. Pres't.

Bro. J. P. Netley, Sup. of C. E. work for Kings Co., N. S., reports that C. E. advances splendidly in that county. There are now 17 churches, 100 members, and an Epworth League of C. E. and one Junior. These societies are found in Baptist, Presbyterian, Methodist and Congregational churches, and each society is loyal to its own church. Eleven of these societies are banded together in a Local Union and the meetings of this Union are good. Some of the societies have been cheered by having the Associates coming to Christ and then becoming active members of the society. He hopes to have two or three more societies organized in the near future. We rejoice with our brother in this work. God bless all our young people. May every church in the land feel the stimulus their consecrated young men and women give when their lives are being trained in service for the Master.

Temple B. Y. P. U., Yarmouth, N. S.  
On Friday evening, March 15, a very interesting and profitable meeting was held by our Union under the general title of a "Symposium of Modern Amusement," when some of the most common amusements and evils which surround young Christians were discussed in an interesting and profitable manner. The first question: "Is it right for Christians to play cards?" This was answered in the negative by D. L. Kinney, moderator, and the other speakers. A great waste of time. (2) It introduces its votaries to objectionable society. (3) It exposes young persons, especially young men, to the danger of gambling. (4) It is accompanied in its early stages by the use of alcohol, drinking and other vices. (5) It has led many thousands to irrevocable ruin, and its influence is greater today than ever.

Second question: "Is it right for Christians to attend theatres?" This was answered in the negative by Barton Cain, for the following reason—(1) It is a worldly amusement and we are told "be not conformed to this world." (2) It is a waste of time. (3) (4) The moral effects upon the character of the individual are damaging.

Third question: "Is it right for Christians to use tobacco?" Answered by H. E. Haly, who said the habit is wrong because: (1) It is a waste of time. (2) It is a waste of money. (3) It is a waste of health. (4) It is a waste of energy. (5) It is a waste of strength. (6) It is a waste of power. (7) It is a waste of ability. (8) It is a waste of talent. (9) It is a waste of skill. (10) It is a waste of knowledge. (11) It is a waste of wisdom. (12) It is a waste of understanding. (13) It is a waste of reason. (14) It is a waste of judgment. (15) It is a waste of discretion. (16) It is a waste of prudence. (17) It is a waste of moderation. (18) It is a waste of temperance. (19) It is a waste of self-control. (20) It is a waste of self-denial. (21) It is a waste of self-reliance. (22) It is a waste of self-respect. (23) It is a waste of self-esteem. (24) It is a waste of self-love. (25) It is a waste of self-interest. (26) It is a waste of self-glory. (27) It is a waste of self-honor. 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these "How to promote the prosperity of the Church." This address will probably appear in due time in the Messenger and Visitor. An interesting discussion followed. Bro. E. O. Reed mentioned the case of a young sister who said "I love my church." We need members who will be loyal. An experience meeting was conducted by Bro. A. P. F. of Wolfville. Bro. Coburn, with usual fervency, presented the claims of Home Missions in the evening. He gave cogent reasons for pressing on this work. Rev. J. H. Saunders followed with a brief, impressive address, on our Foreign Missionary work. He referred to some of the burdens the brethren of the Board have to bear through the lack of necessary funds. With more love to Christ there would be more money for His cause. Revival influences are being enjoyed in several of the churches in the county, especially in Berwick. Bro. Simpson has a noble band of brethren to co-operate in the work. The Lord has blessed their efforts, and sinners are being saved. May the good work continue and extend. M. P. F., Sec'y.

Ordination Council. In response to an invitation from the Port Clyde Baptist church, an ecclesiastical council convened in said church, on the 6th inst., at 2 p. m., to consider the propriety of ordaining to the full work of the gospel ministry Bro. C. I. McLean, of Hopewell N. B. The following churches were represented, by three ministers and ten lay delegates, viz: Port Clyde, Pubnico, 1st Sable River, Osborne and Lockeport. Rev. A. F. Browne, was elected moderator and the undersigned clerk. Deacon David Buchanan, of the Liverpool church, and other visiting brethren and sisters were united to a seat in the council. Bro. McLean's statement of his conversion and call to the ministry were very clear and convincing. A somewhat lengthy and severe examination, upon Christian doctrine and church polity was conducted by the moderator and other members of the council. Bro. McLean acquitted himself nobly. The council was a unit in advising the church to proceed with the ordination. The following order of exercises was carried out during the evening in the presence of a crowded house. Invocation, Deacon Judson Murphy; reading Scripture, Rev. N. B. Dunn; prayer, Rev. John Wyman; sermon, Rev. A. F. Browne; ordaining prayer, Rev. I. W. Carpenter; hand of fellowship, Rev. N. B. Dunn; charge to candidate, Rev. I. W. Carpenter; charge to church, Deacon Buchanan; benediction, Rev. C. I. McLean. Owing to the unexplained absence of Rev. D. E. Hatt, pastor of the Shelburne group of churches, or any delegates, Bro. Carpenter withdrew from the council. Letters of commendation were received from prominent pastors in Nova Scotia. Bro. McLean has been very successful since coming to the Barrington field. Candidates are awaiting baptism and revival influences are felt in every section; pastor and people are united in their efforts. N. B. DUNN, Clerk.

Quarterly Meeting. The Queens Co., N. B., quarterly meeting met on the 8th inst. with the Upper Wickham Baptist church at Bely's Cove. The following ministers were in attendance: Revs. A. B. McDonald, G. W. Springer, J. D. Witmore and S. D. Ervine. The Friday afternoon and evening sessions were devoted to the interest of S. S. work. From residence we learn that only about one S. S. in each parish is evergreen; but there is a growing desire among our people to keep their S. Schools running the whole year. Of the brethren appointed to prepare papers, preach, etc., at this session only one responded. Bro. R. W. Demings prepared and sent his paper on general S. S. work, which gave general satisfaction and was a timely aid in our work. On motion, the other brethren were granted three months longer to prepare their papers on the subjects assigned them. Our regular business session was held on Saturday a. m. The quarterly conference was held on Saturday p. m., and the conference session on Saturday evening. The writer was the preacher of the quarterly sermon on Sunday a. m. Sunday p. m. a social service was led by Rev. W. A. Springer, and in the evening a missionary meeting was held by Sister Pearce, of Cambridge, and Sister Loyd, of MacDonald's Corner. From the beginning of this session to the end our services were of a very spiritual order. Straight gospel truths were presented, both in song and exhortation, and strong faith manifested in our prayers. On Sunday a. m., a special contribution amounting to \$20.00 was taken for Home Missions. In the evening \$50.00 was taken for Foreign Missions. Other collections, amounting to \$2.50, to be divided between H. M. and Education. Total collected \$34.50. Now, brethren, the next session is to be held on the 2nd Friday of June. (Place of location is not settled on.) Surely if you had been present at this session to participate in the work and the blessing thereof, you would not miss the next. Rev. J. D. Wetmore was appointed to preach the quarterly sermon, and Rev. E. Hope to be his alternate. S. D. ERVINE, Sec'y. Treas.

"Summer School for Bible Workers." The Maritime committee of the Y. M. A. has planned to hold such a school as the caption suggests in Halifax, August 11-12, inclusive, immediately following the 28th annual Maritime Convention to be held there. The "school" is open to all who desire better acquaintance with their Bible, and sex, all ages are cordially invited. Reduced rates for travel and board will be secured. The whole arrangement of details is in the hands of the Bible Study Committee—a part of the larger one—and the Rev. A. Robertson, New Glasgow, N. S. Letters regarding details may be addressed to him or to the Maritime Secretary, Y. M. C. A., Truro, N. S. The barest outline is all that is now given. Plan to be at the "feast of good things." There will be five courses of study, 1 "The Gospel History," four lectures by Prof. R. Falconer. 2 "The Epistles," 2 "Bible Geography," four lectures by Rev. Thos. Cumming.

"Evangelistic Theology," four lectures. 1st "In, Rev. A. Robertson; 2nd "Atonement, Rev. Dymon Hague; 3rd "Justification, Rev. A. C. Chute; 4th "Sanctification, Rev. F. H. Wright; 5th "Defence of Christianity," four lectures. 1st "Credentials of Christianity," Rev. Dr. Lathern; 2nd "Inspiration, Rev. Dr. Lathern; 3rd "Argument from History, Rev. F. H. Wright; 4th "Argument from Experience, Rev. A. Robertson. 5 "Theology," one lecture. 6 "The Political Economy of the Bible," President Forrest. Other features will be added.

DENOMINATIONAL NEWS. PORT LOYDE, N. S.—Six young men were added to the church here yesterday by baptism. A quiet but we believe a deep work of grace is in progress and we hope the work of ingathering is not ended. E. P. COLDWELL, March 25. LOWER GRANVILLE, N. S.—The editor's note asks us to report progress. There is the sound of the mill in the berry trees. Backsliders are coming back with confession. Sinners are weeping at the cross. Praise the Lord. W. H. JANKINS.

SACKVILLE.—Our popular pastor, Rev. W. C. Vincent, is holding a special meeting, the old-time gospel to crowded congregations. Many have professed conversion in different sections of his large field. Five were baptized on the 17th and seven on the 24th, and more are to follow on the 31st.—COW. FIRST KINGSELEY, YORK CO.—The Lord is still with us and the lost ones are coming to Jesus. It was my privilege to baptize six promising young men last Lord's day, (March 24). Their names are: Tabor Everett and William Grant, (being the heads of families), Frank Burdett, Burpee Gallop, Albert Dumphy and James Dunphy. We expect to baptize the first Sabbath, in April. While God has been pleased to use us for His glory we give unto Him all the praise. O. E. STRAZZ.

HOPWELL HILL, N. B.—Eleven persons, chiefly young men, were baptized here last Sunday at the close of the morning service and in the afternoon welcomed by Pastor Hughes into the fellowship of the church. The occasion a valuable one. Among the number is the postmaster of Hopewell Hill, Charles S. Peck, and his brother William, who so narrowly and marvelously escaped a terrible death last winter by the falling of the Memorial Bridge. This widowed mother is now rejoicing in the salvation of her entire family. I have yielded to the urgent request of the folk here to remain another week and hope to report further progress. Next week I plan (D. V.) to go to St. George's, N. B. ISA. WALLACE, March 27.

TANOOK.—Sixteen more were baptized at this place on the 24th. Since the work began ninety were added by baptism, three by experience. Four more are awaiting baptism, over one hundred have professed conversion. The church has done nobly financially. Another very encouraging feature of the work is that a house of worship has been started at Blandford. For some time we have felt the need of a suitable place where we might be permitted to worship, and Bro. George Young has kindly given us the land to build on. The frame is on the spot. Already we have nearly six hundred dollars pledged. We are much interested in this work and who have it in their heart to help us, have an opportunity to do so. Bro. Simeon Young, of Blandford, is treasurer. J. A. MARPLE, March 26.

HARVEY, ALBERT CO.—On Sunday, March 24, the writer had the privilege of conducting ten happy believers in Christ—five brothers and five sisters—through the baptismal waters into fellowship with the Lord. Harvey church at Waterside. Some two weeks ago we began special services and the Lord used us to reap such a harvest. Others are in the way and we are expecting more additions soon. To God be all the praise. At many points especially has the Lord blessed the labors of our brethren in this county. One of our veteran evangelists, Bro. Isa. Wallace, also has proved a great blessing of late to our county and even beyond. The brethren of the 2nd Harvey church, having now for quite a number of years felt the need of a new house of worship, are likely to arise and build. F. C. WRIGHT, March 27.

LAWRENCE TOWN AN. CO.—I began serving the church here Feb. 3rd, and although stormy weather militates against special meetings for the first ten days, yet the people did not lose interest, and soon the spirit of revival moved among them. Over fifty have been moved by the power of God in the meetings, thirty of whom are converts to Christ at their Saviour. On Lord's day March 17th, I baptized seven believers. We expect a large number of others will shortly follow. Up to date the chief labour has been at Lawrence town proper. Other sections of the church are thirsting for the showers, which, we know they will receive in due time; for the seed sown by former labourers will surely soon be reaped with gladness. I have been engaged till May 1st. J. HARRY KING, Lawrence town, N. S., March 18. BOYTON, N. S.—The 12th of March was a day which cannot be easily forgotten. Our friends paid us a donation visit. It happened something in this way. During the day the wood yard was filled—a year's wood. They were not satisfied with this but came in the evening and replenished our larder. To crown the whole affair we were presented with a jug of money; this was presented accompanied by a neat speech by Deacon McGraw, to which I responded. A good tea was provided for the sisters and the evening was pleasantly spent in conversation, music etc. We had the pleasure of the company of pastor Gardner, of Antigonish, who had been supplying the church here read by the previous Sabbath. He favored us with a few words of congratulations to the pastor and his wife and of praise to the friends for the tangible way in which they manifested their appreciation of our labors among them. These tokens of kindness lay under greater obligations than ever to spend and be spent

# In The Spring Time PAIN'S CELERY COMPOUND MAKES PEOPLE WELL.

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It Makes Strong Nerves and Pure Blood.

It Cures Diseases and Long-standing Troubles.

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"I am a living witness to the worth of Paine's Celery Compound." This is the statement of Mr. G. J. Smye, of Sheffield, Ont. It makes people well! This fact is so widely known and so fully borne out by thousands of magnificent cures, that the simple statement is in itself sufficient. The whole Dominion has been blessed by the marvellous work of the great medicine, and an army of rescued and saved men and women bless the noble discoverer, Prof. Edward E. Phelps, M. D., L. L. D.

Master minds amongst the medical men of the present day readily acknowledge the potent and curing virtues of Paine's Celery Compound. They find that it makes strong nerves and pure blood, two essentials necessary for perfect health and strength. Long-standing troubles and diseases are cured by Paine's Celery Compound when all other medical agencies fail in their work. For kidney and liver troubles, it is the infallible remedy. Nervous debility, exhaustion, sleeplessness and headaches are quickly swept away by the curing powers of Paine's Celery Compound. This is the season when the sick, must

for their spiritual good. May those kind friends be doubly rewarded is the prayer of the pastor and his family. J. MILLS. PORT MORRIS, C. E.—No doubt many readers of the MESSENGER AND VISITOR will be glad to hear of our work on this island. It is now more than nine months since my coming here and during that time we have experienced many tokens of the Lord's presence. We have had quite a struggle to place the financial affairs of our churches in a good condition. It has succeeded even beyond our expectations. I may also say that we are a part of that 'group which a few years ago was a dependent field, but is now two self-supporting fields.' It was not without an effort that we attained such a stand. Our churches have done well, and are meeting all their obligations promptly and courageously. Good feeling exists among the brethren and the way is clear for much service and faithful work for the blessed Master. Yesterday, (Mar. 24) it was my privilege to welcome to the fellowship of the Homeville church, eight members, six of whom were baptized recently by Rev. F. N. Atkinson, of Little Glace Bay. Their names are: Ronald Holmes, Chas. Holmes, Archibald Morrant, Fred Holmes, Willie Holmes, and sister Olivia Peters. The other two, received by letter were: Bro. Elijah Shephard, and sister Amelia Holmes. We thank God for these additions, and take courage. To His name be all praise—Brethren, pray for us. E. A. McPHEE, March 25.

ELGIN, MEADOW, ALBERT CO.—Since Dec. 28, I have been engaged with the people of 2nd and 3rd. Elgin churches. Their names are: Ronald Holmes, Chas. Holmes, Archibald Morrant, Fred Holmes, Willie Holmes, and sister Olivia Peters. The other two, received by letter were: Bro. Elijah Shephard, and sister Amelia Holmes. We thank God for these additions, and take courage. To His name be all praise—Brethren, pray for us. E. A. McPHEE, March 25.

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of necessity, recuperate lost strength, and gain the heartiness so necessary to make life pleasurable for the summer. All should bear in mind the fact that Paine's Celery Compound "makes people well." The following letter from Mr. G. J. Smye, of Sheffield, Ont., speaks of a wondrous cure after all ordinary means had failed to do the work:—"It is with great pleasure that I testify to the value of your great medicine, Paine's Celery Compound. For nearly two years I suffered from indigestion, kidney and liver troubles. After trying several medicines that did not effect a cure, I decided to try your Compound. Before using it I was so low in health that I could not eat, and my back ached; it was only by resting on elbows and knees I was enabled to obtain a slight degree of ease. Before I had fully taken one bottle of your medicine I began to improve. I have in all taken fourteen bottles with grand results. I am a farmer and am now working every day. Anyone may refer to me in regard to those statements, or to any of my neighbors around Sheffield, where I am well known. I am a living witness to the worth of Paine's Celery Compound."

Revs. D. F. Simpson, J. H. Fohav, D. G. McDonald, W. B. Bradshaw, John Williams, I. J. Skinner, A. Freeman and J. E. Tiner, who is at present laboring with the church. During this time the church at Murray River, as a rallying place, having built two small houses of worship and a parsonage. One hundred and sixty have been baptized into its fellowship. The present membership is 122, scattered over a territory nearly twenty miles in extent. They followed the roll call. Owing to the bad condition of the roads only 33 responded to their names, but each spoke as moved by the spirit of God. A temperance resolution was then read injoining upon each member total abstinence for life; in order that their lives might be a standing rebuke against sin, and that they might adore their resolution with holiness of life. This resolution was unanimously adopted by those present by a rising vote. After the singing of "God be with you till we meet again," this most interesting meeting was brought to a close by prayer. The lot of this church has not been cast in pleasant cases, but every inch of ground has had to be earnestly contended for. Still the Great Head of the church has been with her and she has had a fair amount of success; but what is greatly needed to day is a central house of worship at Murray River, as a rallying place, and for the members residing at the River to worship in, as they are at present worshipping in a temperance hall, and are often put to many inconveniences, but more about this again.

W. E. TINE. TABERNACLE, HALIFAX.—It has been some time since I have written to the MESSENGER AND VISITOR and thinking some would like to hear a little of our doing I venture to trespass on your space. In health, I am slowly but gradually improving. I preach once each Sunday and hope soon to do full work. Bro. Geo. A. Lawson has been assisting me since the first of Feb. He is a good Bro. and a very acceptable preacher. Any church in need of a pastor would well correspond with him. As for the "Tabernacle" it is in a better condition than I ever saw it before. Perfect harmony prevails in the church. On Sabbath and social services are largely attended. So far being true to list from the ranks of sin and a number of Baptists residing in the city who were not connected with any church in the city have lately come in with us and some who had been baptized but were going with other denominations have joined us on experience. Fourteen have been baptized in the month. At our meetings yesterday I could but notice the evidences of the revival of the "coasting trade" our houses of worship has always been "a Sailors Home" and they are always welcome. Indeed we try to make all strangers welcome. Our seats are free. Strangers are to have the first right. We invite all who will to come and share the privileges of the gospel with us. One thing more I wish to say, especially to your readers who may have friends in our hospitals, if they will send me a note addressed to 93 North St. I will glad to call at the hospital and visit their suffering friends. Sickness has taught me what a comfort a kind word accompanied with

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prayer is, and especially is this true to one among strangers. Once more I want to thank God for afflictions. I never saw such beauty in Christ as I have since sick. I am glad eternally in unending, I will need it all to praise Him. Wm. E. HALL.

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MISS MARTHA'S OPPORTUNITY.

ANNIE L. HANNAH.

"Hester always was awful sort of abject, and this is all a piece with it." And Miss Martha bit off the end of her thread with a snip of the teeth which made a biting peep to her remark, and left her listener in no doubt as to her opinion of this last act in the drama of Hester's life.

"But I don't s'pose, Marthy," ventured Miss Eliza, "that she has been talking deprecating manner which always characterized her conversation with her decided neighbor, 'I don't s'pose that she can hardly be held accountable for dying'?"

"Well, I don't, that she can," admitted Miss Martha, though grudgingly, as she shook the threads carefully from her lap into a paper spread on the floor for the purpose, "and yet it does seem so like Hester's way of doing things. Now look at it. In the first place, it isn't s'pose there was a girl within twenty miles that had so many up-and-down good chances of settling down, as Hester; but nothing would do but she must take up with a man with mighty high nothing a year to live on. How they managed to get along at all beats me; but she made her bed, and she had to lie in it. If she'd taken Sam Wallace, or even 'Lisha Simms, she might have lived like a lady. But there! that's all past and gone now; and as I was saying, no sooner does her husband die than she, being Hester and without a mite of spunk, up and dies too, leaving this boy for somebody to look after."

"Broken heart," they say. Broken-fid-dle-dicks! I call it up-and-down selfishness, and more'n half believe she could have kept alive if she had exerted herself. But there! that was all just Hester's way!"

Miss Eliza made no reply to this baragane, only knit on with eyes full of tears, for she had known and loved the gentle Hester from childhood, and grieved for her sadly.

"Yes, Liza," went on Miss Martha presently, "I call it up-and-down selfish; but since you're so willing to excuse her (Miss Eliza, be fit remarked, had not spoken), prase you can suggest something for the boy, for I'm free to confess that my head's buzzin' like fifty fly-traps trying to think what ought to be done-with him."

Miss Martha's statement would have been nearer the truth had she said, "trying not to think what ought to be done," for she had very little doubt upon the subject, wherein lay her discomfort.

"I mistrust," she continued, in an agitated way, "that she had a retained secret, that it would be just like you to say 'have him here,' but that's a thing I won't listen to—no, not for a minute!"

As that was the one and only solution of the question which had presented itself, Miss Eliza's unsophisticated mind, she naturally made no reply, and after a few moments of uncomfortable silence, she rose, and saying something about "supper," put on her bonnet and prepared to depart. At the door, however, she paused, and looking back said, in a tone between remonstrance and pleading—

"Prase, Marthy, he might prove real useful to you, and a saving about the place, you know."

Whether it was this last economic hint carried weight, or because all the village, including the doctor and the minister, seemed to look upon it as a fortunate coincidence, that Miss Martha would take the grandson of her only sister to live with her in her ample cottage, now that his double affliction had rendered him homeless, is a question; but the fact remains that Hester's boy, as every one called him, found himself—his great-uncle's protestations to the contrary—installed in his new home, his young heart ready to turn in its sorrow and loneliness to his unknown relative, whom he had heard nothing from his mother but words of respect; and in his boyish simplicity he had never thought of questioning why, though living not twenty miles apart, they had never met.

But an act so ungrudgingly performed could not bear the fruits of love, and the boy very soon discovered that his aunt looked upon him entirely as an object of charity, and lost no opportunity of impressing upon him how little real claim he had upon her. She constantly reminded him of the gratitude he should feel toward one who was doing what she was for him, and gave him to understand that as soon as he left school he must shift for himself, for he could expect nothing more of her.

She "kept him well in hand," as she herself expressed it, filling most of his spare moments with "chores," thus leaving little time to be "frustrated away." Of course she was not going to have her neat house "meased up by a parcel of boys," and so Ralph was not at liberty to invite his friends to the cottage; but just as decidedly did she object to his running about no one knew where.

More than once the boy had been on the point of open rebellion, but he told himself that so long as he accepted his aunt's bounty he must abide by her rules, in matters now unimportant, but involving, with a spirit quite foreign to his generous loving nature, that she should be paid cent for cent, with interest, all that she had expended on him just as soon as circumstances made it possible for her to do so, as toward her as he knew that his parents would have him set; performing scrupulously every duty, grateful, in spite of everything, for the home that she gave him, but all with a growing hopelessness of demerit not to be accounted for by his loss, which struck every one but Miss Martha herself, she being too thoroughly blinded by her sense of self-satisfaction to have eyes for anything in connection with the subject but her own generous conduct. She even went so far, at times, as to wonder what people said of her goodness to a friendless boy; and forgetting that "a man's life consists not in the abundance of the things which he possesses," "unconsciously" for her own satisfaction and edification, the benefits in the way of food, good (good-enough) clothing, and a shelter, which she had bestowed upon him.

For nervous headache use K. B. C.

The answer to that question she was destined to hear. One day, a blistering wintry afternoon, she had stopped on her way from her front gate to pick some unshipped dried leaves from the shrubs which grew close behind the high hedge, and as she stood stooping there, quite hidden from the road, two ladies passed, or were in the act of passing, when one of them suddenly said—"Stop a moment, Helen, the braid is hanging from your dress."

"I thought that I felt something catch as I came out of the gate. Are you going to pin it up for me? Thanks, Kate, what a pretty little cottage Miss Martha's is!"

Miss Martha, pleased and proud, was about to step out from behind her screen to invite them in, with the offer of thread and needle added, when the following words, uttered in an impatient voice, held her spell-bound after she had taken two steps.

"Yes, it is a dear little place, always so neat and well cared for; but please do not mention Miss Martha to me. As our black Judy says, 'I haven't no use of her name.'"

"Why, what can you mean? Of course I am a stranger here, but I always supposed that she was a superior woman—so interested in missions and all sorts of good work, that she would be good by all ways, and have good things as lots of boys wouldn't. I want you to know that you're at liberty to fetch your friends come with you, and if you'd like to have them to tea now and then, I'll be glad to do it. You remember father called him in to help him when he was setting Willie Dane's leg the other day. I'm more sorry for that boy than I can say; and I believe that she looks upon him in the light of a splendid opportunity. Not that he ever complains—he is too manly and loyal for that; but he cannot hide facts, and every one knows what a lovely, pleasant life he leads. The boys all say that he never invites them to the cottage, and is seldom at liberty to join them, and every one of them respects and admires him immensely. And then the prospect of such a waste of fine material as a subject for a surgeon, says that he is out for a surgeon, but Miss Martha intends that he shall go into a store as soon as he leaves school. I suppose that is very wicked of me, but every time that I see her I think of Ralph Eaton behind a counter instead of in a profession where he would do unaided good in the world. It's all very well to be anxious about the souls of the heathen, but it seems to me that the souls of one's own flesh and blood are as well worth considering; and I am by no means sure that Ralph Eaton's is safe. She could have done anything when he came to her to help her, but she has let this opportunity slip thus far. There! there! she's old of half way round. Of course you know that I would not have relieved my mind even to you had you not been a stranger; but I feel better for it, and, no one else will be the worse."

And they passed on.

Like one in a dream, as the voice ceased, Miss Martha turned and walked into the cottage, pulling off her wraps and leaving the door open to the street.

How long she sat there she could not have told. At first her blood was boiling—her very fingers tingling with anger. To think—to think that, after all she had done, after having risked her own good name, after that boy, she was thus to be called to account! Hadn't she always insisted on his going to church? And now to be held accountable for his soul!

But Miss Martha was, after all, a good woman, and she knew that Kate Tredwell, the doctor's daughter, was not one to bring such charges lightly; so presently, sitting up very straight in her chair, she said to herself: "See here, Marthy, if you're so contrary to other that you've been in the right, you won't be afraid to look things in the face. Just set to work now and see if there's any truth in what you've heard."

It was not a pleasant task, and more than once during the hour in which Miss Martha sat looking straight before her into the gathering dusk, a dull color crept up into her wrinkled cheeks. She was a proud woman, and it was hard to bring herself to acknowledge the truth of the allegations, but little by little the fact that they were true forced itself upon her, and she came to understand, as she herself expressed it, that she had been "all of a piece with that miserable old thing" who, when he dropped a gold piece instead of a penny by mistake into the collection plate, confronted himself with the thought that at least he would have the credit of it in heaven, and was very much aggrieved on being informed that as he had meant to give only a penny, for a penny would he receive credit.

"Why, Aunt Martha, is anything the matter? Are you not well?" It was Ralph's voice, and no wonder that it was filled with astonishment, for when had any one even before found Martha Basset sitting with folded hands "wasting precious moments?" And in the dark, too!

She allowed the boy to light the lamp, watching with a new interest the face of her "splendid opportunity" as the flickering match illuminated it; and when he finally turned to her pain, and with real concern repeated his question she replied in rather a strained voice: "No, nothing is the matter—at least, not as you mean it;" and then she gathered up the wraps which had lain in a heap on the floor, and went away into her own room, leaving Ralph still wondering.

It must not be imagined that from that night Miss Martha's whole character was transformed; that, from being a kindly gentle and affectionate, she became suddenly morose and distant. No, the habit of life she was to be set aside in a moment; but, little by little, Ralph noticed a difference. He could hardly have told wherein it lay, but in some subtle, insignificant manner he felt that the atmosphere had changed—knew that his aunt's attitude toward him had altered. He noticed that now and then she would say "Thank you" for some little service

K. B. C. Pills tone and regulate the liver.

which at one time she had taken as a matter of course. More than once he had glanced up from his books to find her eyes fixed upon him with an expression that he did not understand; that it was a not unkindly one was sufficient for him. But, above all, the once constant reminders of his obligations to her had ceased entirely. He did not understand—could not account for the change—but, like the noble, generous-hearted fellow that he was, gladly bury the past, he went eagerly more than half way to meet her, though not daring to make any decided advances.

But one night—a one stormy tempestuous night—as they sat together in the little sitting-room, he at his books, she busy with her knitting, what Ralph was wont in after years to refer to as "the evening," arrived. There had been a long silence, broken only by the click click of Miss Martha's needles within, and the furious gusts of wind and dashing of the sleet against the window-panes without. Time and time again her eyes had wandered from the book she held in her hands; more than once her lips had parted as though to speak and closed again; but finally the words came—

"Ralph," she said, "I haven't always acted up to you as I ought; I see good by all ways, and have good things as lots of boys wouldn't. I want you to know that you're at liberty to fetch your friends come with you, and if you'd like to have them to tea now and then, I'll be glad to do it. You remember father called him in to help him when he was setting Willie Dane's leg the other day. I'm more sorry for that boy than I can say; and I believe that she looks upon him in the light of a splendid opportunity. Not that he ever complains—he is too manly and loyal for that; but he cannot hide facts, and every one knows what a lovely, pleasant life he leads. The boys all say that he never invites them to the cottage, and is seldom at liberty to join them, and every one of them respects and admires him immensely. And then the prospect of such a waste of fine material as a subject for a surgeon, says that he is out for a surgeon, but Miss Martha intends that he shall go into a store as soon as he leaves school. I suppose that is very wicked of me, but every time that I see her I think of Ralph Eaton behind a counter instead of in a profession where he would do unaided good in the world. It's all very well to be anxious about the souls of the heathen, but it seems to me that the souls of one's own flesh and blood are as well worth considering; and I am by no means sure that Ralph Eaton's is safe. She could have done anything when he came to her to help her, but she has let this opportunity slip thus far. There! there! she's old of half way round. Of course you know that I would not have relieved my mind even to you had you not been a stranger; but I feel better for it, and, no one else will be the worse."

And then he sank to his knees and hid his face with his hands. Miss Martha, who had been sitting by his side, with her eyes, falling down her cheeks, she folded both her hands upon the bowed head and thanked God.

"Dear Helen," you remember the conversation—rather one-sided, to be sure—which we had six months ago. Miss Martha Basset as-subject? Well, as an act of simple injustice I am come to tell you that the condition of affairs at the time was such as to render it highly unpleasant to me to be asked to do so. I am convinced that I was not in the wrong, nor did I go at all against the feelings of the lady. But a change has really taken place, brought about by what cause or influence, who can guess? Yet the satisfactory truth remains, that in some mysterious manner, Miss Martha's eyes have been opened to see herself as others (notably I) saw her. Ralph will never be found behind a counter. He is going to college next year, and after that is to study with father, who is rejoicing beyond words over the prospect of a table next to the time when he will be ready to take part of his practice off his hands; for he is determined that Ralph, and Ralph only, shall fill his place when, as he sweetly expresses it, he himself has "gone over yonder."

Miss Martha tries to keep up a grim appearance of not being fond and proud of the boy, and with very speech the same result as attend the efforts of the fabled ostrich. The change must have gone deep, for, whereas the never before Miss Martha was, after all, a good woman, and she knew that Kate Tredwell, the doctor's daughter, was not one to bring such charges lightly; so presently, sitting up very straight in her chair, she said to herself: "See here, Marthy, if you're so contrary to other that you've been in the right, you won't be afraid to look things in the face. Just set to work now and see if there's any truth in what you've heard."

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in apparent surprise as she came to the doorway.

"Oh! oh! what a perfect lovely dress! Is it for me, mamma? Oh! Hattie, come and see." Every thing she was forgotten for the moment in her girlish pleasure over the dainty frock; then she noticed that her mother's usually bright face was shadowed.

"Are you tired, mamma dear," she asked anxiously. "Don't say any more now. I shall not enjoy it one bit Sunday, if you work so hard now. Hattie come over to see if I may go to walk with her. We'll be at home before dark."

"Have you studied your Sunday school lesson?"

"No—no, mamma. But this is only Thursday."

"By to-morrow afternoon you are invited to Cousin Belle's and you know I never like to have you leave it until Saturday. Perhaps Hattie will stay and study it with you."

Hattie Grey, a tall, pretty girl, showed her dress in an upward manner, giggled as she said—

"I don't have to study my lesson. I can always answer the questions by reading the verses over Sunday morning. Besides, I expect to go down the street to-morrow afternoon with a Maggie come, please, Mrs. Roberts? I do want her so much."

"No, Hattie. You must excuse her today. Marjorie, bring your Bible and your hymn book, and let me see them. With you put and loss of her head Hattie left the room followed by Marjorie, whose face plainly showed the anger in her heart. She went to the door with her friend and after chatting with her as long as she dared, she very slowly came up her room and sat down with her Bible unopened in her hand. Soon she heard her mother call, pleasantly—

"Won't you come in and sit with me, daughter?"

"No, mamma. But this is only Thursday."

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Hood's Cured After Others Failed

Scrofula in the Neck—Bunchees All Gone Now.



"C. L. Hood & Co., Lowell, Mass. 'Gentlemen—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did not do me any good, and when I commenced to take Hood's Sarsaparilla there were large bunchees on my neck so sore that I could not touch them. I was so miserable and so sorry I whispered poor Marjorie. 'I know you are, darling, because you see that I am grieved and you are with her as long as the large consequences of your first small act, suppose you thought there could be no harm in chatting with Hattie a few minutes, even though I had forbidden you to go with her, just as you thought that you might go to the coast and be being very careful, keep your dress and fingers clean. But, you see, a nail somewhere in the darkness caught your ruffe and the powdery soot clung to you in many places. The only way to get rid of it was to keep free from the contamination of sin is to keep far from it. A girl who will deceive her mother, who will read impure books, who resorts to the street corners for her boy company, who will dishonor the Sabbath, turning it into a day of revelry and in questionable society, is not one with whom you can keep up a friendship without getting very far along on the road toward the breaking of the commandment of your Sunday school lessons. In one sense, Miss Davis was right in saying that it is only for grown people; in another, it is meant for the youngest child who can read it. Its words might well be 'Thou shalt keep thy lips from speaking vain words and thy tongue from uttering deceit. The best and easiest way to do this, Marjorie, is by keeping your heart full of the spirit of Christ. Bring me your Bible and let me show you some verses about this beautiful purity of heart and life.'"

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

\$20, \$10, \$5

Will be paid the Three Persons who send until March 31st, 1895.

\$35!

Wrappers, Representing most value in WOODILL'S GERMAN BAKING POWDER.

St. John City and County.

Intercolonial Railway.

ON AND AFTER MONDAY, the 1st October, 1894, the Trains of this Railway will run Daily (Sunday excepted) as follows:

Table with 2 columns: Train Name and Time. Includes 'TRAINS WILL LEAVE ST. JOHN' and 'TRAINS WILL ARRIVE AT ST. JOHN'.

All trains are run by Eastern Standard Time. D. FORTINER, General Manager, Railway Office, Moncton, N. B., October, 1894.

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CAN I OBTAIN A PATENT? For a full and complete information regarding the same, apply to the Patent Office, Washington, D.C. A Handbook containing full and complete information regarding the same, and how to obtain a patent, will be sent free of charge to any applicant for a patent.

Marble, Freestone and Granite Works

A. J. WALKER & SON, 270, B. ST. A. J. WALKER & CO., 100, B. ST.

TAINED GLASS and Decorations.

Castle & Son, 20 University St., Montreal.

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Prepared from Scott & Bown, Solely. All Druggists, 50c. & 1.00.

"The matter which carefully selected from the guarantee that of or nonwills, the week from week to week several times the paper.

Come to me, O ye For I hear you And the question Have vanished

Ye oven the eastern That I ought to Where thoughts are And the brooks

In your hearts, a sunshine In your thong, But in mine is the And the first fall

Ah! what would If the children We should dread Worse than the

What the leaves are With light and Ere their sweet are Have been hard

That to the world Through them I Of a brighter and That reaches the

Come to me, O ye And whither In what the birds are In your sunny

For what are all of And the widow When compared And the gladness

Ye are better than That ever were For ye are living And all the rest

THE THESE CO

In old houses where the various means of screens, vases, etc., were features, like the being copied to the The ingliste itself chimney, and a masonry in front seats to be placed, apartment inside

Such an arrangement possible except in dimensions, and a masonry in front seats to be placed, apartment inside

Sometimes the corner, and the other place is filled in, quite a common spot, and a masonry in front seats to be placed, apartment inside

The taste of the will suggest suitably potted palm always accessory in the dimensions, and a masonry in front seats to be placed, apartment inside

A plain, boarded floor, supported on two feet, and a masonry in front seats to be placed, apartment inside

These panels, which to hang on the wall, pictures, may be shops for less than are generally in are better than any usually get at ten price, for the Japanese, and even work has a certain it is impossible to paper prints of Ruskin said of the in water, take it in and you may progress in sensibility

WALTER BAKER'S PURE COCOAS

Indulge in an Emulsion of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Prepared from Scott & Bown, Solely. All Druggists, 50c. & 1.00.



Failed

Marches All



Cures

When I had taken... Cures... Three Per cent March

Three Per cent March

representing... BAKING POWDER... County.

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MARKS... PRENT? For a... MARKS... PRENT?

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MARKS... PRENT? For a... MARKS... PRENT?

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MARKS... PRENT? For a... MARKS... PRENT?

"The matter which this page contains is... I guarantee that, to any intelligent farmer...

CHILDREN.

Come to me, O ye children! For I have you at your play, And the questions that perplexed me Have vanished quite away.

THE HOME.

In old houses of the Middle Ages, where the various apartments were divided from one another merely by means of screens and temporary devices...

WALTER BAKER & CO. The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES... HIGHEST AWARDS Industrial and Food EXPOSITIONS In Europe and America.

degree of pleasure it gives you." So with one of these simple Japanese prints...

INSECTS AND THEIR ENEMIES.

Mrs. "J. W. D." sends several specimens of the tiger-beetle, which she found walking over her carpet, and asks if she has any reason to dread their depredations on carpets.

THE NECESSITY OF COMPOSTURE.

One thing that, if not a necessity, is at least conducive to comfortable living, is hardly appreciated even by those who most need it.

"SYSTEM."

Most of the books on housekeeping, and the wise articles that are printed in the papers touching domestic matters, lay the greatest stress upon the importance of system in the home.

McLean's Vegetable Worm Syrup

McLean's Vegetable Worm Syrup. The pleasant and medicinal effects of McLean's Vegetable Worm Syrup. Remedy for children.

THE FARM.

"BACILLUS NO. 41."

We have heretofore noted the experiments being conducted by Professor C. C. Conant in the production of covering and cultivating the right bacteria for improving the flavor of butter.

ASPARAGUS CULTURE FOR MARKET.

Asparagus has but few competitors, few or no competitors, in the vegetable market, and should be in every garden.

PROFITABLE SWINE-RAISING.

Select the breed best suited to your fancy and surroundings, then breed pure. Avoid inbreeding, for no farm animal will so quickly deteriorate from it as the hog.

A YOUNG LAD AND HIS FAITHFUL FRIEND.

Ernest McGregor, of Whitty, Ont., gives an Account of His Experience—Cured of Persistent Dyspepsia by B.B.B.

WORST KIND OF DYSPEPSIA.

"GENTLEMEN—I write to inform you that for years I have been troubled with Dyspepsia, and having tried other medicines which entirely failed, I at last found relief and cure in Burdock Blood Bitters, of which I took two bottles, the result being a perfect cure.

Printing CAREFULLY PROMPTLY ALL KINDS NEATLY

PATERSON & CO., 70 GERMAIN STREET 70 ST. JOHN N. B.

GREEN HOUSE AS POULTRY FOOD.

Will come one who has had experience in his opinion of green bones cut for chicks? I have a small flock of hens, and would buy a bonemill if I knew it would pay.

BRINGING WATER TO STOCK BARN.

In reply to a Tribune reader in Montana who wishes to know more about the use of hydraulic rams I would say that the only conditions necessary are that there should be sufficient descent from the spring to the location of the ram, and a sufficient flow of water to operate the ram.

THRIFTY MOTHERS CAN DRESS THEIR LITTLE ONES HANDSOMELY AND CHEAPLY.

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A BILL AGAINST BARBED WIRE.

Assembly bill No. 285, which was rushed through the New Jersey House last week by Mr. Denize, who had introduced it by request, has brought down upon the head of the Freeholder throughout the State.

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"Best Liver Pill Made." Parson's Pills. Positively cure biliousness and stick headaches, liver and bowel complaints. They exert all their power on the liver, and are not absorbed into the blood.

JOHNSON'S ANODYNE LINIMENT

First prescribed by Dr. A. Johnson, Family Physician. Its worth, merit, excellence have won public favor in a way that is wonderful.

ABOUT THOSE OLD VENETIAN BLINDS

WOULDN'T they look better painted? Send them to us and we will paint them for you.

NEW GOODS

Gentlemen's Department

27 King Street.

MANCHESTER, ROBERTSON & ALLISON.

ARTISTS

USE ONLY WINSOR & NEWTON'S CELEBRATED COLORS.

YOU HAVE THEM!

OLD NEW SCOTIA, NEW BRUNSWICK, PRINCE EDWARD ISLAND AND CANADIAN STAMPS.

J. & J. D. HOWE,

Manufacturers of HOUSEHOLD FURNITURE!

D. A. GRANT & CO.,

ROAD CARTS, CONCORD WAGGONS, BUSINESS WAGGONS, PIANO-BOX BUGGIES, BANGOR BUGGIES, CORNING BUGGIES, PHRYNATIONS of every description, FAMILY CARRIAGES of all kinds; also SLEIGHTS and P.O. in every style required.

PRINTING CAREFULLY PROMPTLY ALL KINDS NEATLY

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