

Messenger and Visitor.

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Finland and Russia. It is represented that Finland is writhing under the iron heel of Russian imperialism and there is great bitterness among the people of that country because they find themselves despoiled of rights and privileges which had been guaranteed to them by the oaths of the present Czar and his predecessors. A framed copy of this oath, it is said, hangs in every church. But now, through the influence of the Russian Minister of War and the Procurator of the Holy Synod, the engagement which the Emperor entered into, to respect the constitution of Finland, has been violated. The Emperor's title, Grand Duke of Finland, disappears and the word "Empire" or "Russia" is substituted in the soldier's oath for the word "Fatherland." These changes are accompanied with larger demands upon the manhood and the wealth of Finland for the support of the Russian army. The country, especially its capital city, Helsingfors, is described as being in mourning. Five hundred persons who went to St. Petersburg to protest in the name of their countrymen and to present a petition with half a million signatures against the Imperial decree concerning the constitution of Finland, have met with an ungracious reception and have been ordered to return home immediately. The feeling of despair which prevails among the people of Finland is said to have provoked a movement on the part of many of the young men of the country for a wholesale emigration to Canada. There is land and liberty in our western prairies for more of the Czar's oppressed subjects. But it is doubtful whether the Finns would be permitted to seek abroad the liberty which is denied them in their own fatherland.

The Pope and the Papal Succession. The reports as to the condition of the Pope's health, since the surgical operation which he underwent some two or three weeks ago, have been more or less contradictory of each other. But the more recent advices go to confirm the belief that the vital forces, so remarkably preserved, of the aged Pontiff are rapidly waning, and though his life may be prolonged for some little time, the end cannot be very far distant. Of course speculation is rife as to Leo's successor. Alluding to this matter of the Papal succession, the London correspondent of the New York 'Times' says: "The ablest candidate, beyond question, is Cardinal Serafino Vanutelli, a really great diplomatist, of high personal character, and possessing a singular knowledge of mundane affairs. Vanutelli's sympathies are distinctly anti-French. I gather, however, that the next successor to the fisherman may more probably be the son of a Genoese dock laborer, namely Cardinal Gottie. He became a monk, joined the so-called discaled Carmelites, that is the 'Bare-footed Carmelites,' who wear sandals instead of shoes. A spiritually minded, contemplative man, he reached the Cardinalate by his conspicuous capacities and virtues, and has received signal marks of affection from Leo XIII. Many well-informed Catholics believe that the latter has formally designated him by will as the most suitable successor. This unusual testament would not decide the election, but it would naturally carry great weight. Gottie would banish all politics from the Vatican. In any case the new Pope will of course be an Italian, and, though it is extremely unlikely that one of the few intrinsigants who advocate a renewal of the temporal power will be elected, no Pope would accept any settlement which left the city of Rome under an Italian King. The moderate party would agree to Rome being a free city like the old German medieval cities, or would welcome a federal republic with a little Papal State such as Pius IX. originally desired. Indeed, it is precisely this desire for a federal republic which has led the Catholic party in Italy to join the ranks of an active conspiracy against the dynasty of Savoy."

Prohibition. On Wednesday last a meeting of the Legislative Committee of the Dominion Alliance was held in a committee-room of the Parliament Buildings, Ottawa. Among those present were Messrs. J. R. Dougall, S. J. Carter, G. M. Webster and J. H. Carson, of Montreal; F. S. Spence and W. H. Orr, of Toronto; Miss Mary McKay Scott, Mrs. Asa Gordon, Mr. C. B. Taggart and Rev. John Wood, of Ottawa; Senators Vidal, Yeo, Boulton, Macdonald (B. C.), Longheed and Messrs. George Taylor, Maxwell, Craig, Somerville, Copp, Macdonald (Huron), Wilson, McMillan, McMullen, Henderson, Rutherford, McInnes, Morin, Bain, Hale, Cargill, Scriver, McAllister, Moore, Logan, Martin, Calvert, Davis, Bell, Sproule, Clancy, Cochran, Gillies, McCleary, McIsaac, Powell, M. P.'s. Senator Vidal presided. It was explained that the meeting was virtually a caucus of members of Parliament favorable to prohibition, with other delegates from the Dominion Alliance. Mr. Spence related the facts in connection with the taking of the plebiscite and the attitude of the Dominion Alliance thereon, as expressed in the recent meeting in Toronto. In the face of many disadvantages, there had been polled for prohibition a vote of twenty-three per cent. of the total number of names on the voters' list, and he held that the proportion was not a small one in view of the fact that the party now in power had obtained but twenty-eight per cent. The subject seems to have been discussed at some length, and some difference of opinion developed as to the proper course to be pursued under the circumstances. Mr. Firman McClure, M. P. for Colchester, N. S., said that he was a supporter of the Government in respect to its general policy, but on this matter of prohibition both Conservatives and Liberals had wobbled. He could not support the Government on its prohibition policy because it had no such policy. Mr. McClure moved that—"Whereas the vote polled in favor of prohibition was large and influential, Parliament should not ignore the demand made thereby for prohibitory legislation, and whereas the Government has declined to introduce and become responsible for such legislation, therefore be it resolved that a committee of seven be appointed to decide upon a plan of action whereby the views of those in favor of prohibition may be brought before Parliament." As this resolution did not fully meet the minds of all present, Mr. Spence moved: "That in the opinion of this meeting the results of the recent plebiscite are such as to call for the enactment of prohibitory legislation." This was made the main motion and when the vote was taken upon Mr. McClure's resolution as an amendment it was affirmed by a vote of twenty-nine to eleven. The committee required by the resolution was appointed as follows: Senator Vidal and Messrs. Flint, McClure, Ganong, Christie, McMullen and Moore.

Mr. Rhodes and his Cape to Cairo Scheme. Cecil Rhodes is again in London, and, in spite of the shadow under which he has been passing on account of his connection with the Jameson raid, Mr. Rhodes and his great projects are still the centre of much interest. Mr. Rhodes comes now to London with an increase of personal prestige because he comes from a conference with the German Emperor at Berlin, having thereby, it is understood, secured the assent of the German Government to the passing of the projected 'Cape to Cairo' Railway through the German territory which lies between the British spheres of influence in northern and southern Africa. This is regarded as a characteristically astute stroke of policy on the part of Mr. Rhodes. The German Government has been approached and the desired concession secured at a

time when the Emperor is desirous, on other grounds than those connected with African affairs, to cultivate cordial relations with Great Britain. The friendly attitude thus shown will doubtless have its effect in extinguishing any resentment which lingers in the British mind on account of the Kaiser's historic dispatch of congratulation to President Krüger at the time of the Jameson raid, and it will also discourage the Transvaal Government from any opposition to British sovereignty in South Africa based upon the hope of support from Germany. So far as political conditions are concerned, everything appears to be favorable for the carrying out of Mr. Rhodes' grand railway scheme. The engineering and financial problems have still to be grappled with, however, and the solution of them will require time. It is said that British capitalists are not disposed to put their money into the project without the assurance of a government guarantee, and this the Government will be slow to give. But the German Emperor's friendly attitude toward the railway may have influence with the Government and thus Mr. Rhodes' clever stroke at Berlin may result in improving the conditions for his scheme financially as well as politically.

The Dominion Parliament. The Dominion Parliament has been occupied up to the adjournment for the Easter recess with the debate on the address. In the House the address in reply to the speech from the throne was moved by Mr. Bell, of P. E. Island, and was seconded by Mr. Martineau, of Quebec, who spoke in French. Mr. Bell spoke at considerable length and won recognition for his ability. In a speech of four hours and a half Sir Charles Tupper made a vigorous attack upon the Government, dwelling at length upon the Anglo-American Commission, holding the Government responsible for the failure of results in that connection, and also devoting much time to a criticism of its fiscal policy. Sir Wilfrid Laurier replied sharply in a speech of an hour and three quarters in length, defending the Government, showing what it had accomplished along various lines and taunting Sir Charles with failure in his own efforts at leadership. The leaders were followed by their lieutenants, Hon. Mr. Foster and Sir Richard Cartwright, in characteristically able speeches, and these Knights of debate have been followed by others of more or less distinction. In the Senate the address in reply was moved by Senator Kerr, seconded by Senator Thibaudeau and continued by Sir Mackenzie Bowell, Hon. Mr. Mills and others. Prohibition and the plebiscite of course come in for some mention. The Opposition speakers accuse the Government of having played fast and loose with the Prohibitionists, and the easy reply is—"But what have you done and what are you ready to do now for the cause of prohibition?" Among the more important measures that are expected to come before Parliament during the session is a bill for the readjustment of the boundaries of the constituencies. The proposed legislation is described by the Conservatives as a gerrymander, while the Liberals say that it is only to correct a gerrymander which was effected by the late Government.

New Brunswick Legislature. The New Brunswick Legislature was opened by Governor McClelan on Thursday last. The speech from the throne was of considerable length. Among the matters to which it alluded were the coming of the new Governor General; the general prosperity of the country; the provincial exhibit at the Sportsman Show in Boston last year; proposed steps for the development of the mineral resources of the Province; the Government's efforts for encouragement of Agriculture; its policy for the encouragement of the settlement of the Provincial Crown Lands; the hope of an early and satisfactory settlement of the Expropriation Claims, and prospective legislation in view of the provincial rights in the control of the fisheries, as determined by decision of the Imperial Privy Council. The address in reply was moved by Mr. George Robertson, of St. John, and seconded by Mr. Lawson. Premier Emmerson and Mr. Hazen, leader of the Opposition, have also addressed the Legislature in advocacy of the different views and policies of which they are the exponents. Mr. Hazen's following is small—only four members—but the opposition promises to be of a vigorous character.

The Believer's Possession of the Spirit.

BY REV. W. N. HUTCHINS, M. A.

1 Cor. 3:16. Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you?

1 Cor. 6:19. Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?

What a deplorable ignorance of Christian truth that twice repeated question suggests. Apparently the Corinthians never had been fully conscious or else they had forgotten the relation in which they stood to the Holy Spirit. Of that relationship, of the heritage into which they had entered, of the possession that was theirs, twice over by his "Know ye not," Paul felt it needful to remind them.

So for purposes of instruction or calling to remembrance our speaking at this time will dedicate itself to the relation of the Holy Spirit to the believer. And without further preliminary what is that relation but an actual, present possession of the Spirit by every believer. One's already possession of the Spirit is not a future blessing for which we must wait with uplifted gaze, but a blessing belonging to the present, enriching the believer in the life that now is. There was a time when "the Spirit was not yet given"; a time when the Spirit was resident with the Father, with angels and archangels, with the burning ones in glory, but not among men as Christ was when He lived in Palestine. But that day has gone and ours is the age of the Spirit's indwelling in the believer. As at the nativity Jesus took up His residence among men, so at Pentecost the Spirit began His residence on earth. As the Word of God became incarnate by union with a human body, born of the Virgin Mary, so in a sense the Holy Ghost became incarnate at Pentecost, uniting Himself with the human bodies of men and women who believed on Him. From that day to this it has so continued. The Spirit has dwelt in the church, as the body of Christ, by dwelling in each individual who is a real member of that Body.

"For God is never so far off
As even to be near,
He is within. Our spirit is
The home he holds most dear.

"To think of Him as by our side
Is almost as untrue
As to remove His shine beyond
Those skies of starry blue.

"So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth,
Myself God's sanctuary."

Our purpose at this time is to turn over the pages of the Word of God for light upon "The Believer's Possession of the Spirit."

I. The believer's possession of the Holy Spirit is argued from negative statements in Scripture. By negative statements Scripture makes it as clear as the sun in an unclouded blue that one cannot be a Christian and be without the Holy Spirit. Possession of Christ involves possession of the Spirit, and absence of the Spirit implies absence of Jesus Christ. Writing to the Romans, Paul declared, "If any man hath not the Spirit of Christ he is none of His," while in his first letter to the Corinthians we find him writing, "Wherefore I give you to understand that no man can say, Jesus is Lord, but in the Holy Spirit." Harkening to those illuminating words how meaningless sounds the exhortation that calls upon the believer to seek, as for an unknown blessing, the indwelling of the Holy Spirit. Without the Holy Spirit one may not say "Jesus is Lord." To a mechanical, physical utterance of that statement any one will find himself equal. But to make it more than a physical statement, to turn the outward profession into a conviction that forges the heart, in the presence of Jesus to exclaim, "My Lord and my God," there must be an indwelling of the Holy Spirit. One may be a professor of religion, or a member of the church, but one cannot be a disciple of Jesus and not possess the Spirit.

II. Secondly the believer's possession of the Holy Spirit is taught by positive statements in Scripture. Our Lord Himself established this truth by a positive statement. In His memorable farewell message to the disciples He distinctly promised that the Holy Spirit who then dwelt "with" them, should, after being sent from heaven, be "in" them. "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it becometh him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." And what did Pentecost witness but the fulfilment of that promise when the tongues of fire, which were the visible symbols of the Holy Spirit's descent upon and entrance into the disciples, "sat upon each of them," and they were all without distinction filled with the Holy Ghost? A promise on the lips of Jesus at the instituting of the Supper, the believer's possession of the Spirit at Pentecost became a fact.

Then take the positive statements of the believer's possession of the Spirit as made by Paul. As a spur to faithful fidelity he wrote young Timothy, "That good thing which was committed unto thee guard through the

Holy Ghost, which dwelleth in us." Desirous of inspiring the Romans with the radiant glory of the Christian's future he confronted them with this high piece of logic—"If the Spirit of Him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through the Spirit that dwelleth in you." Observing the ignorance or the failure of the Corinthians to lay hold of this vital truth, twice over he put to them the question, "Know ye not that the Spirit of God dwelleth in you." "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" With such crystal words on his pages is there a possibility of mistaking the Apostle's belief? I tell you nay. As strong as the pealing thunder, as clear as an Alpine bugle note is Paul's avowal of the indwelling of God's spirit in a believer. The Master's promise with the disciples had become an experience. Believe it, fellow disciples, the day of waiting for the Spirit has gone. Pentecost, that day of glory when this lost world was hallowed by the Spirit's entrance, saw its departure. Ours in the day of indwelling and possession, when every believer is a partaker of the Holy Ghost, when the Scriptural description of the third Person of the Godhead is this—"the Spirit that dwelleth in you."

III. But the proof of this cheering truth does not exhaust itself by a presentation of outspoken Scriptural statements whether negative or positive. The doctrine is woven into the warp and woof of all truth, kneaded into and made one with all Scriptural doctrine.

The believer's possession of the Holy Spirit is bound up with his relation to God and to Christ. As a believer or disciple of Jesus Christ what is my relation to God? Harken to the answer of John,—"As many as received Him to them gave he the right to become children of God." And if I am a son of God what then? "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." Bound up with and inseparable from God's possession of us as children is our possession of the personal Holy Spirit. Sonship with God and possession of the Spirit go together, as light and heat go together in a sunbeam, and wherever there is a looking up to God as Father, there may be a looking within knowing that as sons of God the spirit of God dwells in us. And as relationship with God involves possession of the Spirit so does relationship with Christ. As a believer what is your relation to Jesus Christ? Take the Master's own description—"I in you and ye in me." But by whom save by the indwelling Holy Spirit was this union with Jesus Christ effected? Speaking of the believer's union with his Lord, and doing so under the figure of the body, Paul wrote "by one spirit" "we are all baptized into one body," and is not that equivalent to affirming that whenever one becomes a member of the body of Christ the Holy Spirit in turn becomes a member in the body of that one. "I in you and ye in me." That was the Master's own description of our relationship, and locked in the arms of a living union with Jesus Christ we have passed through the baptism of the Spirit and the Spirit has passed into us. Urge me, therefore, as a believer and disciple to seek the Holy Spirit and by my kinship to God and the exalted Jesus I would answer, "What God hath joined together let not man put asunder." Bound up with his relation to God and to Christ is the believer's possession of the Spirit.

Likewise the believer's possession of the Spirit is argued from his assurance of himself as Christian. You claim to know God. You claim to be in personal, vital relation with Jesus Christ. You claim that the future has for you no terror, no dread on account of sin, nothing but joy unending and life ideal and satisfying to the utmost reach of desire. But what is the basis of your claim? what is the ground of your assurance? Put the question to John or to Paul and what is the answer? "Hereby know we that we abide in Him, and He in us, because He hath given us of His Spirit." "The Spirit Himself beareth witness with our Spirit, that we are children of God." In the last analysis it is the Spirit of God that banishes doubt and begets assurance. Ability to declare "I know in whom I have believed" comes from His presence as a vital, integral part of the life. Dwelling within us He makes plain to our inner sense the reality and fulness of our reconciliation to God and our adoption to be His children through the merits of Jesus Christ. As all earth's broken lights—a candle here, a lamp there, a fire yonder—flow to us from one great originating centre of solar light and heat, so knowledge of ourselves as Christian flows to us from one great originating, primary source—"Hereby we know that He abideth in us, by the Spirit which He gave us." Wrapped up in His relations to God and to Christ is the believer's possession of the Spirit and his knowledge and recognition of those relations argues for the same great fact.

Once more the believer's possession of the Spirit is argued from his possession of a spiritual life. All spiritual activities, all manifestations of a life that is more than moral and so much more as to be spiritual are proofs of the Holy Spirit's presence. Not seldom these manifestations are sparse and stunted like trees in the far away frigid belt. But wherever there are spiritual manifestations, be they few or frequent, God's Holy Spirit is

present, for who would affirm that spiritual manifestations and activities have any source or are made effective by any equipment other than the indwelling Spirit of God. With Paul's letters before him one would hesitate long before pointing to the Corinthian Christians as models of excellence or examples of a higher life. Yet notwithstanding the low level at which they lived the various "gifts," "administrations" and "operations" manifested in the church were all ascribed to the working of "that one and the selfsame Spirit, dividing to every man severally as He will." Enumerating the various gifts that characterized them he summarized it thus, "Now there are diversities of gifts, but the same Spirit." In the last analysis all spiritual manifestations index backward and inward to the Spirit. Try it and tell me is it not so. What can you say of the gift of spiritual insight, or of the power to pray, or of a character with Christian graces? Is not every grace that adorns the life, that sweetens the character a fruit of His planting and nurture? Is not every true prayer that we breathe but an echo of His voice who helpeth our infirmities? Is not every glimpse of truths that lightens the life but a sign that we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God?" To turn these pages with reverent hands is to learn that every gift and grace, that all spiritual operations and manifestations in the life of a believer are an undeniable proof and a direct result of the indwelling Holy Spirit. What we are, we are not of ourselves. By the grace of God we are what we are and the grace of God works not through an absentee, not through a Spirit for whom we are compelled to wait or seek but through One who is "closer to us than breathing and nearer than hands and feet."

Further the believer's hope for the future is bound up with and inseparable from his possession of the Spirit. In none of his great letters does Paul discuss 'the immortality of the soul' or give a speculative or metaphysical turn to the question of a life beyond. With him the question of a life beyond was thoroughly experimental and he looked forward with beaming eye to a future of power, of joy, of radiant glory because through the indwellings of God's gracious Spirit the beginnings of such a life were his already. Instead of turning to science or philosophy, ransacking their pages for hints and suggestions on 'the continuity of life' or the immortality of the soul, he turned to a heart, where the Spirit of God was dwelling, and in four of his great letters he makes his possession of the Spirit the basis of his hope for a future life. Whoever forgets those suggestive words—"the earnest of the Spirit?" God gave him the earnest of the Spirit and where there is an earnest, there is more to follow, and more of essentially the same kind, of fuller sweep or larger proportions. God gave him the earnest of the Spirit and upon what he had received in the entrance into his life of the Holy Spirit, he based his hope for the future and apart from his present possessions he had no future hopes. With Paul the indwelling of the Spirit was prophetic, the first-fruits of a ripper, richer harvest, the initial instalment of God's redemption of the entire man, and in view of this doctrine embedded as it is in rock foundation of all Scriptural truth, the exhortation that called upon the believer to seek for God's salvation would be as wise, would it not, as the appeal that urges the believer to seek or to wait or to pray for the Spirit?

And now there are several practical thoughts which this doctrine of our possession of the Spirit should leave with us. One truth which it should write upon our hearts is the needlessness of praying for the Holy Spirit. It is often asked if believers should pray for the Holy Spirit. The only way to arrive at a settlement of the question, as of all others, is to search the Scriptures with candid minds. Opening the New Testament we must examine the recorded prayers and exhortations that came from lips inspired by the Holy Ghost. But to do so is to find that in no single case after Pentecost (with a possible exception) do believers ask nor are they exhorted to ask for the Holy Spirit as a gift not yet received. And why should the believer pray for the Holy Spirit when the Holy Spirit is already his. As well pray for the birth of Jesus or any other event that has already taken place as to pray for the advent of the Spirit. There was a day when the Holy Spirit was not yet given. But that day has passed. The statement of our Lord that the Father will give the Holy Spirit to them that ask Him is a promise previous to the Pentecostal descent of the Spirit. It means no doubt that God will never refuse His Spirit to one who sincerely asks for Him. But why do we need to ask for Him when every believer since Pentecost is a temple of the Holy Ghost? Instead of praying for the Holy Spirit, a blessing at present possessed, our wisdom is to pray that the Holy Spirit already dwelling within would carry on His operations and manifest His power. That would be prayer modelled after New Testament prayer. God has given His Spirit to us and New Testament precedent calls upon us to accept as a fact this indwelling of the Spirit and to pray that He will strengthen us with His might in the inner man.

Another truth which the indwelling of the Spirit teaches is the sanctity of the human body. That is pagan and not Christian that belittles or maligns the

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body. Two fundamental doctrines of the Christian faith are the Resurrection of the Body and the Indwelling of the Holy Spirit, and both of these doctrines lead to the body a halo of glory and more than a passing value. Knowing that Delity dwells within Him how can one abuse or misuse his body, permitting the indulgence of polluting, destroying habits, that defile and mar its purity and rob it of its noble bearing! When the great Dr. John M. Mason buried his son from the hall of Lafayette College, and the young men went to carry the body out through the aisle of the church, he said, "Young men walk softly; you bear the temple of the Holy Ghost." Equal to that ought to be the high regard of every believer for his body, scorning to lend a single member or faculty or power to purposes low and debasing, while welcoming every agency that increases its beauty or adds to its power, making it a more fitting abode for the Spirit of God.

Again the indwelling of the Holy Spirit is a motive for holy living. The Spirit of God is a Holy Spirit, of necessity, therefore, His presence within us must act and be intended to act as an incentive to high purposes and noble action. That, too, is the use to which the Scriptures dedicate the doctrine. With constant repetition they exhort the believer and call upon him for a holy life because of the dwelling in Him of the Holy Spirit of God. In these days believers are urged to cleansing and consecration in order to possess the Spirit. In Apostolic days believers were urged to cleansing and consecration because they did possess the Spirit. Mark the difference for the difference is as great as the gulf between legalism and free grace. In these days believers are urged to cleansing and consecration in order to possess the Spirit. In Apostolic days believers were urged to cleansing and consecration because they did possess the Spirit. Paul's treatment of the Corinthians is an illustration. Paul in the Corinthians had a low level of Christian living with which to deal. But Paul did not deny their Christian standing, nor did he accuse them, as some in these days would do, of being without the Spirit, and in need of seeking or waiting or praying for His presence. But acknowledging them as Christians and recognizing them as in possession of the Spirit he reminded them of what they were and made it the basis of a call to put away the unclean thing in exchange for a better life. Believe in the indwelling of the Holy Spirit and you have a motive, of the noblest and most effective pattern, for working out the very best that is in you, for is there any fact so condemnatory of baseness and impurity, so utterly impatient of any compromising with evil or any tolerating indifference to the presence of trickery or meanness or looseness or vice in the life and at the same time so stimulating and inspiring as the fact of the Spirit's presence?

God's Spirit is dwelling within us. Believe it, fellow disciple, believe it, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

"Oh spread the tidings round,
Wherever man is found
Wherever human hearts and human
Voices abound:
Let every Christian tongue,
Proclaim the joyful sound,
The Comforter is come."

Canning, N. S.

**Canadian Baptist Missionary Conference.
Report of the 22nd Annual Meeting.**

The annual meetings held in Vizianagram, Jan. 27th, this year were of a high order and the influence will remain with us throughout the coming days of laborious toil on our various fields. Owing perhaps to the near approach of the Semi-Jubilee celebration to be held in Cocanda, the representation of missionaries, from the Ontario and Quebec Mission was rather small. However five men and seven women put in an appearance early Friday morning. All of the Maritime Provinces' missionaries were present except Mrs. Corey, who is in Madras.

As the Conference was progressing we were delighted to see Mr. and Mrs. Gullison who came unexpectedly from Bobbili. Mr. Gullison is just recovering from an attack of typhoid fever. He has scarcely seen a full week free from fever since he went to Bobbili last July. But we are glad to know that he is now well on the road to recovery. We all missed the genial faces of Mr. and Mrs. J. R. Stillwell, who have been wont to meet with us annually. His sudden breakdown toward the end of the year was a grief to all of us. But we praise God for good news from these friends who are now at Coonoor. The only new missionary with us this year was Miss Morrow who recently arrived from Canada for the work in Cocanda.

As a visiting brother we had Mr. C. S. Hutchinson of the English Strict Baptist Mission, working in Bangalore. It was enjoyable to greet again Mr. A. A. McLeod who returned to the field in September last. He was forced as many of you know to leave his loved work at Ramachandrapur in 1897 on account of his wife's failing health. Returning to America, sometime was spent in California, and subsequently they went to their old home in Prince Edward Island. There Mrs. McLeod gradually sank, until the end came and she passed peacefully into the higher service. He now returns to India alone and has taken up work at Anakapalle. Miss Sarah Simpson of Cocanda has also returned from furlough, but was not present at the Conference. A very interesting letter was

read from Mr. Walker who, with his family, is now on furlough. The Lord has recently done great things for him whereof we are glad. The devotional meetings of the Conference were seasons of much profit. The subjects of Bible study were: Partakers of Christ, Fellowship with Christ, The Word of God and the Power of God, Prayer, Gospel of Matthew, etc. The usual Sunday morning missionary Bible class was held and the hour was spent in an analytic study of Ephesians. Mr. H. F. Stillwell preached in Telugu, and Mr. Craig taught a Telugu Bible class. In the afternoon the Conference sermon was preached by Mr. H. C. Priest, subject: "For to me to live is Christ." This discourse was an intellectual and spiritual treat. How fundamental is the doctrine of that wonderful text! What a revolution would be wrought in the world within five years if Christians generally were able to say "For to me to live is Christ!" As I sat through the meetings of the Conference, and as I heard the reports, I was impressed with the growing emphasis that is being put upon the need of more Bible study. Most missionaries, I fancy, feel that they have greatly erred and grievously sinned in not studying their Bibles as much as they should. Multitudinous duties that are constantly pressing upon the missionary are very liable to crowd out the proper study of the Word. Probably the devil smiles when he sees God's servants rushing away at a thousand duties, while the source of power and wisdom, the Bible, is neglected. We heard several express the wish that still more time could be given in the Conference to the real study of the Word. Another thing has impressed me in reading over the year's reports, viz., the evident hunger for God's Word as seen among the heathen in many parts of the mission field. 'Tis wonderful to read how the women, especially, crowd about the missionary in their eager longing to hear more of the sweet story. They so frequently say they find nothing but husks in their Hindu Scriptures. One woman said to the missionary: "Our religion is like a light down a well, so far out of sight and so feeble that it does little if any good to help one to know the way of life. But your Bible is like the glorious sun that shines everywhere and gives full light." From many of the reports we judge that the fields in many places are "white already to harvest." When the people hunger for the Word of God it is evident that God's spirit is moving upon their hearts. May this year just before us be one of the right hand of the Most High.

The Conference passed several important resolutions and received reports from various committees. The resolution on the subject of Temperance was as follows:

Resolved, That we as a Conference of missionaries working for the highest good of the people of India, and being particularly interested in those classes amongst which the traffic in intoxicating drink is causing untold misery, do express ourselves as very strongly in favor of the passage by the Government of a Local Option Act empowering Municipalities and Unions by a majority vote of the electors in such Municipalities or Unions to prohibit the manufacture and sale of intoxicating drink within their limits.

The Committee further said: "We would urge upon this Conference the necessity of appointing a strong Temperance Committee, for this Conference, to bring this matter to the attention of all bodies who may be inclined to sympathize with such a movement, and if sufficient encouragement be given, to send a memorial to Government with a view to securing the passage of such an Act, and that this committee report to the Conference at its next annual meeting."

The Conference in compliance with the above recommendation appointed a committee. It was voted that a copy of the resolution be sent to the Secretary of the Temperance Alliance in Canada. A resolution was also passed with regard to the proper observance of the Lord's Day. It read as follows:

Whereas, It is the duty of all men everywhere to render to God and their fellowmen the most effective service possible; and

Whereas, It is an established fact that man is capable of rendering better and more profitable service when one day in seven is observed as a day of rest; and

Whereas, It has pleased God to command that one day in seven should be set apart for rest; therefore

Resolved, That in the opinion of this Conference all Christians are under obligation from a moral point of view to observe one day in seven as a day of rest from labor to promote either worldly gain or pleasure, and that all Christians should esteem it a high privilege to have one day in seven in which to be free to gather together to worship God, and that if they do not rejoice in a day of rest for religious purposes there is something fundamentally wrong with the Christian experience; and further

Resolved, That every moral consideration should be brought to bear upon those whom moral arguments will influence, to bring about the observance of an uniform day of rest; and further

Resolved, That persistent and systematic efforts should be made to enlighten Railroad and Steamboat Companies and all others with whom moral considerations have little weight, as to the utility and profitableness of a day of rest in seven for all employees.

To us who live and labor in India the fight against the iniquitous traffic in liquor and opium and also against the wholesale desecration of the Lord's Day, often seems like a hopeless one. We are utterly opposed to the policy of the Government in regard to the liquor and opium business. How sad that a Government which is famous for its efficiency and beneficence in other respects,

should be so guilty in its policy on this point! The teeming millions of India have been marvelously blessed and shamefully cursed by the same Government. Greed for revenue has led the Government to a foolish and most unrighteous policy. 'Tis bad enough for wicked men individually to feed upon the woes of their fellow citizens. 'Tis bad enough for the Government to permit this by license when it should prohibit it and thus protect the weak and helpless. But 'tis worse when this diabolical traffic in human blood is carried on by the concerted action of a body of men chosen to rule a dependent race in the name of a Christian nation. The liquor traffic is spreading over India with its wretched havoc. All friends of these poor people should be alert and united in their untiring efforts and prayers. Victory will ultimately crown the struggle for the right. In the list of Government holidays, Sunday professedly has a place. But it can hardly be called more than a holiday, and that is largely nominal. Government officials seldom are able to rest upon the Lord's Day. Then the usual restraints of the Sabbath such as are common in Christian lands, are quite disregarded by large numbers of British residents in India.

Railroad and steamboat companies do not attempt any cessation of traffic on the Sabbath so far as I am aware. Native Christians are more and more largely employed in Government and other public offices. To these there is practically no Sabbath, and they must work or lose their post. Where freedom from work makes a day of rest possible, I fear that lack of vital godliness often leads to a deal of Sabbath desecration. But it is our duty to do all in our power to help usher in the time when India will have a weekly Sabbath for rest and for the worship of God. I should not forget to mention Mr. Sanford's address as retiring president of the conference. His subject was: "The moral grandeur of the missionary enterprise," and his address was excellent. Altogether it was one of the best conferences we have ever had. We trust that the year upon which we are entering may prove a bright one for India, and in fact for the Lord's work throughout the world. W. V. HIGGINS. Bobbili, Feb. 16th.

Intercommunion—A Fragment.

BY JONATHAN PARSONS, B. A.

May it be your acclaim to feel and know
That saints above and saints below
Can mingle at times through the mists of earth,
Whence we learn of the higher the nobler birth
Of thought and sentiment Divine,
And chords that round our hearts entwine.
Do they make us better? Go ask the flower
If 'tis brighter and sweeter after the shower:
Do they make us noble? Request the dawn
To say if its brilliant at later morn:
Do they make us happy? Oh, view the sun!
When its light and heat have victory won.
What is our quest—what could we say?
Words are so weak for the higher way.
Were we to quote,—"Be warmed—be fed"—
Words without deeds are worse than dead.
Our thoughts up-raised: our souls aflame,
We conquer life in Jesus' name.

The Master spake: but did not stay
His hands from acts by night by day;
His winsome words the multitude
Await to hear till faint for food,—
They yet would stay and feast the soul
With manna celestial to make them whole.

He had compassion, for He took
The lad's small store, and with His look
To Heaven raised He blessed and brake;
And His disciples then could take
The pieces forth of fish and bread
Till all the thousands there were fed.

While waiting thus what change is wrought!
Is it reality or thought?
Can it be pen—or word—or brain
Or something mightier than a chain
That clasps and binds the soul and mind,
So time and distance seem combined.

If such there be, permit full scope
Let all our being bound with hope.
With deeds and life to others given
We come near Him whose side was given,
We catch His Spirit: breathe His breath
And life eternal win through death.

The joys of higher life we see,
And win them ere eternity
Enfold us in its loved embrace,
By faith we hold; we cannot trace.

Halifax, March 21st.

"Not in Vain in the Lord."

1ST COR. 15:58.

Our labor in the Lord is not in vain!
Although our eyes may not behold the gain,
Some way, the object of our work and prayer
Received the blessing founded on our care.

Whate'er with honest heart we undertake
And make the work a work for Jesus sake,
Is of the Lord, and in the Lord, and wins
Its aim without a compromise with sin.

Whate'er we do because the Lord we love
Shall rise as incense to the throne above,
And from the throne above reply command—
The sweetest favors from the Father's hand.

Whate'er within the heart of hearts we feel
Of true desire for largest human weal,
Is from the Lord, and must be gratified!
The wish of God can never be denied.

Whate'er of Faith and Hope and Love, we know,
In service for the King will swiftly grow—
Until our Faith and Hope attain their goal,
And Love Divine of Life becomes the whole.

ADDISON F. BROWNE.

North River, Feb. 20.

Messenger and Visitor

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B. McC. BLACK
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PLEASE EXAMINE THE LABEL ON YOUR PAPER. IT TELLS THE DATE TO WHICH YOUR SUBSCRIPTION IS PAID.

"The Power of His Resurrection."

We are never in any danger of making too much of the doctrine of the Resurrection. We may be in much danger of making too little of it by giving it a certain prominence in our thought and worship for one day or a few days, and then, for the rest of the year, dropping it out of mind almost entirely. Living in this materialistic age, when the things which belong to the present and perish with the using have so controlling an influence over the thoughts and lives of men, there is much danger that the doctrine of the Resurrection shall become to us merely a beautiful sentiment, rather than a vital truth of tremendous import exerting a supreme influence in our lives. To Paul, as to all the apostles, the doctrine of the Resurrection meant power. When they preached their theme was Jesus and the Resurrection. They believed, and they spoke, not merely in the name of One who, as the Lamb of God, had yielded himself up as a sacrifice for sins, but also in the name of One who, by his resurrection from the dead, had been demonstrated to be "the Son of God with power," the Lord of Life and Death. This doctrine of the Resurrection was the inspiration not merely of their thought and speech, but of their lives. Without it, the New Testament, with all that it reflects of love and faith and brave endeavor, would have been impossible. It meant, as Paul says, POWER,—an inspiration for heroic living and heroic dying in the name of Him who had triumphed over death and the grave.

It was only because they were so fully assured of the fact of the resurrection of their Lord and because of their fellowship with the risen and triumphant Christ that the Apostles were able to preach so triumphant a gospel to the world. If anything could have made them believe that Christ was not risen, the inspiration to heroism would have failed them, their voices would have fallen silent and the light of Christianity would have flickered and gone out. It is because they knew, and their successors have assuredly believed, that Jesus Christ is risen from the dead, that the gospel of faith and hope and love has triumphed over the sinful and sordid natures of men. And the doctrine of the resurrection is no less essential to the life and power of the church today than it was in the days of Paul and of John. Weaken or destroy belief in that doctrine and by so much the testimony of the church is weakened, and the preaching of the gospel robbed of its power. Strengthen in men the belief in the resurrection and by so much are their souls enlarged for all that is noble and heroic in doing and suffering. He whose faith has firmly laid hold upon a crucified and risen Saviour has found deliverance from all his fears.

"I know there shall dawn a day
Is it here on homely earth?
Is it yonder, worlds away,
Where the strange and new have birth,
That Power comes full in play?"

Yes, in the LOVE of His Cross and the POWER of His Resurrection, is it not that love and power are met at last, and "the riddle of the painful earth" is resolved.

"I have faith such end shall be;
From the first Power was—I know,
Life has made clear to me
That, strive but for closer view,
Love were as plain to see."

Editorial Notes

—We desire to say to correspondents that we have a number of valuable contributions on hand which we shall be glad to publish as soon as space can be found for them.

—The readers of the MESSENGER AND VISITOR may feel some surprised at finding on another page a contribution in verse from their friend and ours—Mr. J. Parsons, of Halifax, for though they well knew that Mr. Parsons had plenty of ideas and power to express them, yet perhaps no one expected that he would feel moved to present them in poetic garb. But no doubt there is abundance of poetic sentiment in the minds of people all around us, only they lack the power or the courage to give their thought poetic expression.

—We entirely agree with our correspondent, "Pastor," in his protest against the publication of the facts and gossip connected with calls given to ministers—matters which are properly the business of nobody but the church and the minister immediately interested. Sometimes, it is to be feared, ministers are foolish enough to court popularity by such means. More frequently, we have no doubt, the matters are made public without their consent and against their desire. Some indiscreet person connected with a church which has given a call to a minister, or perhaps has merely had the matter under consideration, fills the ear of the ubiquitous reporter with a lot of unsifted information which is straightway sent all over the country, sometimes to the great annoyance and embarrassment of the persons whose names and personal affairs are made so free with. In connection with this it would be well to reflect that—

"Evil is wrought by want of thought
As well as by want of heart."

—As will be seen from articles which appear elsewhere in this issue, the subject of Ordinations is still receiving attention. We have to thank Mr. Freeman for his prompt response to our suggestion of last week. We think, however, that he has not quite apprehended our meaning in reference to the present-day significance of the term "ordination." What we meant to express was that the word, as now commonly used among Baptists, signifies (as it seems to us) not only the ceremony of the laying on of the hands of the Presbytery and the accompanying services, but also the confirmatory action of the council with which, in accordance with our polity, the church must advise before its election or appointment of a minister is considered complete. The second point which is concerned with the question—With whom, according to the New Testament, does the power of ordination lie? is, as Mr. Freeman says, that of greater importance, but we do not purpose to enter into any further discussion of it at present. Our correspondent, "Luke," as will be seen, takes a somewhat different view of the subject from that presented by Mr. F., and particularly in respect to the exegesis of Acts 14:23. If Mr. Freeman's interpretation of 'Cheirotonésantes' will hold, it affords a valuable argument for the Scripturalness of the Congregational polity. But will it? This seems to be a point at which "Greek" may meet "Greek," and, as we know, "then comes the tug of war."

—That excellent and influential journal, 'The British Weekly,' continues to publish, in connection with its own articles on the subject, letters from prominent men in the ranks of the Nonconformists and the Evangelical Churchmen, relative to the present condition of affairs in the Anglican Church. Among the letters is one from Dr. John Clifford, of London who begins by saying: "It seems to me that unless something is done speedily, the only effect of the present 'crisis in the Church' will be to 'establish' Romanism as the religion of the nation. This is the goal we are rapidly approaching." While the Anglo-Romanists defy the law and those appointed to administer it, the Bishops temporize, the Low Churchmen protest vainly, the Government refuses to act and the Liberal party seems afraid to stand upon its plank of disestablishment. "Out of such a situation," says Dr. Clifford, "one party must gain, and only one, and that is the Romanizing party." Dr. Clifford recognizes that the objective point of the Nonconformists or "Liberals" is disestablishment and partial disendowment, but he believes—and in this the 'British

Weekly' heartily agrees with him—that the Nonconformists should use their influence to oppose the domination of Romanism, by uniting with the Evangelical Churchmen to demand the proper interpretation and enforcement of the law in opposition to the doctrines and practices of the Romanizing party within the Established Church.

—There are other influential Free Churchmen, however, who expect little good from any attempt to unite forces of the Evangelical Anglicans and the Nonconformists for the enactment or enforcement of laws against sacerdotalism in the Establishment. And probably neither Dr. Clifford nor the editor of the 'British Weekly' has great hope that much will actually be accomplished in that direction. There are obvious reasons why Nonconformists and Churchmen (even Low Churchmen) who cling to the principle of establishment, cannot form one army in their conflict with sacerdotalism. Nonconformists certainly—if they must choose between the two—would immensely prefer an established Protestantism to an established Romanism. But they believe now as firmly as ever that an Established Church is inimical to religious liberty and the spirit of Christianity. They value the principles established by the Reformation, but they deny most emphatically that the policy of a National Church has any necessary or just connection with those principles. They are most heartily opposed to the teachings and practices of Romanism, but they emphatically disbelieve that the cure for Romanism is to be found in regulating Acts of Parliament. So long as the Evangelical Anglicans cling to their Erastianism, so long they make it impossible for them to receive any very effective help from the Free Church bodies; and meantime the Establishment is being leavened and honey-combed with the doctrine and practice of Romanism.

Rev. W. H. Morgan's Death.

It is very sad to have to chronicle the death of another of our ministers—Pastor W. H. Morgan—cut down suddenly in the full strength of his early manhood and in the midst of his work. Bro. Morgan had not been long in the Province and was not known personally to very many of his brethren outside the church to which he ministered, but those who knew him esteemed him very highly for his Christian character and his faithful labors in the ministry. The following note from Pastor Goucher, of St. Stephen, gives the facts in connection with Mr. Morgan's death. The readers of the MESSENGER AND VISITOR will feel a deep sympathy with the bereaved people and the still more sadly bereaved wife of our departed brother. Mr. Goucher writes:

"The daily despatches have already conveyed to you the sad intelligence of Pastor Morgan's sudden death, which occurred at Oak Bay on Thursday evening last. The ladies of his church were holding a supper in the hall near the parsonage. Bro. Morgan was present in his usual good spirits and apparently enjoying perfect health. It is supposed he felt a sudden faintness, and walked across the floor to get his overcoat, and as he reached for it fell backward, dead.

Mrs. Morgan had gone to Pembroke on Wednesday morning to visit a sick friend. She was not informed of the sad event until her arrival home yesterday. Naturally delicate she has been completely prostrated by the shock. The many friends are doing all in their power for her comfort.

The news of our brother's sudden removal from his earthly labors will be received with manifestations of sorrow, not only by the churches which he has faithfully served for more than two years, but by all the churches in the province. A man of remarkable energy, devoted to his work, eager for the salvation of souls, doing all within his power for the upbuilding of the Redeemer's Kingdom. At the early age of 34 years he has been promoted to the higher service at the court of the King.

Arrangements for the funeral will not be made till after the arrival of his brother, Rev. J. A. Morgan, pastor of the Reformed church, Jersey City.

A suitable obituary sketch will appear in another number.

Concerning Ordinations.

It was not my intention to appear more than once in the discussion of this subject. But since the editor has raised certain queries touching the first article, and has kindly wished another contribution, it might seem discourteous not to speak again.

Reference to the editorial paragraph will show that

the points upon which further discussion is requested are two in number.

The first touches our use of the term of *Ordination*. After approving the distinction made in my former article between the New Testament and the popular, present day use of the word *ordain*, the editor enquires: "But is it quite correct to say that 'ordination,' as we use the word, signifies the public ceremony in which a candidate is set apart for sacred service by the laying on of hands? It is true that the public ceremony is signified, but is not appointment also signified, in the term 'ordination' as we use it? The church elects its candidate for ordination, but subject to the advice of a council representing the sister churches, and if that advice is not favorable, there is no appointment—no ordination. The essential thing to ordination is that the voice of the council coincide with the voice of the church."

Now if I correctly interpret the above, the disagreement between the editor and myself is very slight, if indeed, there is any disagreement. The public ceremony which we call ordination, does of course imply previous action on the part of the church in calling the council and in recommending its candidate for denominational recognition. In that sense and to that extent, ordination as we use the term, 'signifies' appointment. The legitimate work of the council, however, is or should be, not to confirm an "appointment" or "election" of the church, but to confer its own recognition upon the candidate. All appointments of the church stand valid until revoked by the church. This is not only "good Baptist doctrine," but good New Testament doctrine as well. The question of the editor, in which election by the church is associated with the laying on of hands by a council, serves as an occasion to emphasize again the necessity of keeping before us the fact that scripturally the word "ordain" means to elect to office. In strict speech a church ordains every time it elects a person to office, and with such action councils have nothing to do.

The second question is of more importance. The editor writes: "To the question, Who is competent to elect the minister—that is, to ordain in the New Testament sense—Mr. Freeman replies, 'That is unquestionably the inalienable right of the individual, local church.' This is good Baptist doctrine certainly, but the question will naturally occur to some readers—How then is it that in all the passages cited from the New Testament concerning the ordination of ministers in the church, it is not the church which 'ordains'?"

To this I reply, that the six passages cited to show the meaning of the word "ordain," there is but one in which the clear reference is to "the ordination of ministers in the church" and in that one it is the church which ordains. That one clear reference is found in Acts 14:23: "When they had ordained (cheirotonésantes) them elders in every church." To the casual reader of the English version it might appear as though Paul and Barnabas had elected these elders independently and on their own authority. But the original, cheirotonésantes, proves to the contrary. That word means, "constituted by vote," "elected by show of hands." Paul and Barnabas evidently brought on the elections; they may have served respectively, as chairman and secretary of the meetings, but "in every church" the election was by voting with the uplifted hand. To my mind this establishes the fact, that in the whole circle of churches from Lystra to Antioch, each individual church did elect, appoint, ordain its elders.

In another of the passages quoted there is a probable though not unmistakable reference to "the ordination of ministers in the church." In Titus 1:5, Paul writes "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain—(revised version 'appoint') *Katástes*—elders in every city, as I gave thee charge." If there were churches "in every city," then the reference is once more to the ordination of the ministers in the churches. In this case what are we to infer concerning the ordination? The original word here is not so definite as in the former instance, as it simply affirms the result of an action without indicating the method of procedure. But since Titus acted under Paul's instruction in this matter, it is not to be inferred that throughout the cities of Crete as formerly in the churches of Asia Minor, the election was made by vote of the church?

Of the passages cited these are all that refer to the ordination of ministers in the church. The quotations were given not simply to show that in the strict sense of the word the church ordains its ministers, though the above passages do show that—but to support the assertion "that the word 'ordain' as found in the New Testament always denotes an election to office by the person or persons competent to make the election." Of the six passages, three refer to the ordination of Apostles by the Lord Himself, and one to the ordination of Jesus by the Father, to the judgeship of the world.

There are other phases of this question of ordination upon which I should like to speak. But as there are others to be heard from, and as I have dealt with the points suggested by the editor, I shall leave the discussion to be continued by the brethren.

J. D. FREEMAN.

The Ordination Question Again.

It is to be hoped that the discussion of this subject will lead to some measure of reform, in those points in which our practice is open to valid objection. There are still some things to be said, and perhaps a layman may be permitted to say a few of them.

My first point is doctrinal. It is quite generally taken for granted in our denomination that the principle upon which our established practice is based is drawn from the New Testament, and is the only scriptural principle. It is unscriptural, unapostolical, and therefore unbaptistic. We are told for the ordaining power to be invested anywhere but in the church—the local church. But where is the proof? There are, I think, only about ten passages which can fairly be considered as referring to or bearing upon the question: viz: Acts 1:22, 23—6:3, 6;—13:3—14:23;—18:7;—1 Tim. 2:7—4:14;—5:22;—2 Tim. 1:21—Titus 1:5. Which of these teaches that the pastors or elders were ordained—set apart by the laying on of hands—by the authority of a local church?

In Acts 1:15-26, the church, put forward two men—Joseph and Matthias—the latter of whom was selected by lot, and "became" a witness and an apostle.

In Acts 6, "the multitude of the disciples," chose seven men for a special service, upon whom the apostles laid their hands.

In Acts 14:23, we read that the apostles Paul and Barnabas "appointed for them elders in every church,"—the "them" meaning the disciples gathered during their missionary tour. The Greek word here correctly translated "appointed," or in the common version "ordained," is one which commonly means to elect by "a show of hands," in which sense probably it is used in 2 Cor. 8:19. In the latter passage it expresses the voting of the church; in the former it indicates the authoritative action of the apostles.

We may prove it to be wise or expedient or the reverse, to leave the ordaining power theoretically with the church; but can we prove it scriptural or unscriptural.

My second point is, perhaps, historical. In most cases of ordination in these provinces, the final decision to proceed to ordination, as well as the formal ceremony, is practically the act of the council and not of the church. Will any one say that the following is not the usual course? (1) The Council is called, and convenes at the headquarters of the church, to consider the propriety of setting apart Brother A, to the ministry. (2) The Council satisfies itself of the regularity and harmony of the church's action. (3) The Council satisfies itself of the fitness or unfitness of the candidate. (4) The Council votes for or against the ordination. (5) The Council, when the vote is affirmative, without any further vote or action of the church, proceeds to arrange for the ceremonial observances, and the ministers or elders present ordain Bro. A. "in due and ancient form."

My third point is practical. A dozen churches may be invited to send each its pastor and two other delegates "to sit in council." Perhaps four pastors and eight lay delegates (often fewer) attend the council. These may or may not embody a fair representation of the wisdom of the churches. Why is it that so few attend? Partly because few brethren can afford to leave their home and their work to travel from ten to fifty miles on business of this nature, at their own expense. Is it right to expect them to do so? If the Association were made the Council this difficulty would disappear.

Previous to 1877 ordinations usual y took place at the Association. What harm would result from reviving the practice?

LUKE.

From Halifax.

The Inspector of licenses of Halifax, and the city council persist in granting licenses to sell strong drink nearer than one hundred feet of a church, a school house and a railroad. One hundred and one feet and the law protects the vendor. Cut off a foot, and the law condemns. To be too near a church building, the business is injurious to Christians. To be too near a railroad it is dangerous to customers. The Jewish synagogue, said a certain liquor dealer, is not a place of worship. The judge corrected this notion. He held the opposite opinion. Now some temperance people want the distance two hundred feet. Liquor has a long range and can shoot with phenomenal precision. The good wines of France, have brought men and women down in Nova Scotia. Negroes by the hundred in Africa have fallen by the sharp shooters of Bedford, Mass. The distance between churches and all human habitations must be increased to 24,000 miles before the people will be safe.

The law and order league, a voluntary association composed of such men as B. H. Eaton, A. M. Bell and J. C. MacIntosh asked the legislature for incorporation to enable them to enforce city laws against ill-fame dwellings, gambling and the liquor trade. When island revenue or customs laws are broken, men on high salary tramp over the provinces to find out and punish the law breakers; but laws against the vices of intemperance, immorality, and gambling can be violated and society find no government officials after the culprits. More than this, when gentlemen of high standing and much engaged with their own business, offer to give their time and risk the consequences of rum-revenge, both the House of Assembly and the Legislative Council say, gentlemen, raise \$1,000 to protect these men and women in a matter of money, if a case at law should go against you. Why not grant the Law and Order League \$500 to be used in legal processes, honestly, discreetly, if necessary? No is the answer and that no smells of rum. The Halifax Law and Order League can proceed with their benevolent work, if they will raise \$1,000 to protect busses who keep houses of perdition, and rascals who keep dens of the devil, and both men and women who sell illegally, "the devil in solution."

My dear friends, said Mr. Laurier, on behalf of his political party, help us out of the shadow into the sunshine, and we won't mock you with royal commissions. We will give you prohibition if the country wants it. A plebiscite will settle it. Majority too small! Again prohibition is betrayed with a kiss, a French kiss this time, not Canadian French, but Continental French. Plebiscite is a French method of manufacturing law. Liberty and power, lodged in the units of the nation, are English. The methods of securing the one and exercising the other have been given us by the old land. But

american are judged too slow for constituencies on fire with American notions. Let us have the methods of the volatile Celts south of the English channel. We accepted it. It has fooled us. We are green with chagrin. A third party was a preceding cry. That, too, mocked us. To the winds with the plebiscites and third parties, and back to the old English methods through which liberty and wholesome laws were obtained. Petition, tirelessly, continuously pledge candidates for the House of Commons, follow them up, hold them to their bargains, till the Commons is taken by storm. Enough of chasing Jack-with-his-lantern-plebiscites, third parties, etc.

The public has been called in to meet the stockholders of the Book Room. 400 Sunday Schools have dealt with the Society. In the fifteen years of the life of the Book Room it has sold \$148,290.49 worth of books, etc. Four years of colportage has been done. Hymnals to the number of 26,179 have been sold. Vast numbers of lesson helps and papers have passed through the Rooms to the people. As the work has been benevolent and denominational it was resolved at the last meeting to open up the work to the denomination and make it wholly benevolent. Stocks and dividends to stockholders will be heard of no more. Appeals will be made for money to increase the business on its new basis.

Pendennis, referred to in my last report, is still at work. He seems to want to reform the churches. Bishop Courtney is reported to have noticed his labors in a sermon last Sunday at St. Paul's. Pendennis had described a society girl preparing in Lent for confirmation. You will not feel like going into the world of gayety again, was asked of the girl? O, I don't think it involves anything like that. It does not, says the pungent writer. Those anointed hands laid on the heads of beautiful girls is only a pretty moral picture. The Bishop is reported as saying in reply to this, "Our religion involves as much to each individual as it did in the days of the apostles." "But," says the eloquent bishop, "is your idea of giving up the world to be understood to be not going to a ball, or a theatre, or a card party, or a lunch, or an afternoon tea? That," said his lordship, "is not my idea of giving up the world." The same good Bishop at the beginning of Lent thought that the trees should be eschewed during its season, but pipes, wine and cigars were all right in moderation. Now balls, dances and card parties are added. Sinners will be much pleased with this, saints not.

Rev. G. A. Lawson is at Isaacs Harbor for a season. Rev. A. C. Chute is examining classes at Horton. Rev. W. E. Hall is looking for a ship to take him to Port Hillford.

You should have had a full report of what the College governors did last week. Well they resolved, after reluctantly accepting Miss True's resignation, whose popularity is in all the churches, that they would let a good man try his hand at the business. A whole day was given to the examination of the whole question. Late at night a decision was reached. Drs. Trotter, Sawyer, Saunders, C. W. Roscoe, G. R. Halsey, B. H. Eaton and Rev. A. Cohoon were appointed a committee to nominate a male principal and a woman vice principal and report next June. Drs. Trotter and Sawyer advocated the change. REPORTER.

DEAR EDITOR.—It is contemplated to commemorate the founding and incorporation of a College in New Brunswick (now known as the University of New Brunswick) on the completion of its centenary, the 17th of February, 1900. I wonder what phases of its past life we Baptists will be called upon to emphasize. Perhaps the first will be the abolition of the religious tests. Perhaps most emphasis will be laid upon the new order of things. When the college took the name of the University of New Brunswick all denominations were supposed to have equal rights and privileges. The late Judge and Governor Wilmot took a great interest in the University, and in 1859, when it started on its new career, tried to infuse new life and break up the old state of affairs by having a gentleman appointed to the presidency who had graduated from the College in 1819. The new President may not have been all that was desired, but it was his misfortune to come in to break up the old regime. In short, it was made so unpleasant for him that in a short time he stepped down again. After him came Dr. Jack, a gentleman well fitted for the position, who by travelling and visiting the Grammar and Superior schools of the Province did much for the Institution and a good deal in the way of breaking down prejudices. Judge Wilmot, notwithstanding the first fiasco, tried his hand again, and again had a co-religionist appointed, this time to a professorship. The professor (Thomas Harrison by name) proved to be a very shrewd man, readily took in the trend of affairs, and in time, anticipating the demise of Dr. Jack, cut the denominational traces and got into line for the succession. Well played, as they say at cricket, the professor won the coveted prize. Matters have run on in a sort of a way from that day to the present. Anglicans, Methodists and Presbyterians have at different times been represented; but Baptists (the largest Protestant body in the Province) is not now nor never has been represented on the faculty, though years ago a DeMille and a Fryor sought the honor. Prejudice and management have prevented. Of late years it has been so managed that the Institution is now run in the interest of one church—going back to foundation principles, you see.

It is high time a halt was called and simple justice done. While our young men are welcomed as students and their praises sung when graduating with honors, they never need hope to attain to any position on its teaching staff, strangers of a favored church are welcomed to the professoriate. No self-respecting body ought to submit to this treatment. We again need a Wilmot, for it seems as if Baptists had to fight their battles anew. The "old Sem" looms up, when from 1836 to 1842 they had to fight, fight and fight. Those stalwart men, Wilmot and Fisher, did us great service. If we have the pluck and backbone of our fathers there will be a sharp turn soon. A new head to the University is needed. Let an honest and impartial administrator be appointed and the College on the hill will boom as never before.

Yours truly,
RICHARD H. PHILLIPS.

Fredericton, March 25,

* * * The Story Page. * * *

"Pidgeon-Nys"—A Story.

BY MILTON B. MARKS.

"Ar—thur! where are you?" The voice was that of a girl of perhaps fourteen years of age. As she stood in the doorway of a little cottage half hidden from view by three large willows which shivered in the cool November breeze, she glanced hesitatingly up and down the street.

Below, to the south, were rows of cottages forming a portion of a little Canadian lakeport town. Beyond, in the little harbor, numerous small craft and one or two boats of more respectable proportions rode lazily at their moorings. A closer inspection of the shipping, however, would have belied this seeming inactivity, for down on the wharves men were busily engaged hurrying the great bales and boxes aboard preparatory to the last run of the season.

"Ar—thur!" repeated the girl. Hearing no response to her call she drew the shawl, which was thrown carelessly over her shoulders, more closely about her, and stepped out into the path leading to the rear of the cottage. She surmised that her brother could be found in his favorite retreat with his pigeons. She accordingly made her way to the little building which did service as a pigeon cote, and softly pressed opened the door and looked in. Sure enough! there sat her brother in the midst of his flock. One beautiful bird was perched upon his left hand, making vain attempts to reach some crumbs of bread which he held tantalizingly out of reach in his other hand, while on each shoulder, and even on top of his head sat others, their shapely heads stretched downward.

Ingrassed as he was with his pigeons he did not at first notice the presence of his sister, until the latter, pushing the door farther open, frightened the birds, and they fluttered away to a safe distance on their roosts, where they sat cooling and preening their ruffled feathers.

"There, Alice, shut the door quick!" he cried. "See! you have scared them away!"

"Oh, I'm so sorry," she replied, at the same time stepping in and closing the door.

"Girls always scare things so," was his comment. She had, however, no sooner seated herself on an empty box near her brother than the pigeons began to hover around their heads.

Arthur Nys loved his pigeons as most Belgians do. The average Belgian delights in a well stocked cote of homing pigeons, ringed and numbered, whose framed records hang conspicuously in honored spaces upon cottage walls. And Arthur was far from being an exception to this rule. He often preferred to spend hours at a time with his feathered friends rather than join in the sports and games of other boys. The boys had nicknamed him "Pigeon-Nys," a name which seemed to fit him admirably. In fact he seemed to rather enjoy the appellation.

When he and his sister were born their parents lived in Belgium, but being dissatisfied with that country, they one day packed their meager belongings and, with the children and a few of the choicest pigeons, they started out for the great western land of whose wonderful possibilities they had heard so much. This dream of prosperity, however, resolved itself into a not very lucrative position for Mr. Nys on one of the freight boats plying the great lakes. Though this sufficed to supply the necessities of life, it fell so far short of the cherished hopes of the family that they many times wished themselves back across the seas. For that reason the pigeons became dearer to him than ever, for they brought to mind the memories of their native home.

As soon as Arthur was old enough to care for them properly, the pigeons had become his property and to the wants of his increasing flock he had ever since faithfully administered. It was, therefore, little wonder that he came to love them.

Life with these homesick Belgians, went on in this manner until one day, instead of the expected return of the father and husband, they received the message that his ship had gone down in a storm with all on board. From that hour there had been a constant struggle on the part of the mother to provide for the wants of her family. Arthur, boy-like, often dreamed great dreams of the time when he should be able to support his mother and sister, but the rebuffs he had experienced in several actual attempts to find work might have disheartened one more accustomed to battle with the disappointments of the world.

"There, Arthur, he's got it!" exclaimed Alice, who had been for a long time watching the efforts of the pigeon to get the crumbs of bread from her brother's hand.

"Isn't he a fine bird!" exclaimed her brother, as the pigeon which had called forth Alice's exclamation flew up in triumph with the largest piece of bread. "Just see how proud he looks. He's the oldest one here. Father said he came with us from Belgium and he's most as old

as I am. Poor fellow, he's been shut up in this house ever since. I don't dare to let him out or he would try to go back."

"Don't you 'spose he'd ever get there?" asked Alice. "No, 'course he wouldn't! He'd just kill himself tryin', to fly so far," replied her brother.

"I wish he could," musingly said Alice.

"What's the use of wishin' that?" asked her brother. "If he did we wouldn't have him any more."

"Well, I wish he could, any way. I wish we ere pigeons so we could too," she replied.

"There's no use wishin' that 'cause we'd only just be dead if we were pigeons an' tried it," was his answer.

"I heard mother say to-day that maybe you'd have to sell some of your pigeons; then what'll you do?" asked Alice.

At this remark a slight cloud settled over her brother's face. It was not the first time the possibility of such a thing had been suggested to him and he did not enjoy pondering over the disagreeable subject.

"I'll tell you what, I wish I could get across the lake to one of those big cities and get something to do," said her brother. "It wouldn't take this fellow long to fly across if he was on the other side," indicating, as he spoke, a bird that was just then strutting along at their feet. "He's the best flyer in the lot. See!" said Arthur, as he made a dive and caught the pigeon in his hands. "His number's 1,001 and he's got a record too. Father flew him with the young birds the year he was raised."

Here they were interrupted by a familiar voice from the house calling them. "Oh! I came out to call you to dinner, and I forgot all about it!" exclaimed Alice, jumping up and opening the door as she spoke. "You'll have to hurry now."

With a half sigh Arthur released the pigeon, and, having securely fastened the door behind him, slowly followed his sister into the house. The meal which followed was eaten almost in silence. At length, pushing his chair from the table and picking up his cap, Arthur left the house and started down the street. He had gone but a short distance when he met a crowd of boys and was greeted with: "Hello! 'Pigeon-Nys,' come on, we're goin' to play shinny." But he shook his head and the boys passed on without him.

He had no very distinct notion where he was going but at last found himself at the docks eagerly watching the men hurrying back and forth, wheeling great crates and boxes. How he longed to be one of them and get into the bustle of it all.

"Hey there, kid, git out o' the way!" exclaimed a voice behind his back. He jumped away just in time to escape being run into by a loaded truck which was being pushed forward by two men. Then he wandered over to the side of the vessel and stood studying the whole scene before him. While standing there lost in contemplation of the picturesque sight, he was again startled by a voice—this time from above him. As he glanced up he saw a man leaning over the side of the boat. This new acquaintance called to him in a not unkindly tone: "Say, son, what're you doin' there? Want a job?" Arthur soon recovered sufficiently from his astonishment to answer, "Yessur." "Well, pile up here lively, then, I guess I can use a lad about your build," said the man. Arthur wasted no time in following his advice, and had soon clambered aboard.

"This way," said the man. "We'll go below." "There," said he, at last after leading Arthur down the narrow stairway, and in and out among the boxes and barrels, "stow that small truck away in shipshape; there'll be more here directly."

This work kept Arthur busy the whole afternoon and when he was again called on deck it was too dark to work longer.

"Well, son," exclaimed the man who had hired him, and who proved to be the captain, "I guess you've got the right stuff in you. Come around again in the morning. We're billed to get away from here by this time to-morrow, and we want to have everything ready." "If you please, sir," said Arthur, "couldn't you use a boy on your trip?"

"What's that?" replied the captain, "why bless me, no, we couldn't afford to hire another hand, though we could use a fellow like you to good advantage if we had him. What's your name, son?"

"Arthur Nys," was the response.

"Nys! Nys! Let me see," said the captain, "there used to be a man with me not long ago by that name. He was lost when the 'Marquette' went down."

"That was my father, sir," replied Arthur.

"Well! Well!" said the captain, "Your father, was he? Ahem—he was a pretty good sailor, Ahem," continued he, "but we couldn't afford to give you no mor'n your board if you went this trip."

"That's all I want, sir," replied Arthur.

"Well, I'll think it over," said the captain.

Arthur trudged home with a light heart that night, for he thought he had seen in the captain's eye a sort of

half twinkle that portended success to his cherished hopes. When he told the good news at home, however, much argument was required before his mother could be brought to entertain for a moment such a hazardous proposition. But the opinion of an old Swedish neighbor, who had in his day been something of a sailor, finally won the day.

"Ya, ya, lot honom go, lot honom go. Gag tanker den poiken will bier en quick mon. Ya, ya, det all right," said he.

The labors of the following day were fully repaid in Arthur's mind when, as he came on deck, the captain accosted him with: "Well, son, if you're goin' with this outfit you'll have to be ready in an hour."

In considerably less than the allotted time, Arthur was back at the docks. His only baggage consisted of a small basket under one arm and a bundle of necessary clothing held tightly under the other. A few hours later all he could see of the harbor was a few lights twinkling behind them in the darkness.

Arthur was not at all sorry when it came time, to 'turn in' for the cold November wind which drove the scudding clouds overhead and dashed the spray over the bow of the boat made even the thought of the rough bunks seem inviting. For a long time he lay tossing about, but in time the labors and excitement of the day began to tell and he dropped asleep. How long he slept he could not tell. It seemed but a short time. It was still dark when he awoke and he rubbed his eyes to make sure that he was not dreaming for he felt that something was happening. The motion of the boat was no longer a gentle roll; it had increased to a decided plunging. The rattle of chairs and other things being dashed from side to side below gave further evidence of this. Above the throbbing of the engines he could hear the roaring of the wind and dashing of water mingled with the shouting of the men on deck. Involuntarily he crouched down in bunk and covered his head to shut out the horrible sound. He thought of the time when the news came to his mother that the "Marquette" had gone down. He shuddered to think that perhaps—perhaps—unable longer to bear the thoughts which thronged his mind, he clutched the sides of the bunk and tried to swing himself down. Just at that moment a quiver seemed to pass through the ship from stern to stem. Then came a lurch that threatened to send the whole cargo to the bottom. The suddenness and force of the shock wrenched his hold from the bunk and threw him forward. The next instant he felt a sudden pain as his head struck the edge of a chest on the floor. Then he became unconscious.

Of the events that followed he knew nothing until in a half dream he heard some one say: "He have a rap but gag tanker he kommer round all right." Opening his eyes he saw someone bending over him. With a bewildered expression he sat up and looked around. Then the memory of it all came back to him. He was lying on a bundle of blankets and the room around him was in the greatest confusion; but it was no longer so dark and the boat had ceased its violent tossing though it still rolled and pitched considerably.

"Have we been in a storm?" he asked feebly. "Ya, ya, we har haft stor-rm, ock yorth rodar 'har blost bort so we can lcke styra boaten longre. Gag tanker shall better make prayers."

With this comforting assurance Arthur again sank back. Everything seemed far away and indistinct to him and he almost imagined himself back with his pigeons. The events of the day crowded themselves swiftly before his imagination. Suddenly, he remembered something and again he opened his eyes. "Where is the captain?" he asked. The latter who happened at this moment to be near, heard the question and came to his side.

"Well son, I guess you're in for it this time," said he.

"Would it do any good to send word home?" asked Arthur, eagerly watching the captain's face.

"Well you bet it would, son, but I ain't seen any one yet who wants the job of doin' it," replied the captain.

"I'll send it!" exclaimed Arthur. "I brought number 1,001 with me, and he'd be bound to get there for he's the best flyer in the lot."

"There son," said the captain, "I guess you had a pretty hard rap and you'd better try and get to sleep."

Arthur still persisted, however, and to humor him, the basket which he had brought on board was finally found and given him. He opened it before the eyes of the astonished captain and took out the blinking pigeon.

"You see, I promised my sister to send her a message the first day out and so I brought him 'cause he's the best flyer," he explained. A look of comprehension began to dawn on the captain's face. He soon recovered from the astonishment that had been occasioned by such an extraordinary revelation and lost no time in writing a message which Arthur enclosed in a small celluloid case which he attached to one of the bird's tail feathers. Taking him on deck the captain released him. Quick as a shot the bird flew upward! Twice it fluttered around in a circle and then darting suddenly away was soon lost to view.

Forty-eight hours later the tug "Royal" hailed a boat flying distress signals, and towed her into port. Among the crowd who had gathered on the shore to watch the incoming of the boats was a young girl with a shawl drawn tightly about her. When the boats reached the pier she glanced with eager eyes on the faces of the sailors. Suddenly she gave a cry of delight as she caught sight of a familiar figure among them, and running forward threw her arms about his neck.

"You see," she explained to her brother when they were at home that evening, "I had just fed the pigeons when this one came flying home. As soon as I found out what the paper said, I ran as fast as I could to that office where father used to get his pay, and gave it to a man there. I had dreadful hard work to make him understand, but when I did, you ought to see him hurry! I guess they sent a boat right off."

"And just think!" replied her brother, "I'm to have a job right in that office. I guess we won't have to sell the pigeons now!"—Standard.

A Mustard-Seed Revival.

The Rev. William Denning paced up and down his study floor with his hands in his pockets, and his usually cheery countenance reflecting the beclouded condition of his spiritual sky. It was Sunday night, and his wife had curled up in his big chair to talk over the day's work.

"I must say," declared the minister, "that this is the severest test of faith that has ever come to me."

"Well, dear, is an untried faith more precious than gold?"

"Anna, you always persist in looking on the bright side."

"The bright side is God's side, Will." "But, wife," continued he, turning on his heel and frowning gloomily, "just think, now, what had we to show today for four weeks of extra meetings? Haven't we both prayed and visited and pleaded with sinners as never before; and haven't I preached the straight Gospel truth to this people?"

"True, dear." "And are not most of the church-members in a very good spiritual condition?"

"I think so." "Then why, Anna, haven't we had a revival?"

"We have." The minister stopped short in his nervous promenade and took her face in his two hands, and said: "How many probationers did we take in this morning?"

"Two." "Who were they?"

"Little May Travers and Dr. Lacy's stable-boy, Joe Brown."

"Do you call that a revival?"

"I do." Mr. Denning resumed his walk in silence, but after a few turns broke out once more.

"We've been praying for a genuine, old-fashioned, sweeping revival," said he, as the tears gathered in his eyes. "God only knows how I have longed to see it. I would give my very heart's blood for it. They tell us that times have changed, that emotional expression is not good form, that the old-time conviction of sin is out of date; but we know that the sin is the same, and the Holy Spirit is yet with us. I have entreated God for a revival that would shake the community and crowd our altars with penitents. We haven't had it, Anna. That little Travers girl is a natural-born angel, anyhow, and Joe—well, I'm glad to see anybody saved, but he is such a rough, ungainly specimen, and can hardly put two words together correctly."

"But, Will, he was soundly converted. I caught a glimpse of his plain, dull face when the light broke in and his potential self flashed out for a moment, and I know that there's a big, strong angel in that particular block of granite."

"Anna Denning, you're an enthusiast!"

"So are you, dearie, only you must needs pitch your tent under the juniper tree once in a while. 'What doest thou here, Elijah?'"

"But it's disappointing, Nan, to pour one's energies into a month's campaign, and—"

"And not have things turn out just exactly as we want them," she said smiling. "Now let me question you a bit."

"She arose and laid one hand upon his sturdy shoulder. 'Are we doing our very best for God?'"

"I trust so." "Can we leave the results with Him?"

"Yes." "Then to sit down while I bring you a cup of hot milk; and we will praise God for little May and Joe Brown."

The minister's brow cleared, and as his wife went down the stairs she heard him humming his favorite tune. It was twenty-five years later, and the Rev. William Denning and his wife sat once more in the same study, but this time as the beloved guests of the resident pastor. They had just returned from an evening service in the dear old church. The large auditorium had been crowded with earnest, eager listeners. The power and glory of God filled the sacred place. Tears mingled blessedly with shouts, and the sound of precious old hymns gladdened the souls of the saints.

"This is the fourth week of these meetings," said the Rev. Joseph Brown, the young and eloquent and Spirit-filled pastor, to Mr. Denning, "and still the work surges on."

"Who is that marvelously sweet soprano singer?" asked Mrs. Denning. "The unconverted just flocked to the altar after her appeal in song."

"Why, mother," replied Mrs. Brown, "don't you remember little May Travers, that joined the church with Joe? She's Mrs. Hartwell now. She developed a glorious voice, and has studied abroad. She has had great inducements offered her to join operatic companies, but she is such a whole-hearted Christian that she only sings for Jesus. She gave herself to Him when she was a little girl, before anyone knew about her voice. She's a great help to us, isn't she, Joe?"

"Yes; she's a host in herself," replied the pastor. "She has won many souls."

"William," said Mrs. Denning, turning a glowing face to the noble man at her side, "do you remember one Sunday night, in this very room years ago, when we counted up our probationers with a good deal of heart-ache?"

"Yes, Anna, I remember it well. I had the blues terribly that night."

"We almost felt as if God had not answered our prayers, children, but He had."

"We didn't know God's arithmetic, little wife," said Mr. Denning, taking her hand gently in his own. "We only counted two, but God saw hundreds."

And at the family altar that night the sowers and the reapers rejoiced together, and offered up humble praise to God, who giveth the increase.—(Christian Advocate.)

The Young People

EDITOR, J. B. MORGAN. Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—April 2.

B. Y. P. U. Topic.—The birthday of hope, 1 Pet. 1:1-9.

Prayer Meeting Topic—April 2.

"The Birthday of Hope," 1 Pet. 1:1-9. (An Easter Meeting.)

This epistle is addressed to the Jews of the Dispersion, those scattered abroad throughout the various countries of the East. It suggests the thought of the common bond of our common hope as witnessed in the widely scattered churches of the New Testament times, and in all succeeding ages and in all lands down to our present day.

The "Birthday of Hope" referred to in our title is literally our own new birthday, for the passage speaks of our being "begotten again unto a living hope." Notice the vigorous imagery of the New Testament,—vigorous, yet not too strong for the description of the mighty changes wrought by Christianity in the human life and in all human history. Death and life are the expressions most commonly used in the New Testament to describe the absoluteness of the transition from the old life to the new. The term "rebirth" or regeneration is commonly associated with the one preëminent change in the human soul when God's Spirit implants the new life therein; but it is also used at times to characterize other phases of the same great change. In this passage the figure of a new birth is used to characterize the change of attitude and outlook occasioned by the fact of the resurrection. It was a change so marked as to deserve to be called a rebirth, a birth from dead despair to a living hope.

The radical character of the Christian experience is too much belittled in our day. It is often treated, not as a death and a rebirth, but simply as the moving over into an adjoining district, or perhaps not even that, but the mere annexing of Christian experience as a new department of our life, which general moves on much as before. This minimizing of the momentous change involved in a Christian experience accompanies, partly as result and partly as cause, the widespread departure from New Testament usage as to the form and subjects of baptism. The original character of baptism as a radical act is one of the strongest arguments for its maintenance in its original form, which sets forth visibly the momentous change from death to life.

The real significance of the resurrection of Christ in the thought and life of the church are different for us to appreciate. We need to project ourselves in imagination back to the first resurrection day in order to realize how all life was utterly transformed in character and outlook by the fact of the resurrection of Jesus. The twenty-fourth chapter of Luke will need to be re-read to refresh our minds as to this tremendous effect. The hope of the disciples after the resurrection was a dead hope. The language of the two on the way to Emmaus expresses this distinctly by the use of the past tense: "But thenceforth it was for those and all his disciples what this passage terms it, 'a living hope.' Common life is filled with dead hopes, or with hopes short-lived and feeble. We are buffeted back and forth between anticipation and disappointment. But the hope expressed in the resurrection of Jesus is a living hope, an eternal hope.

The stress of this tremendous thought is never relaxed throughout the New Testament writings. In all of the stirring story of the Acts it is this which is the motive of the gospel message. "Christ is not dead; he is alive, and we are his witnesses." The epistles, although some of them reach in date far into the late years of the first century, never lose sight of nor minimize this living hope. "It is a hope 'guarded through faith,' an invisible but sufficient safeguard for that precious hope. For resurrection day points backward to Christ's and forward to our own resurrection.—Baptist Union.

Look at Your Watch!

Here you see three kinds of workers. There is the second-hand, a rapid worker; there is also the minute-hand, working at a much reduced rate of speed; and the hour-hand, slow as time, as we say. And one who did not understand the mechanism of a watch would conclude that that busy little second-hand was doing all the work, and the attention of the whole world would be called to this busy worker. They would say, "Look at that slow minute hand, that little second-hand worker flies around sixty times to his once; and as for that slow old hour-hand, you can hardly see him move at all—he is a back number sure."

These three kinds of workers are well represented in

the ministry, in the church and in the B. Y. P. U.'s of today. There are pastors in our churches so busy they can hardly find time to visit the sick or bury the dead, much less comfort the mourner. They seem to be doing about all the religious work of the community. So with your watch, as seen at a superficial glance, that busy little clicker of a second-hand would seem to be keeping all the time the watch is capable of keeping and should it be removed there would be no time kept. So it is with some of our workers. With which one of these workers can we dispense with the least loss? "The old hour-hand worker!" shouts a score of Juniors. "Yes, and the minute-hand worker too," says the active B. Y. P. U. member.

Let us try these various workers by the act of utility or accomplishment. Bluster and hello are not work. Now Mr. Second-hand will you please tell me the time of day? "O I cannot stop to tell you the time, I am too busy. I must go round my dial sixty times an hour." Let him go around his dial sixty times an hour, and sixty years at the same rate, and he could not tell you the true time. Mr. Minute-hand, you seem to have time to speak when we meet at least, will you please tell me the time of day? "Yes, it is just twenty-five minutes after . . . Well, you see I do not keep the hours, I am a minute-hand worker." How am I to find out what hour of the day I am in? "O you will have to ask old Ancient," (shout the busy second-hand as it flies by on its busy round of sixty times an hour). "he seems to have plenty of time to speak to all and do his work beside." Yes, and when the day closes he is as far ahead as any of you, beside having admonished us to diligence, as he spaced the hours on the dial and called out each one number. What should we do without the slow, steady old hour-hand workers to tell us the time?

Lesson: *Prodesse quam conspici*: "Better to be than seem to be."—Better to do than to seem to do. "Young men for war, old men for counsel." It is well and wise to have all the seconds and all the minutes kept, but we stand in great need of the slow old hour-hands to tell us when we have enough minutes piled one upon another to make an hour, and what hour of the day it is. What kind of reckoning would we keep without the hour hand—worth all beside? A well equipped watch needs all three hands. A well equipped church has a place for these three classes of workers. But let not the fast despise the slow—nor the young the old. God hath need of all.

G. R. WHITE.

Among the Societies.

B. Y. P. U. KEMPT, N. S.

The following officers were recently elected for the ensuing term: President, Maurice Freeman; Vice President, C. E. Allison; Secretary-Treasurer, Miss Mary Freeman; Corresponding-Secretary, F. M. Christopher. Our meetings are not as well attended as we would like, but we are not discouraged. God has done great things for us in the past and we feel that with our efficient President and the hearty co-operation of the officers and committees and the united help and prayers of the brothers and sisters our Union will be enabled to do greater work for the Master.

Since you last heard from us two have left the ranks of the associate and joined the ranks of the active members. We have an interesting S. L. C. class under the leadership of our pastor, and expect good results. We are praying that God may awaken us to a sense of our duty that we may be up and doing while it is called today before we are called to lay our armour down. May we all have the true spirit of the Master is our prayer.

F. M. CHRISTOPHER, Cor. Sec'y.

NORTH BROOKFIELD, N. S.

Since our last report, our pastor, Rev. G. C. Crabbe, has removed from our midst and taken up his residence in Pleasant River, a town about four miles from here. We miss him very much indeed, especially in the prayer meetings. His position as leader of S. L. C. class has been given to our Vice-President, Nellie M. Bars, who is one well fitted for such a position. Our Union has not much progress to report, or at least not as much as we would like to. But we know that we are the blessed of the Lord. Let us therefore "watch to hear what He will say." For at His word shall we go out and at His word shall we come in. He shall direct our paths, He shall cover us with His feathers and under His wings shall we trust.

ELLA M. MAGER, Cor. Sec'y.

March 19.

BEDFORD, P. E. ISLAND.

Our B. Y. P. U. is not often reported through your columns and so we thought it wise to send a short report. Our meetings have not been very well attended but we are glad to say we are still in the land of the living. Our meetings are held on Thursday evenings, although small in number we feel we have God's blessing. We have a very intelligent and influential leader, our pastor, Rev. W. H. Warren. Our meetings are very interesting, we are studying the S. L. Course, we have 54 active, associate and honorary members. We would ask our sister societies to remember us at a throne of grace, that God's richest blessing may rest upon us and clothe us with humility, that we may be true-hearted Christians.

A. W. SCHURMAN, Sec'y.

March 9.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For our Grande Ligne Mission, also that the French work in these provinces may be greatly blessed in the salvation of souls.

Our sister, Mrs. Grenier, wife of the French missionary in Weymouth, Nova Scotia, writes:

Just a few items concerning our labors will perhaps prove useful to you. We are holding cottage meetings in Catholic homes and we see good resulting from them. Last Saturday evening one man took his stand for Christ, and on Sunday at our meeting in the church a young man made a start also. One man was baptized a few weeks ago and is proving very faithful, and we hope he will be a great help to us. We also have another case of a man who is coming to the light. At present he is lying very ill with grip, but we visit him in his home and bring him the comforting words of Christ. His children have given up going to the Catholic church. Our prayers are being heard and we praise the Lord for it. Our hearts are being cheered. Many Catholics attend our meetings in the church and more especially in the cottage meetings. Our people are very poor and have had a hard time this severe winter; we have helped them all we could so they could attend the meetings. When the warm weather sets in we hope to be able to resume our Sunday School. Most of the parents do not know how to read but we read to them. The children go to school and learn how to read. I give them leaflets when I have any and they are delighted.

An old Acadian woman who attended our meetings (as often as the distance and circumstances would permit) was taken suddenly ill. Mr. Grenier was sent for, he visited her, read and prayed with her, Catholics being present; the dear soul kept repeating passages of the Scriptures which she had heard, for she was unable to read. Finally she grew worse and the neighbors called in the priest, but he could not win her back to her former faith for she had accepted Christ as her Saviour. The priest never returned to her, but Mr. Grenier visited her until the end came. At the funeral all the Catholic neighbors were in attendance, and then followed the remains to the cemetery which was quite a distance away and it was pouring rain. Another case, a young man who also attended our meetings and was converted. He took ill and sent for Mr. Grenier who went to read and pray with him. I also had the privilege of talking to him about his eternal welfare, and found him happy, anxiously awaiting the summons. He said on one occasion, "How I long to go." We said, "Do you suffer much pain?" "No," said he, "but I thought I would have been gone by this time." He thanked Mr. Grenier for visiting him and for pointing him to Christ. I shall never forget his happy, sweet expression all through his illness, which lasted but a few weeks.

These are but instances of our success, much quiet work is going on in the hearts of the people. We trust God will still use us, his humble servants, to further his cause. We hold meetings as regularly as weather and the roads will allow. We have to go great distances to visit our people so our time is well employed. We read and pray and converse quite freely. The people are polite and receive us well, and I trust that they know us better they are not so prejudiced. Asking God's blessing upon you all and the work I remain, Your sister in Christ, J. GRENIER.

NOTICE.—There was a mistake in the address of Mrs. Simpson, County Secretary for Kings. It should be Mrs. D. H. Simpson, Berwick, N. S.

Valley Church, Surrey, N. B.

The twenty-first anniversary of the W. M. A. Society was celebrated on Wednesday, March 15. During the afternoon the members of the Society congregated in the vestry, each bringing two friends with her. At 5 p. m. tea was served, to which the speakers for the evening service, the pastor, the deacons and the choir were invited. It was a very enjoyable time, about forty being present. The intervening time was spent in social chat, interspersed with music, after which we repaired to the audience room of the church, where an enthusiastic meeting was held, presided over by our pastor, Rev. J. Miles. The meeting opened with music by the choir, Scripture reading and prayer by Rev. T. Allan (Methodist). The annual reports were read by the Treasurer and Secretary. Very able and earnest addresses were given by Revs. C. W. Town-

send and S. W. Keirstead. "A recitation, "How we paid the Foreign Mission Debt," by Laura Miles, and an exercise, "Cast thy bread upon the Waters," by Mary Lowthers and Lily Mollins, aided us greatly in passing a very pleasant and we trust a profitable evening. Collection for Home Missions \$5.25. After a few remarks by Rev. Mr. Allen and our pastor the meeting closed by singing "Only remembered by what I have done." We trust that our meeting together at this time may awaken a deeper interest, and that some talents which hitherto have been lying dormant may be brought to the front and utilized for the Master. A. E.

Greenville W. M. A. Society.

Our Society has been organized four years on June 18 next, but we have only reported once through your column. We are progressing fairly well. Have had one new member since the new year came in. Have been able to hold all our regular monthly meetings through the winter, although sometimes they would be quite small on account of sickness. We lost one sister last fall by death. Our pastor's wife is a great help to us in our meetings. We planned having a public missionary meeting for the last three months, but failed on account of sickness. We hope to have one soon. Yours in the work. MRS. E. S. WILLIAMS, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Wanted 100,000 Missionaries for Africa.

This is the appeal to the home church which comes from Livingstonia, British Central Africa.

The missionaries write: "Doors are open on every side at which we helplessly look, unable to enter. Where, from the arrival of the white man with God's message, there has ever been stolid indifference or even fierce opposition; today there come deputations of old men and young saying, "We, too, would learn; send us teachers." We sit before them and say, "Fathers, brothers, would that we were able. But you must wait and God will send his messengers some day." And they say, "We have waited and waited, why do you despise us?" Our heads are bowed when we reply, "Brothers sometime you, too, will hear." Day by day we cry, "Lord of the harvest, thou seeest the fields; send, Lord, ere it be too late."

The appeal continues: "But surely this call is too extravagant! No, it is the only method of evangelization. For this must not be the work of the few, but of the many—of all. Every member of the church must feel that he is an integral part of the missionary force. Every member can have his share in the redemption of Africa. We know that all cannot, must not go to foreign lands. Would that the slightest indication of such a danger were visible! But this is a spiritual work. It recognizes no boundaries of sea or land, and some who never left home have been among Africa's best evangelists. What then may you do to help forward this triumphant march of God?"

1. Live. There should be no isolation in this work of the kingdom. Running throughout the world God has unbroken lines of communication through which he flashes power. Rome is lit with electricity which is generated in the Alps. So God takes the life and fire of the church at home and sends it forth into the most distant and isolated parts of the world. So you may contribute in no slight measure to the salvation of Africa. If you are careless, forgetful, prayerless we shall soon feel the weary chill of your life. But if in devotion to Christ you pour yourself out for Africa's redemption, we, too, shall know the thrill of your consecration. Though Zinzendorf found his home in Europe, yet his labors live this day in every continent of the world.

2. Pray. The true mystical connection, by way of God, between the home and foreign fields has been traced by every missionary who abides in Christ. Mary Moffat wrote thus, "Oh for a more general spirit of prayer and supplication! I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home." Even Paul felt the increased power when the church followed him with prayer. His appeal is in the most intense language, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Our appeal then is for 100,000 men and women who live in obedience to God and will fulfil their ministry of intercession in our behalf. With such a backing of prayer one man shall become a thousand and the noon-day of Christ shall soon appear.

3. Give. It is not to the liberal rich we appeal, but to the 100,000 who give nothing or little, and so lose one of their most blessed privileges. There is no over drain on the liberality of the common Christian. It is a shame if Christ's work among the heathen is to be handicapped while 100,000 ordinary Christians mispend their savings giving never a thought to the call of Christ. If word came to you that Christ was in chains in Africa, and required a ransom is there one disciple of the Lord who would not gladly give all to set him free? Is he not in chains? In these little ones who lie in darkness can you not see the brothers of Christ—nay Christ himself? "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." Two cents a week from 100,000 new missionaries will mean an increase of contributions to missions of over \$100,000 a year. Can you not help and you will never

miss it? Never miss it! Am I only to give to God that which I shall never miss? Nay! Let me give until I feel that I am giving, then God will bless me for entering into the sacrifice of Christ. Do you not believe in foreign missions? What if Christ does? Has He not given tokens of His approval? Perhaps you never thought about it. Yes, that is it. You do not see the scared and bestial faces. You do not hear the wail to the threatening spirits. You do not see the valleys dotted over with villages where God is not known, and where men and women have no higher thoughts or hopes than their goats; where they live for food and lust, then creep into the dark to die." We see, we hear, and we cry. "Brothers pity those who live and perish in the dark."

We might almost fancy that those words were written by our own little band of missionaries in India. And India might be substituted for Africa. It is a moving appeal, somebody will hear it. For this reason it has been given a place in this column. There are so many who do nothing for these lost ones—all of whom might do something. Brethren hear the cry of the perishing, and send your answer promptly, and other cries which you do well to heed. But what are these after all compared with the need, the awful need of our fellows dying in the dark, going out into a night without the promise of a dawn. Surely the Baptists of these Provinces ought to double what they are doing for this work. What is wanted is a spirit of consecration.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

is the best—in fact the One True Blood Purifier. All druggists. \$1.50 six for \$5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills

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CUT THIS OUT.
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6 Woman of Samaria 12
6 The Ministry of Jesus 12
6 John the Baptist 12
6 Robert Raikes 12
6 Reaping Time 15
6 True Principle 12
SACRED CONTATA
6 The Life of Samuel 15
6 Under the Palms 15
6 Cloud and Sunshine 15
6 Choicest Gifts 12
6 From Cross to Crown 25
4 Bethlehem 30
6 Christ the Good Shepherd 15
6 Glad Tidings 15
6 The Victorious Faith 15
MISSIONARY
6 Kingdom of Christ 15
6 Day break on Heathen Darkness 15
Also a number of Easter Exercises with or without music, 5 cts. each.
The above will only be mailed on receipt of cash, and are not returnable.
BAPTIST BOOK AND TRACT SOCIETY.
Geo. A. McDonald, Sec'y-Treas.

Does Your Back Ache?

In constant pain when on your feet?
 Is that dragging, pulling sensation with you from morn till night?
 Why not put the medicine exactly on the disease? Why not apply the cure right to the spot itself?
 You can do it with

Dr. Ayer's Cherry Pectoral Plaster

Immediately after the Plaster is applied, you feel its warming, soothing influence. Its healing remedies quickly penetrate down deep into the inflamed tissues. Pain is quieted, soreness is relieved and strength imparted.
 No plaster ever made like it. No plaster ever acted so quickly and thoroughly. No plaster ever had such complete control over all kinds of pain.

Placed over the chest it is a powerful aid to Ayer's Cherry Pectoral; relieving congestion and drawing out all inflammation.

FOR SALE BY ALL DRUGGISTS.
 J. C. AYER CO., Lowell, Mass.

British Columbia.

Rev. J. E. Coombs, Supt of H. Missions in British Columbia, writes encouragingly of the condition of the mission churches in Vancouver's Island and in the City of Vancouver. Kamloops 250 miles east of Vancouver on the C. P. R. is a place of 1500 inhabitants, a railroad division point at the forks of the Thompson River, and the natural supply point for what is to be one of the most extensive copper camps of British Columbia. Here on the last Sunday in February I met with an earnest little church whose sole assets were faith in God, and a boundless spirit of sacrifice. Arrangements were at once made for the purchase of a lot in a central location costing \$350, out of their poverty the church raised \$200 and the balance is to be paid in monthly installments of \$50 each. Here is a grand opportunity for some man or woman of wealth to do lasting good by helping in the erection of a suitable building. It is well nigh useless to place a pastor here until some assistance can be given in the erection of a church home. A suitable hall for service will cost \$200 per year this leaves them no means for building. I will supply one Sunday in each month until better arrangements can be made. Away we go to the east, past many points where we dare not enter because there is not money to continue the work, and then we reach the beautiful City of Nelson. Here Pastor Rose is doing a grand work nobly supported by a devoted little church. By extra sacrifice on part of pastor and people they intend assuming self-support July 1st. On Port Kaala where we are in bad repute because of failure to hold the field after we entered, to Prail, the smaller city of the Kootenay. Here Rev. H. C. Sweet is the devoted leader of a people struggling at great odds to help

the hundreds of young men drawn to this four year old city by its extensive mining and smelting interests. When Pastor Sweet took charge the work was about extinct, now he reports good congregations and still increasing, deepening spirituality and an outlook full of promise.

Rossland famous for its mines the world over has a beautiful Baptist church building but a weak cause, they are now rejecting over the coming of Pastor W. T. Stackhouse who resigned 1st church Vancouver to take the work. From a few, the evening congregations have grown to fill the house, finances are already so promising that the pastor writes "count us off the Board July 1st." This closes our work where it ought to begin. New lines of railway constantly opening new districts leading to the building of new towns and cities demand from us that which we have no means to supply with the present income of the Board, with the utmost sacrifice on the part of pastors and people. Still many an inviting field is lost to us because to all appeals we must send the same reply, "unable to help on account of lack of funds."

Donation.

Our fourth annual donation took place on the evening of March 9th. A goodly number of the sisters came with their baskets and prepared tea, which was enjoyed by all, especially the Pastor's family. After tea the Parsonage was filled and a pleasant evening spent. About ten o'clock the company was called to order by Deacon Sutherland who in a few well-chosen words presented the pastor and wife, with \$25.00 in cash and \$20.00 in goods making in all \$45.00. The pastor made a fitting reply, after which an hour was spent in singing, followed by reading of scripture and prayer when the company dispersed.

C. E. PINCO.

P. S.—We desire also to acknowledge a Christmas gift of a beautiful picture from Bro. Barkhouse and wife.

C. E. P.

Denominational Funds.

New Brunswick and Prince Edward Island. From February 1st.

NEW BRUNSWICK.

Gibson church, (D W, \$11.30, F M, \$1.) \$12.30; Newcastle church, per Rev C. E. Baker, D W, \$10; Bocabec church, F M, \$3.25; C F Clinch, F M, \$5; Hopewell

church, F M, \$9.27; Main St church, D W, \$15; Marysville church, F M, \$6; (Springfield 1st church, F M, \$4.51; Queens Co Quarterly meeting, F M, \$3.75; St John and Kings Co Quarterly meeting, F M, \$1.62; Moncton, 2nd church, F M, \$1.75; Rev F B Seely, F M, \$2; Upper Gagetown church, F M, \$1; Mrs S H Estabrook, F M, \$2; Hilldale and Hammond Mission Band, F M, \$1.30; St Martins Parish S S Con, F M, \$1.16; Salisbury church, (F M, \$1; Steeves Mountain Sect, F M, 75c.) \$1.75; St Martins 2nd church, Mission Band, F M, \$3.) per J S Titus, Moncton 1st church, D W, \$1; Hillsboro 1st church, F M, 58c; R L Phillips, N W M, \$5; Beaver Harbor church, H M, \$2; St Stephen church, (D W, \$24.84; An. Fund, 35c) \$25.19; Forest Glen church, (H M, \$2.84; F M, \$4.48; S S, F M, \$1.22.) \$8.54, Mrs L Whit Colpitta, F M, \$2.46; (Fredericton church, Grande Ligne \$22.96; Marysville church, Grande Ligne, \$4.02; Gibson church, Grande Ligne, \$10; Hampton Village church, Grande Ligne, \$5.75; Chipman 2nd, Grande Ligne, \$8; Grand Lake 2nd, Grande Ligne, \$2; Sussex, Grande Ligne, \$2.50; Elgin 1st church, (Grande Ligne, \$5.06; Mapleton Section, \$5.) \$10.06; Forest Glen church, Grande Ligne, \$5.75; Havelock church, Grande Ligne, \$4.10; Hopewell church, (Hill Sect) Grande Ligne, \$7.07; Harvey church, Grande Ligne, \$3.65; Petitediac church, Grande Ligne, \$8.22; Hillsboro church, Grande Ligne, \$24; Dorchester church, Grande Ligne, \$3; Sackville church, Grand Ligne, \$4.06.) per A J Lebeau, Carleton, Victoria and Madawaska County Quarterly meeting, F M, \$3; Sackville church, B Y P U, support of D G McDonald, N W M, \$5.50; Barletts Mills church, collection Quarterly meeting, H M, \$3.54; A friend, (Sussex) N W M, \$3; Sackville church, (D W, \$10; H and F Missions, \$3.) \$18. Albert Co Quarterly meeting, D W, \$7.20; Total \$425.17. Before reported \$1035.55. Total to March 21st \$1460.72.

PRINCE EDWARD ISLAND.

Samuel Simpson, D W, \$4; Cavendish church, B Y P U, N W M, \$6; Bonshaw church, D W, \$3.50; Bedque church, \$2; C Jean McNeill, F M, \$2; Tryon church, B Y P U, F M, \$1.50; North River church, D W, \$10; Total \$29. Before reported \$226.55. Total to March 21st \$255.55. Total N B and P E I to March 21 1899, \$1716.27.

J. W. MANNING.

Treas of Con N B and P E I.
 St John, March 21.

Queen Victoria and the Prince of Wales are reported to have given much satisfaction to the inhabitants of the Riviera by their tactful donation to the fund raised to assist the relatives of the victims of the Toulon powder magazine explosion, the Prince of Wales heading the subscription of the English residents with \$100.

Money Collected for Forward Movement.

W. M., \$1; J. Logan Trask, \$2; Walter S. Evans, \$25; S. P. Chute, \$2.50; I. B. Shaffner, \$5; Smith and Proctor, \$15; I. B. Fulton, \$5; Alice M. Read, \$1.25; Mamie E. Freeman, \$3; Supply, \$3; Z. Patten, \$2; G. D. Parker, \$1; Frank J. Patten, \$1.50; Mack Currie, \$10; Myrtle Miller, \$1; Minnie G. Hatfield, \$3; H. P. Sweet, \$4; Total, \$85.25.

New subscriptions will be gladly received to take the place of those that death is removing from us. Yours truly,
 March 22. WM. E. HALL.

Notices.

The officers of the Nova Scotia Eastern Baptist Association have accepted the kind invitation from the Oxford Baptist church to meet with them in July next. My address for a few months will be Bridgetown, N. S.
 T. B. LAYTON,
 Sec'y Eastern Asso.

At the last session of the Nova Scotia Western Association, it was left with the moderator and clerk to secure a place of meeting for our next session. The Margaretville Section of the Upper Wilmot Baptist church extends a cordial invitation to this Association to hold their next session with them. I have communicated with the clerk, Rev. W. L. Archibald, of Milton, and we, in the name of the Association, accept this invitation so cordially given. The Western Association will accordingly meet at Margaretville—on the Bay Shore—on the 3rd Saturday of June next.

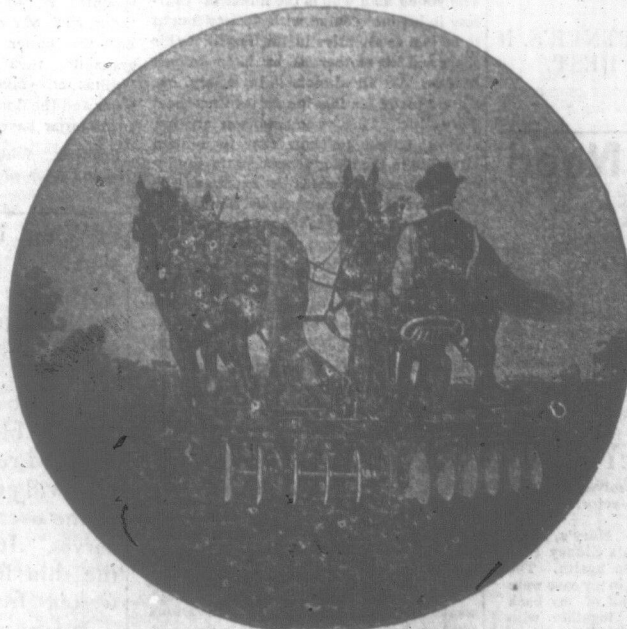
An adjourned meeting of the Baptist Book and Tract Society will be held in the Book Room, Halifax, Thursday, March 30th, at 3.30 p. m., to hear report of the Special Committee appointed to consider and recommend a plan of operations for the future.
 GEO. A. McDONALD, Sec'y-Treas.
 Halifax, March 17.

The Kings County, N. S. District meeting will hold its next session in Kentville, beginning at 10 a. m. An excellent program has been arranged. Will churches appoint delegates.
 B. N. NOBLES, Sec'y-Treas.

The Kings County, N. S., District meeting will convene in Baptist church at Kentville on April 4, at 10 a. m. Will churches send delegates.
 B. N. NOBLES, Sec'y-Treas.
 Kentville, March 24.

The governor of Georgia has issued a proclamation offering a reward of \$500 for the apprehension and delivery of the first member of the mob and a further reward of \$100 for each additional person implicated in the killing of the four negroes at Palmetto on Thursday.

THIS PICTURE TALKS!



It tells the story of what The Frost & Wood Disc Harrow has done for others, and what it will do for YOU.

If your land is unlevel The Frost & Wood Disc will level it for you.

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**Constipation,
Headache, Billousness,
Heartburn,
Indigestion, Dizziness,**

Indicate that your liver is out of order. The best medicine to rouse the liver and cure all these ills, is found in

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25 cents. Sold by all medicine dealers.

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BUILT ME UP.

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Nov., 1895.

C. GATES & CO.

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Yours respectfully,
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**Women Need
Not Suffer**

From those terrible side aches, back aches, headaches and the thousand and one other ills which make life full of misery. Most of these troubles are due to impure, imperfectly filtered blood—the Kidneys are not acting right and in consequence the system is being poisoned with impurities.

DOAN'S KIDNEY PILLS

are daily proving themselves woman's greatest friend and benefactor.

Here is an instance:

Mrs. Harry Fleming, St. Mary's, N.B., says: "The use of Doan's Kidney Pills restored me to complete health. The first symptoms I noticed in my case were severe pains in the small of my back and around the loins, together with general weakness and loss of appetite. I gradually became worse, until, hearing of Doan's Kidney Pills, I got a box from our druggist.

I am prepared to testify to their effectiveness in eradicating the troubles from which I suffered.

The Home

Snub Not At All

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses an humble trade. The author of the "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of his dullness in lessons. Hogarth, the celebrated painter and engraver, was stupid in his books.

Don't snub any one; not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—[Great Thoughts.

* * *

The Care of Gloves.

When gloves are removed from the hand they should not be pulled off a finger at a time, but the wearer should take hold of them at the top and peel them off, so that the whole glove is wrong-side-out when it leaves her hand. If there is any moisture about the glove, it is well to leave it until it is entirely dry before turning it. Gloves require airing, just as other articles of dress do. When perfectly dry, the careful woman turns her gloves, pulls them out lengthwise, and lays them together as they were when she bought them in the store. If she is not expecting to wear them again for a few days, she folds them in tissue-paper and lays them away in her glove box.—[Harper's Bazar.]

* * *

Politeness At Home.

It has been said that politeness is based upon consideration for others and carrying out the golden rule into practical life. Yet we are all aware that politeness is sometimes shown where there is no consideration and no higher motive. It is also neglected where there is affection and every reason for kindly consideration. Courtesy ought to be a part of the character, so ingrained in the nature that no familiarity such as exists between near relatives and intimate friends will prevent its exercise. The young man who is the flower of courtesy in his intercourse with society ought to be just as attentive in his family to his sister and his mother as he is to women friends. We all admit this in theory, but a great many families ignore it in practical daily life. The young women are not always taught to show that thoughtful attention to the elder people in the family that was once inculcated as a part of the education of young women as rigidly and as generally as the higher mathematics are now taught. As an apology for the lack of courtesy in modern times we are told that old-time manners were artificial, and that the young man with brusque manners may have a warm heart and be more sincere in his regard for his mother and his sister than the youth of olden times. It is a small matter in itself whether a young man finds a chair for his mother when she is ready to sit down, or helps his sister with her wraps, or pays them those thousand and one attentions which they get along without in his absence. When his neglect of such attention undermines his consideration for his mother and sister, when it develops selfishness and lessens the affection of the family, it is a serious thing.

Human nature at best is exceedingly weak, and needs artificial bonds of various kinds to hold affection. There is no need to remind intelligent people that the politeness of society which is demanded by custom is necessary to civilized living. Politeness at home between near relatives is not so obviously necessary, though of

more importance, and is often neglected. It is not safe to dispense with the formalities of courtesy even for those who are most sincerely and most closely attached to each other. "Manners," says Whately, "are the shadows of great virtues," so discourtesy, or want of manners, foreshadows neglect and want of affection. Men and women of the old school were scrupulous in the observance of the forms of polite society—even in the home circle. The tendency of the present generation to ignore the polite manners of olden times should be discouraged. Families whose members are uniformly courteous to each other are less liable to family disagreements and that unfortunate and treacherous disposition shown in modern times to exhibit shortcomings and differences to the world outside. It is hardly necessary to speak of the worldly value of a courteous demeanor to its possessor.

"Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives its owner passport round the globe."

* * *

Health of Our Boys.

The London Spectator calls attention to the fact that the girls of the present age are bigger, healthier and stronger than their mothers, while the boys are barely holding their own. The same is true in this country, and the Spectator is, we think, not far wrong in accounting for this condition when it says: "We are far too careless as to what our boys eat at preparatory schools and we allow them to be worn out by an injudicious mixture of work which is for them severe and exercise which would do them twice as much good if it were not quite so continuous. The brain work by itself would not hurt them or the energetic play, but the mixture of both before either brain or muscles are fully formed wears them out with weariness. The old notion that hard work and hard study can go together without injury to the average young man has long ago been discarded. Our boys of thirteen are physically and mentally worked hard, and unless they are exceptionally strong or, as many boys do, refuse to let their minds exert themselves, they lose weight, grow too fast and do not acquire the capacity of chest necessary to health."

* * *

ORANGE CAKE.—Two cups sugar, small half cup butter, 2 cups flour, ½ cup water, yolks of 5 eggs and whites of 4, ½ teaspoonful of soda, 1 teaspoonful cream tartar, rind of 1 orange and juice of 1½. Beat the butter to a cream, add sugar gradually, then the orange, the eggs (whites and yolks beaten separately) the water and the flour in which the soda and cream tartar have been mixed.

Frosting. White of 1 egg, the grated rind and juice of 1 orange and 1½ cup sugar.

What is Scott's Emulsion?

It is the best cod-liver oil, partly digested, and combined with the hypophosphites and glycerine. What will it do? It will make the poor blood of the anæmic rich and red.

It will give nervous energy to the overworked brain and nerves. It will add flesh to the thin form of a child, wasted from fat-starvation.

It is everywhere acknowledged as 'The Standard of the World.'

50c. and 75c. all druggists.
SCOTT & BOWNE, Chemists, Toronto.

**Permanent
Cure of
Chronic
Constipation.**

Perhaps you've suffered with constipation for years, tried all the pills and purgatives you ever heard or read of, without getting any more relief than the one dose of the medicine afforded.

Then you were left worse than before, bowels bound harder than ever, the constipation aggravated instead of cured. All the miseries of constipation—Headaches, Sick Stomach, Billousness, Pimples, Eruptions, Blood Humors, Blisters, Itch, and a thousand and one other ills crowded back on you again with redoubled severity.

Wouldn't you consider it a blessing to be cured of your constipation so that it would stay cured? So that a repetition of all the suffering you have endured would never come again? Burdock Blood Bitters can cure you—cure so that the cure will be permanent.

That's where it differs from all other remedies. It makes a thorough renovation of the whole intestinal tract, tones the bowel wall, acts on the liver and stomach, and causes all the digestive and secretory organs to so work harmoniously and perform their functions properly and perfectly that constipation, with all its attendant sickness, suffering and ill health, become a thing of the past.

Miss Arabella Jolis, living at 99 Carrière Street, Montreal, Que., bears out all we say in regard to the efficacy of Burdock Blood Bitters in curing constipation permanently. This is her statement:

"For over a year I suffered a great deal from persistent constipation and could only get temporary relief from the various remedies I tried until I started using Burdock Blood Bitters. I am thankful to say that this remedy has completely and permanently cured me and I have had no return of the constipation."



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Of Our
Students**



ARE ALREADY ENGAGED and will begin work as soon as their studies are completed. Others, some of them very bright and capable, will be ready for work shortly. Merchants and well-qualified bookkeepers, stenographers and typewriters (male or female) will do well to correspond with us or call upon us. Catalogues of Business and Shorthand Courses mailed to any address.
S. KERR & SON,
Oddfellows' Hall, Union Street.

Notice of Sale.

To the Heirs, Executors, Administrators and Assigns of George Wiggins and Cyrus M. Wiggins, late of the Parish of Waterborough, in the County of Queens, and Province of New Brunswick, and to all others whom it doth or may concern.

Take notice that there will be sold by Public Auction at Chubb's Corner (so called) in the City of St. John in the City and County of St. John, and Province aforesaid on Monday, the third day of April next, at twelve o'clock noon "All that tract or lot of land situate, lying and being in Queens County known and distinguished by the No. 29 and being on the North Westery side of the Washademoak River, and bounded as follows, to wit: Beginning at a marked Poplar tree standing on or near the North Westery bank or shore of the said River about 23 chains measured along the course of the brook below the first rapids; thence North 45 degrees, West 18 chains, thence South 17 degrees, west 17 chains; thence South 45 degrees, east until it meets the North Westery bank of the said River Washademoak; thence along the said bank until it meets the first mentioned bounds." Together with the buildings and improvements thereon and the privileges and appurtenances thereto belonging.

The above sale will be made under and by virtue of a power of sale contained in an Indenture of Mortgage made by the said George Wiggins and Cyrus M. Wiggins of the one part, and one, Winslow Broad of the other part, dated the twenty-ninth day of August, A. D. 1885, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "Q" No. 2 of Records, pages 288, 289, 270 and 271, which said Mortgage was duly assigned by the said Winslow Broad to the undersigned Janet Rankin Broad by an Indenture of Assignment dated the fourteenth day of June, A. D. 1895, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "B" No. 3 of Records, pages 309 and 310. Default having been made in payment of the moneys secured by said Indenture of Mortgage. Terms of sale "Cash." Dated this eighteenth day of February, A. D. 1899.

JANET RANKIN BROAD,
Assignee of Mortgage.
MONT McDONALD,
Solicitor to Assignee of Mortgage.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Second Quarter.

THE ANOINTING IN BETHANY.

Lesson 11.—April 9. John 12:1-11.

Compare Matt. 26:1-13 and Mark 14:3-9. Commit Verses 1-3.

GOLDEN TEXT.

She hath done what she could, Mark 14:8.

EXPLANATORY.

SUBJECT: THE ETHERAL FRAGRANCE OF A BEAUTIFUL DEED.

I. JESUS ENTERTAINED AT BETHANY.—Vs. 1, 2. The raising of Lazarus from the dead, as described in our last lesson, produced such bitter hostility that Jesus left the region of Jerusalem and spent a few weeks in retirement with his disciples at Ephraim in the mountainous district north of Jerusalem.

As the Passover drew near, Jesus went across the Jordan and descended on the other side through Pera to the fords opposite Jericho, healing and teaching by the way. Thence he went toward Jerusalem and reached Bethany on Friday evening, March 31, SIX DAYS BEFORE THE PASSOVER. Here he spent Saturday, the Jewish Sabbath, doubtless with the family "that Jesus loved."

2. THREE THEY MADE HIM A SUPPER. The supper was on Sunday evening, after the Jewish Sabbath was ended at sunset, and at the house of Simon the leper, probably one who had been cured by Jesus. "According to a tradition, he was the father of Lazarus; according to others, he was the husband of Martha, or Martha was his widow."

LAZARUS WAS ONE OF THEM THAT SAT AT THE TABLE. What had been done for him by Jesus made him an honored guest. His very presence was an expression of regard to him who had restored him. Note the characteristic part each of this family took at this feast.

II. THE FLASK OF PRECIOUS OILS POURED UPON THE FEET OF JESUS.—V. 3. THEN TOOK MARY A POUND OF SPIKENARD. A Roman pound of twelve ounces. "By the 'ointment' we are to understand rather a liquid perfume than what we commonly know as ointment."

The ointment was in an alabaster flask (Matt.), usually made of Oriental or onyx alabaster with long, narrow necks. OINTMENT OF SPIKENARD is literally "ointment of pistic hard," "pistic" meaning either "genuine" or "liquid." It was "pure hard, like attar of roses, unadulterated, in full strength. Its costliness made it peculiarly liable to adulteration. VERY COSTLY. Horace offers to give a cask of wine for a very small box of it."

It was worth 300 Roman pence, denarii, silver coins worth 15 to 17c. each. Hence the whole was worth about \$50, or \$300 to \$400 in our time, a penny or denarius being then equal to a day's wages (Matt. 20:2). ANOINTED THE FEET OF JESUS. She first "poured it over his head" (Mark), but John notices only her pouring it upon his feet, for it was common to pour it upon the head, and expressed the usual sentiments of honor to a guest; but anointing the feet was unusual, and expressed the tenderest, most humble, most reverential, unutterable affection. AND WIPED HIS FEET WITH HER HAIR. This, too, was unusual. She took "woman's chief ornament," and devoted it to wiping the travel-stained feet of her teacher. She devoted the best she had to even the least honorable service for him. AND THE HOUSE WAS FILLED WITH THE ODOR, as indeed the church and the world have been filled with the odor of this loving deed.

III. BOXES OF MONY VERSUS FLASKS OF FRAGRANCE.—Vs. 4-6. 4. THEN SAITH... JUDAS ISCARIOT. He looked upon this as a waste, and his mutterings convinced some of the other disciples so that they joined with him in his condemnation of the act (Matthew and Mark). So often a bad man, working from selfish motives, by plausible arguments gets good men to unite with him in opposing things that are really good. The wolf puts on the sheep's clothing. Thus usually the opposition to good wears a mask of virtue; religion is opposed in the name of liberty; faith, in the name of free thought; prohibition, in the name of temperance.

5. SOLD... AND GIVEN TO THE POOR. "Jesus was a poor man, and his very appearance may have suggested that there were other things he needed more urgently than such a gift as this." Had the family provided a home for him or given him the price of this ointment, no one would have uttered a remark. But this was the kind of demonstration reserved for princes or persons of great distinction; and when paid to one so conspicuous by humble in his dress and habits, there seemed to the un-

instructed eye something incongruous and bordering on the grotesque."

6. NOT THAT HE CARED FOR THE POOR. He was acting under false pretenses. BARR WHAT WAS PUT THEREIN, rather, "took away," as R. V., stole. Or his bearing the money bag gave him the opportunity to steal.

There is great danger of judging things from a wrong standard. Money values, utility for the necessities of existence, are not the only standards of value. "Actions which have no immediate results are pronounced by such persons to be mere sentiment and waste, while in fact they redeem human nature and make life seem worth living. The charge of the Light Brigade at Balacava served none of the immediate purposes of the battle, and was indeed a blunder and waste from that point of view; yet are not our annals enriched by it as they have been by few victories? There are thousands of persons in our own society who think it essential to teach their children arithmetic, but pernicious to instill into their minds a love of poetry or art. They judge of education by the test. Will it pay? can this attainment be turned into money? The other question, Will it enrich the nature of the child and of the man? is not asked."

IV. THE TWO ANSWERS OF JESUS IN DEFENSE OF MARY'S ACT.—Vs. 7, 8. 7. THEN SAID JESUS. If we combine the reports of the three evangelists, it will appear that Christ's words were substantially as follows: "Let her alone. Why trouble ye the woman? for she hath wrought a good work upon me; she hath done what she could; against the day of my burying hath she kept this, and is come beforehand to anoint my body for burial." LET HER ALONE. Spoken chiefly to Judas. It was the language of sharp rebuke. Jesus was indignant at the hypocrisy of Judas and the dull perceptions of the others.

9. FOR THE POOR ALWAYS YE HAVE WITH YOU. They would have plenty of opportunities to aid them; and the more they did for their Master, the more they did for the poor, for the poor are left in his stead, and through them would be expressed the increased love of the Master. It is the want of "love," not of money, that allows any poor to suffer; so that all gifts to Christ which increase our love will increase the gifts to the poor.

V. CONCLUSION.—MORE OPPOSITION AND MORE FAITH.—Vs. 8-11. 9 MUCH PEOPLE. The R. V. uses a Greek text which inserts the article so that it reads "the common people," in contrast with the rulers. Great crowds were gathered at Jerusalem for the feast of the Passover. These, incited by curiosity, went to see the wonder worker, and the man on whom he had wrought this marvelous work. The result was that many of them believed (v. 11). The facts were so plain, so completely proved, that they were compelled to accept Jesus as the Messiah.

10. BUT THE CHIEF PRIESTS CONSULTED THAT THEY MIGHT PUT LAZARUS ALSO TO DEATH. All the rulers, including the Pharisees, would wish to destroy this rising sect, which would take away their power and undermine their influence.

11. WENT AWAY, AND BELIEVED. Better, "were going away and believing." The imperfects denote a continual process.

* * *

Excellent maps of Cuba and Porto Rico, an article on "The Movement Toward Church Union," by Dr. Arthur T. Pierson, "Some Features of the History of the Church Missionary Society," by Rev. T. A. Gurney, and a full report of the recent conference of the Foreign Missionary Societies of America are among the substantial features of the March number of THE MISSIONARY REVIEW OF THE WORLD. Rev. Archibald McLean also contributes an up-to-date illustrated article on "Cuba—Her Condition and Needs," giving his impressions and convictions formed during his recent visit to the island. Two very unique and interesting contributed articles are those by Herbert W. Brown on "The Passion Play in Mexico," and by W. E. Willis on "City Mission Seen from the Other Side." In this latter article, Mr. Willis, a member of the New York police force, reports interviews with tramps, saloon-keepers, convicts, and fallen women, giving their opinions of city missions.

The Missionary Digest Department contains some exceptionally attractive articles on "Japanese impersonality," "A Chinese Opinion of Foot Binding," "Hindu Life and character," and "Anti-Semitism and Zionism."

The other departments are scarcely less valuable. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

Over 3,000 pounds of smokeless powder exploded Wednesday at the Dupont powder works at Carney Point, N. J., instantly killing three workmen and injuring a number of others slightly.

A QUARTER CENTURY'S GROWTH IS THE BEST PROOF OF ITS POPULARITY

Table with 4 columns: YEAR, INCOME, ASSETS, ASSURANCE IN FORCE. Data for years 1878, 1883, 1888, 1893, 1898.

THE ONTARIO MUTUAL is the only Purely Mutual Native Life Assurance Company in Canada. It is owned and controlled by its Policyholders, who alone participate in its surplus earnings.

Agents Wanted in Unrepresented Territory.

E. M. SIPPRELL,

Manager for Maritime Provinces ST. JOHN, N.B.

Mr. Charles Shaw Messenger and Visitor

Tells Shogomac People About Dodd's Kidney Pills.

There is Constantly Increasing Demand for Them, Showing that They Cure All Kidney Diseases, and that People Know It.

Shogomac, N. B., March 27.—Any person who desires to ascertain the estimation in which the people of this district hold Dodd's Kidney Pills, can easily do so by asking Mr. Charles Shaw, one of our most enterprising business men.

Mr. Shaw has been in business here for years, and his store is the largest and most up-to-date in the place. He is never without a full stock of Dodd's Kidney Pills, which are in constant and ever-increasing demand.

"Dodd's Kidney Pills are the very best selling article we carry," Mr. Shaw states: "There is a steady and constantly-increasing demand for them. I have good reason to know that there are very few households in this district, in which Dodd's Kidney Pills are not kept, and relied upon as the only cure for all forms of Kidney Complaint. It is a fact which it would be a folly to deny, that the most gratifying success has followed their use in every instance. In fact, every case of Kidney Disease in this district, for which Dodd's Kidney Pills have been used, has been cured, completely and permanently."

"As a general tonic and blood purifier, Dodd's Kidney Pills are in use throughout this entire district, and have never been known to fail in any case."

"Hundreds of my customers and acquaintances have been made strong, hearty, vigorous, by the use of this grand medicine."

It is a fact, proven hundreds of thousands of times, by experience, that Dodd's Kidney Pills are the one sure and unfailing cure for Bright's Disease, Diabetes, Rheumatism, Gout, Sciatica, Lumbago, Heart Disease, Urinary Troubles, Female weakness and all other Kidney Diseases.

I CURED A HORSE OF THE mange with MINARD'S LINIMENT. CHRISTOPHER SAUNDERS, Dalhousie.

I CURED A HORSE badly torn by a pitch fork, with MINARD'S LINIMENT. EDWARD LINLIEF, St. Peters, C. B.

I CURED A HORSE of a bad swelling with MINARD'S LINIMENT. THOS. W. PAYNE, Bathurst, N. B.

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BARRISTER, Etc.

Princess St St. John

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Are You Weak?

There's a Remedy that will make you strong; give you vitality and energy; invigorate the heart; enrich the blood; make the pale cheek rosy.

It's Milburn's Heart and Nerve Pills.

Mrs. Mehlenbacher, who lives at 29 Ann St., Berlin, Ont., made the following statement: "I have suffered from nervous prostration and general debility for the past four years, often despairing of a cure."

"Since I have taken Milburn's Heart and Nerve Pills, however, the future looks bright to me. I have taken four boxes of them and the benefit I derived is wonderful. They have made my nerves strong, restored their elasticity and given me physical strength to a greater degree than I could have anticipated. Beyond doubt, they are the best restorative for nerve trouble, weakness, debility, etc., in existence, and I heartily recommend them to all who suffer as I did."

Milburn's Heart and Nerve Pills cure Palpitation and Throbbing, Dizziness, Nervousness, Sleeplessness, Loss of Appetite, Pale and Sallow Complexion, Anemia, Debility, General Weakness or any condition arising from a Weak Heart, Disordered Nerves or Impoverished Blood. Sold by druggists at 50c. a box.

A PERFECT

Combination of the PUREST and BEST materials is

Woodill's German Baking Powder

It cannot be excelled by any.

Advertisement for Bells Flour, including text about its quality and availability.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S.

KENTVILLE, N. S.—We have to report for February an excellent interest in all our services and the baptism of 3 believers. March, '99. B. N. NOBLES.

3RD CANTERBURY CHURCH.—The Lord is blessing us. The church has been revived. Sinners are saved. Four were added to the church, 3 by baptism 4 (1) by experience. Pray for us. March 21st. C. N. BARTON.

FIRST YARMOUTH CHURCH.—Mr. F. G. Mode highly endorsed by Chancellor Wallace and Dr. Goodspeed enters upon his pastorate here in June. Bro. W. S. Martin is preaching with power to large congregations. Baptism on Sunday next. Pray for Yarmouth. March 25th. CLERK.

ISAAC'S HARBOR.—The ladies of the Isaac's Harbor Baptist church Sewing Circle that revived their silenced institution a year ago last January, being generously assisted in their tea-meeting by Goldboro and Gold Brook ladies, held a tea-meeting and bazaar on the 21st and 22nd of this month, which cleared in the aggregate and put into their purse over \$230.00. March.

NORTH CHURCH, HALIFAX, N. S.—Six more believers followed the Lord Jesus in baptism Sunday evening, March 19. Others have been converted and are coming soon. The church says "not enough yet Lord." May that be our cry all the year round. At one time the Lord added unto His church "day by day those that were being saved." Why not now? March 21. Z. L. F.

TUSKET, N. S.—Since our last report it has been our happy privilege to receive thirteen (13) into the churches. One into the Tusket church at Canaan and twelve into the Argyle church at Argyle Sound, where we are now holding special services with grand success. May the Lord still continue to bless us. Bro. S. Langille from Woods Harbor has rendered us valuable assistance. M. W. BROWN. March 20.

CAMBRIDGE, N. B.—Have been supplying for the churches on this field for some time. Except to close my work here shortly. Fifteen young men and women have been baptized into the fellowship of the 1st Cambridge church this winter. There are some noble workers on this field. May the Great Head of the church direct these brethren in their choice of a pastor. March 21. W. G. CORRY.

BRIDGETOWN.—The work is progressing favorably, for which we desire to give thanks. All through the year we have had monthly additions, but now the interest is a little more than ordinary. In our regular service we have had a number of enquirers. But on the 5th Bro. Hugh A. McLean came to our assistance and remained for two weeks. We value his help very highly. He sings the gospel very sweetly. We have now quite a number who have decided for Christ and will follow their Lord at our next conference and communion service. Y.

NEW GLASGOW.—I have spent four pleasant Lord's days with the church at New Glasgow. During the interim since the pastor resigned several other brethren have aided in supplying the pulpit. But now that Rev. H. G. Estabrook takes up the good work laid down by Brother Raymond, the band of brethren there will gather round their own shepherd, and hope that it will be a long time before they will have to depend upon "supplies." Mr. Estabrook is one of our best young ministers, and goes to this field with a high ideal of Christian service, both in the pulpit and in the pew, and we shall expect to hear of the best results. The foundation laid by the Godly David Freeman, has been built upon by several good workmen. Bro. Estabrook will proceed to place his layer of well-hewn stones. The church home is adapted to modern needs, and the parsonage is a pleasant place. The brethren and sisters form a self-denying, devoted band,

and by praying in the Holy Ghost, and keeping themselves in the love of God, the church will grow, and be a blessing not only to the enterprising town where it is situated, but also to what we believe will be in time "Greater New Glasgow"—when the different villages and towns surrounding will be brought into one. There is no better opportunity for a Baptist church. D. A. STEKLE.

P. E. Island Conference.

The Prince Edward Island Baptist Conference met with the church at Montague on Monday evening, March 13th. Pastors present,—Spurr, Warren, McPhee, Carter Turner, Raymond. Pastor Warren gave an address on Acadia University and Pastor Spurr on Home Missions. On Tuesday morning a devotional service was conducted by Pastor McPhee. The reports from the churches did not show a very large increase in membership, but helpful meetings had been held in all the churches during the winter. Pastor McPhee stated that as a result of special meetings at East Point fourteen persons had been received for baptism. At Murray River the church under the leadership of Pastor Carter are planning for the erection of a new building, and have already subscribed over three hundred dollars. This enterprise was commended by the Conference to the benevolence of our sister churches. The Conference after thorough discussion, also recommended the Home Mission Board to give a grant of one hundred dollars for one year to the Murray River field.

Tuesday afternoon and evening was given up to the work of examining and ordaining our brother C. W. Turner, an account of which appears elsewhere in the MESSENGER AND VISITOR. A short session was held on Tuesday evening at the close of the public meeting. Mention was made of the sudden and sad death of Rev. J. H. Foshay, at one time a member of this Conference, and the secretary was instructed to write to the bereaved widow and family, conveying to them our sincere sympathy. Mention was also made of the illness of Pastor C. W. Jackson of Cavendish and prayer was offered for his recovery, and the secretary instructed to write to him. The Conference was closed with prayer by Pastor Carter. G. P. RAYMOND, SEC'Y.

March 17.

Queens County Quarterly Meeting.

The regular session of the Queens County Quarterly Meeting was held with the Second Grand Lake church (Range) beginning Saturday March 11th at 10 a. m. The first meeting was devoted to business. Besides disposing of minor items, attention was given to the condition of the churches in the county. The meeting recommended that the pastorless churches secure pastors as soon as possible. The most enjoyed meeting of the session was the conference. Those who attend the Quarterly Meeting for spiritual benefit seldom miss this. The conference of this session led by Pastors Henderson and McIntyre was no exception. The power of the Spirit was manifest, as one after another bore witness to the goodness and faithfulness of God. The severe storm of Saturday evening prevented a large gathering but the time was profitably spent in an evangelistic service led by Rev. J. Coombs. The Sunday Services were as follows: 9 a. m., Prayer service; 10 a. m., Baptismal service; 11 a. m., Quarterly sermon by Pastor Henderson from 2 Cor. 5: 20; 3 p. m., sermon by Rev. J. Coombs from 1 Sam. 2: 30; 7 p. m., sermon by Sec'y from Isa. xlv. : 22. Collections were taken for Home and Foreign Missions amounting to \$3 50. F. W. PATTERSON, Sec'y-Treas.

March 17.

Correction.

I wish through the MESSENGER AND VISITOR to correct a mistake that I see in our Year Book regarding my ordination date. It is dated in the Year Book as being in 1864, this is wrong as this date is the year I was born. I am not an old man as some suppose by seeing this mistaken date. The Year Book should put 1894 as the correct date for my ordination, as I have only been ordained four years last August. I write this so that all readers of the M. and V. might have a right understanding of the date of ordination. H. D. WORDEN. Coldstream, Carleton Co., N. B.

Albert County Quarterly Meeting.

The Albert County Quarterly meeting convened with the First Coverdale church, Turf Creek, on March 23. In consequence of the stormy weather and had roads, the attendance was not so large as usual. Several Churches, however, were represented, and the following ministers were present; Revs. M. Addison, H. G. Estabrook, J. Miles, and C. W. Townsend. In the absence of President and Secretary the Rev. J. Miles and the undersigned were appointed respectively to fill those positions pro-tem. On the Tuesday afternoon a profitable conference was conducted by the Rev. H. G. Estabrook, after which a short business session was held. A letter was read from the secretary, Rev. F. D. Davidson explaining that he had started for the Quarterly but was recalled home to attend a funeral.

In the evening the Quarterly sermon was preached by Pastor C. W. Townsend from Hebrews 12th chap. 28 and 29th verses. This was followed by an earnest social service in which many participated.

On Wednesday morning a devotional service was led by Pastor Addison, which was characterized by much feeling and fervency. The subject of Temperance was opened by Pastor C. W. Townsend, and was discussed by Revs. M. Addison, S. W. Keirstead, and Deacon O. Steeves. The Rev. J. Miles then delivered a thoughtful and stimulating address on missions, in which he dwelt upon the need of more money, more men, and more prayer.

Upon the suggestion of the acting secretary, the small collection of the previous evenings was augmented, being raised to a total of \$7 23.

Brother Estabrook having intimated that he was about to sever his connection with this Quarterly, owing to his acceptance of a pastorate in Nova Scotia, a resolution was unanimously adopted upon motion of Rev. C. W. Townsend, seconded by Rev. S. W. Keirstead, expressing our regret that our Brother Estabrook is about to leave this province, and placing on record the high esteem in which we hold him, our grateful appreciation of the services he has rendered us, and our earnest prayer that he may be abundantly used of God in his new sphere of labor.

After prayer the Quarterly then adjourned to meet in June with the First Elgin church. C. W. TOWNSEND.

Ordination.

In response to an invitation from the Montague Baptist church, an ecclesiastical council convened at Montague Bridge, P. E. I. on March 14th, at 2 p. m. to consider and advise as to the propriety of ordaining their pastor, C. W. Turner, Lie., to the work of the gospel ministry. All the Baptist churches on the Island had been invited to send delegates, but only the following were represented; Bedeque, Pastor W. H. Warren; Charlottetown, Pastor C. P. Raymond; Hazelbrook, Pastor J. C. Spurr; Uigg, Bros. M. S. McLeod and Arch McKinnon; Murray River, Pastor H. Carter; Montague, Bros. N. J. McDonald, P. E. Campbell, James Creed, Thos. Moore, James Gamble, Edward Leaman; Dundas, Pastor A. C. Shaw, East Point, Pastor E. A. McPhee. Pastor Warren was chosen moderator, and Pastor McPhee clerk of the council. Visiting Baptist brethren were invited to seats, also the Revs. Messrs. Stevenson, Spencer, and Panna, pastors of the Christian, Presbyterian and Methodist churches, respectively. The records of the church giving reasons for calling the council were read, and these being found satisfactory the council proceeded with the examination of the candidate. Bro. Turner gave a very clear and satisfactory account of his conversion, call to the ministry, and views of Christian doctrine. Pastor Spurr was appointed to question the candidate, and there followed a very thorough examination, after which the council unanimously advised the church to proceed with the ordination. In the evening a large audience gathered and the following program was carried out: sermon, Pastor Warren; ordaining prayer, Pastor Spurr;

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Safeguards the food against alum.
Alum baking powders are the greatest menaces to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

hand of welcome, Pastor Shaw; charge to candidate, Pastor Raymond; charge to church, Pastor McPhee, a few words of friendly greeting were also spoken by Revs. Messrs. Spencer, Penna and Stevenson. Bro. Turner is settled among a kind and helpful people. He is a faithful preacher of the gospel and his brethren most earnestly pray that he may be the means of doing much good and winning many souls to Christ. W. H. WARREN, moderator. E. A. MCPHEE, clerk.

A Protest.

DEAR EDITOR.—My protest may not amount to much, but may tend to lessen the evil into which, I fear we are drifting. It is this; A church is led to invite one of our ministers to become its pastor. The call (?) is scarcely received before it is paraded in the public press. Sometimes the call (?) is published before it really comes, and must be corrected in a day or two after it is published, as has been the case within a week. I wish to enter my protest against such a practice, which, judging from recent observation, is, I fear, on the increase. It is wrong. It may please the man, but is contrary to the spirit of the Master. It may serve a purpose, but not God's purpose. It is wrong to the church that calls the man. It makes it more difficult to decide upon, and secure the services of another. I am glad the practice is not approved by the MESSENGER AND VISITOR. There are dozens of our pastors who are frequently invited to other churches, yet it is never known, except to the church that invites, and the invited, and it may be one or two intimate friends, so the practice is not approved by them. If a pastor receives a call from a church and he accepts—then let it be known, but not until then. PASTOR.

Chronic Bronchitis Cured.
Mr. Charles E. Reid, the leading druggist of Revelstoke, B. C., says: "I have every reason to believe Griffiths' Menthol Liniment will cure Chronic Bronchitis. A lady customer says she has been troubled with Chronic Bronchitis for years, and that three bottles of Menthol Liniment have entirely cured her. It always gives the best of satisfaction to my customers."

they go to church
Every Sunday. You will see them in the front pews and in the back pews, in the gallery and the choir. If you go to church, as no doubt you do, you should have one of them go with you. We mean those
Spring Overcoats
which receive such favorable comment. And with right. They're gems of artistic tailoring. They're cheap
At \$18.50
Our stock is bubbling over with new and attractive goods right now.
A. GILMOUR,
68 King Street, St. John's.
Custom Tailoring.

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MARRIAGES.

ZINC-COVY.—At 15 Compton Ave., Halifax, N. S., March 17th, by Rev. Z. L. Fash, Arthur Zinc, Halifax and Mrs. Lydia Covey, St. Margarets Bay.

JENKINS-FRASER.—At Linwood, P. E. I., March 15, by Rev. Addison F. Browne, Dingwell Jenkins, eldest son of Wm. Jenkins Esq., of River View Farm, Cherry Valley, P. E. I., and Ida Jane Fraser, seventh daughter of Wm. F. Fraser Esq., of Linwood.

SIMMS-HEMPHILL.—Coldstream, Carleton Co., Feb. 20th, at the Baptist parsonage, by the clergyman of that place, George W. Simms, of Knowlesville, Carleton Co., to Grace M. Hemphill, of the same place.

O'BLENIS-FOWLER.—At the Baptist parsonage, Havelock, on March 22nd, by Rev. Frederick T. Snell, Handford O'Blenis to Missie Fowler.

STEVENS-MORTON.—At the Baptist parsonage, Havelock, on March 22nd, by the Rev. Frederick T. Snell, Oscar Steves to Annie Morton.

SMITH.—In Boston, suddenly of pneumonia, on Feb. 27th, Mrs. Mary A. Smith, aged 42 years. The funeral took place at North Kingston, N. S., on March 2nd, from the home of her brother W. Whitfield Nelly.

BRADSHAW-WOODRUFF.—At the home of the bride, Waterville, Kings Co., N. S., on March 13th, by Rev. D. H. Simpson, B. D., William A. Bradshaw, formerly of St. Martins, N. B., and Harriet Woodruff, of Waterville.

LYONS-SMITH.—At the home of the groom's sister, Mrs. Manning Chute, South Berwick, N. S., Wednesday, March 22nd, by Rev. D. H. Simpson, B. D., Harry G. Lyons, of South Berwick, and Elsie R. Smith, of Yarmouth, N. S.

PARKER-CONRAD.—At New Germany, March 23, by Rev. H. B. Smith, M. A., Fred A. Parker to Idella Conrad, both of New Germany.

STUART-FRUDE.—At the Baptist church, Allendale, Shelburne Co., N. S., March 22nd, by Rev. Allan Spideil, Ethelbert S. Stuart, of Port Mouton, Queens Co., N. S., to Lila Frude, daughter of Mr. Peter Frude, Allendale, Shelburne Co., N. S.

DEATHS.

ROGERS.—At Windsor, N. S., March 16th Reta Belle, the infant daughter of Mr. and Mrs. Albert Rogers, aged three months.

FOWLER.—On March 8th, of diphtheria, Etta E., wife of J. D. Fowler, of Roxbury Mass., and daughter of V. Harding, of Hardingville, St. John Co., N. B. [Telegraph please copy.]

MCLEARN.—At his home in South Rawdon, March 15th, John McLearn, aged 76 years, leaving a widow, five sons, one daughter, and a large circle of relatives to mourn his loss. In his death the Rawdon church has lost a member that loved it dearly, and served it faithfully. "The memory of the just is blessed."

BRADSLY.—Samuel Bradslay, died Dec. 14th, after a long and painful illness. He was a very patient sufferer and died in the triumphs of faith. Baptized in early life by Father Chipman, of precious memory, into the Berwick church, he lived to old age to adorn his profession. He left a devoted wife and a large family who mourn not as those who have no hope.

BAILEY.—At Westport, March 6th, after a lingering illness, Mr. John Bailey, in the 69th year of his age. Bro. Bailey was baptized into the Westport Baptist church, nineteen years ago by Rev. Isaiah Wallace, and was always ready to give a reason of his hope in Jesus. We shall miss his place and testimony in prayer meeting. His wife preceded him to the better land ten years ago.

WHITMAN.—At Bridgetown, N. S., on Feb. 17th, of consumption, Robie G. Whitman, after a sickness of four years passed peacefully away into rest, aged 34 years. At the age of 21 he was baptized into the membership of the First Baptist

church in West Newton, Mass., and retained his membership there till death. He leaves a widow and one son, and many friends who will greatly miss him.

MCREADY.—At Wickham, Queens county, on the 16th March, Henry McReady in the 63rd year of his age, leaving four sons and one daughter. He was a prosperous farmer, and a good citizen. He was a member of the Belyea Cove Baptist church. During his long illness, his experience in spiritual things was greatly enlarged. He rejoiced in the assurance of faith, and departed to be with Christ.

GILDART.—At Stewiacke, Colchester Co. N. S., March 17th, Manning Gildart, aged 33 years, of consumption. His body was brought back to his native province for burial, and was laid to rest at Forest Glen, West Co., N. B., on Sunday, 19th inst. The funeral was conducted by the pastor, assisted by Rev. Mr. Young, Methodist. Our brother leaves a wife and one little girl four years of age, for whom much sympathy is felt by all. However they mourn not as those who have no hope.

GRAVES.—At Goshen, N. B., March 21, James Graves, 88 years of age, after a short illness. Our brother professed faith in Christ when quite young, and has been a quiet, industrious and faithful servant of his Lord all these years. He leaves a wife who is 83 years old, and one son who is in the west, beside a numerous connection to mourn. They had been married over sixty-two years and were keeping house when separated by death. His funeral was largely attended. The sermon was preached by the pastor, assisted by Rev. E. C. Corey who has been for many years a friend of the family.

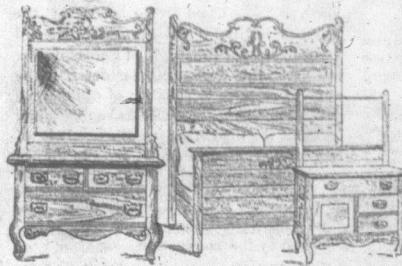
NORTH.—Mrs. Isaac North, died at her home in Berwick, March 16th, after a long and painful illness. She was the daughter of the late Thomas White, and passed away at the age of 59. Mrs. North was twice married. First to James Nichols, who died young leaving her with one daughter. After some years she was married to Mr. Isaac North, who survives her. Mrs. North was baptized a number of years ago by Rev. Dr. Saunders. Her life has been exceptionally beautiful in her devotion to home and home duties, and her quiet consistent Christian life. Her death was triumphant. The bereaved ones left behind sorrow not as those who have no hope.

BAGLOLE.—At Lot 6 P. E. I., Mar. 13th, Ann, beloved wife of Wm. Baglole of Northam, in her 57th year. Three weeks ago our sister left home to visit her daughter in Lot 6, having her usual health till Sunday week, when she was taken down with pneumonia, and passed quietly away on Monday last. Sister Baglole has for many years been a member of the Tyne Valley church. Her faith in God, her consistent life, have not only been a blessing to those in her own home, but to all she came in contact with. "Blessed are the dead who die in the Lord!" May the consolations of Christ be the support of him who has been her companion for so many years, and of the sons and daughters who mourn the loss of a kind and loving mother.

PARKER.—Mr. J. M. Parker, an old and much respected citizen of Berwick, died at his home March 4th. He was born in 1825 and was almost 75 years of age. For many years he was a prominent business man and justice of the peace. In the year 1859 Bro. Parker made a public profession of religion and was baptized by Rev. Dr. Saunders. Our brother was bereaved by the death of his wife eight years ago. Eleven children were born to him of whom five have preceded him to the better land. Of the six remaining ones two daughters live still in the old home, another, Mrs. L. D. Morse, is the devoted wife of our missionary at Bimili, and three sons live in New England. Bro. Parker's end was peaceful. He died in the full hope of the gospel. May the bereaved ones be graciously sustained.

SELFRIDGE.—Death has removed another of the land-marks from the Aylesfold Baptist church, in the person of Bro.

Reliable Furniture
At Lowest Prices.



Ash Bedroom Suit of Antique Finish. Bureau 47 inches wide, 21 inches deep. British Bevel Edge Plate Mirror, 30 by 36 inches. Bed, 4 feet 2 inches wide.

\$29.50

This is of handsome design and particularly good value.



Kitchen Cabinet or China Closet of Ash Antique Finish, 7 ft 6 in high, 3 ft 8 in wide. Base 3 ft 2 in high, mounted on casters.

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This an exceptionally useful article.

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We expect a return visit from all our patients for other work. We aim to give such service as will warrant them in coming. Painless dentistry—moderate charges—warranted work—tells about our service. You can learn all about painless dentistry—the famous Hale method—our success—and about our moderate charges on your first visit. But to tell what we really mean by warranted work—you must come again—and again—as our patients do—and find us here to make anything right when at fault.

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Hon. D. J. Brewer, Justice of U. S. Supreme Court, says: "I commend it to all as the one great standard authority."
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Ask dealers for them—see that packages have these cross-cross lines. Pamphlet and our sample offer mailed free.
Special Diabetic Food, for Diabetes.
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Samuel Selfridge, who passed to his eternal rest on Friday, Feb. 24th, after a brief illness, having rounded out the allotted three score and ten. For a period of about 40 years our brother had been a familiar figure in the church's life, and one of the foremost in all its activities. The high regard in which he was held by his wide circle of acquaintances was evinced by the large number who followed his remains to the grave. The service was conducted by the pastor, who spoke from Acts 13: 36, to an audience which taxed the utmost capacity of the place of worship. Our brother has left to family and church the rich legacy of the strength and glory of an overcoming faith. We mourn our loss along with the sorrow-stricken wife and children.

Baron Russell of Killowen, lord chief justice of England, has been appointed to succeed the late Baron Herschell on the Venezuelan arbitration commission.

Faith accepts as true everything which God has said. Trust puts all to practical and personal use. The need of trusting is so great that the Bible is full of exhortations concerning it: "Trust in the Lord and do good;" "Trust ye in the Lord forever;" "O Lord of hosts, blessed is the man that trusteth in thee;" Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." The comfort of every promise is ours if we trust. We may believe it all—what rational person would doubt what God has said—but the blessedness of the promises is ours only when we trust God to carry them out in our life and being.—Selected.

Correction.

In last week's notices of deaths the word Sallipher was substituted for Gallagher, in the paragraph relating to the death of Mrs. Spurgeon Gallagher of Hillsborough. C. W. T.

The old rates of duties on flour and fish—1/4d. per barrel on flour and 4s. per cask of 450 pounds of fish—have been restored in the Island of Antigua.

"A PERFECT FOOD—as Wholesome as it is Delicious."
Walter Baker & Co.'s Breakfast Cocoa.
"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."
—Dominion Medical Monthly.
A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.
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ESTABLISHED 1780.
Branch House, 6 Hospital St., Montreal.

BROWN'S Bronchial Troches
(Made only by John I. Brown & Son, Boston.)
give instant relief in
Hoarseness

News Summary.

The sugar refiners will endeavor to persuade the government to raise the duty against American sugars.

The National Artillery Association will not send a team to Canada to compete in the military tournament this year.

The remains of Baron Herschell were interred Wednesday in a vault in a secluded country churchyard at Tincleton, Dorsetshire.

Judge Killam at Winnipeg on Wednesday sentenced Guszek and Czuby, two Gallician murderers, to be hanged May 26th.

Rev. James A. Spurgeon, brother of the late Rev. Charles Haddon Spurgeon, of London, was found dead in a railway carriage Wednesday evening. It is supposed that death resulted from apoplexy.

According to latest reports the Khalifa, the Dervish leader in the Soudan, is in great straits for food and ammunition. He has only six thousand fighting men and a thousand rebels, while he is hampered by an enormous following of women and children.

Four men were instantly killed at Montreal on Monday by the fall of a scaffolding erected inside a large chimney for repairs. Men had just entered the place at the time. A fifth man was under the debris for four hours.

The grand jury of Kenton county, Ohio, returned indictments Wednesday against the Home Life Insurance Company of New York, and forty-two other life and fire companies, for conspiracy, for banding together and fixing and maintaining a higher rate of premium than would otherwise prevail.

The Rome correspondent of the Daily Chronicle says: "Although there is no immediate alarm, it is generally felt that the Pope's life is ebbing away. Communications have recently passed between the different cabinets relative to the eventuality of a conclave."

Miss Frances Troup, of Picton, a professional nurse, is being warmly praised for her heroic rescue of Miss Frances Leland from the burning Windsor Hotel, New York. Miss Troup carried her charge through the smoke-filled corridors and down four floors of the fire-escape, where they were taken to safety by the firemen.

Capt. J. E. Pettis laid the keel of the second largest vessel ever built at Port Greenville in his yard on Saturday last. The length of her keel is 140 feet, and she will have a registered tonnage of about 400 tons. Mr. W. R. Huntley, of Parrsboro, will have charge of the building of the vessel.—Parrsboro Record.

News has been received from Dawson of the conviction in the courts there of a prominent American named W. R. Reeves. He tried to bribe Milton Martin, of Vancouver, who is an official in the recording office, by offering him one-third of a claim if he would record it. Martin promptly reported the matter to Mr. Ogilvie.

On Sunday John Dlau, a Russian, who lives 18 miles north of Grenfell, Man., went with his wife to dine with a neighbor, half a mile distant, leaving six children in a sod house. The eldest was a boy nine years of age. While they were away the roof took fire and five of the children were suffocated.

The executive of the Dominion Alliance has issued a lengthy manifesto dealing with the recent plebiscite and showing that prohibitionists against great odds secured a large majority in favor of prohibitory legislation and demanding that the government give effect to the will of the people as set forth in plebiscite and in accordance with the promises of the Liberal leader.

A mass meeting of Israelites of Montreal was held Monday for the purpose of supporting the establishment of a Jewish colonial bank being organized in London, England, for continuing on a still larger scale the colonizing of Palestine with Jewish settlers. The meeting was quite successful, a substantial amount being subscribed, subscription lists remaining open until the end of the month.

A political crisis of gravity is now occupying the attention of Jamaica. The governor, Sir Augustus Hemming, prorogued the Legislature Tuesday and re-convened it for Wednesday, by order of the secretary of state for the colonies, Joseph Chamberlain, for the purpose of re-introducing the obnoxious tariff bill, taxing industrial implements and literature, which the Council rejected on March 15, the governor at the same time bringing in four new official members to outvote the representatives.

The convention between Great Britain and France, delimitating their respective frontiers in the Valley of the Nile, was signed in London on Tuesday night by the Marquis of Salisbury and the French ambassador, M. Paul Cambou, respectively.

Broadly stated, the terms of the convention are as follows: The exact frontier from the northern line of the Belgian Congo to altitude 15 is to be determined by a mixed commission, it being agreed that Great Britain shall retain Bahr-El-Ghazal, with Darfur, France keeping Wadai (or Waday) west of Darfur, Bagirmir, south of Lake Chad, Kanom, north of Lake Chad, and generally speaking, the territory east and north of Lake Chad lying north of the fifteenth parallel. The French sphere will extend south of the tropic of Cancer to the western limit of the Libyan desert. The signatories agree to equality of commercial treatment from the Nile to Lake Chad and between the fifth and fifteenth parallels of latitude. The latter clause permits France to establish commercial houses on the Nile and its affluents. The signatories will undertake to refrain from exercising political or territorial rights outside the frontiers fixed by the convention.

G. R. Bit, the managing director of the Millwall Dock Company, who disappeared in February last, resulting in the discovery of a deficit of over \$1,000,000 in the accounts of the concern, has been arrested in London.

The Armor of God.

We have observed the importance of putting on the whole armor of God. Every part of this armor which God himself has been pleased to provide for His children, is absolutely required, in order that we may be fully furnished for the conflict. And for this purpose has the armor been provided, that we may be able to stand against the wiles of the devil. That adversary is very subtle and crafty, and he is ever watching that he may get an advantage over us. In order to lay still greater stress on this, the apostle, by the guidance of the Holy Spirit, proceeds to say, "For we wrestle not against flesh and blood." The battle is not that of army against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—George Muller.

Be Clean and Live!

Paine's Celery Compound Is Nature's Great System Cleanser.

The Spring Medicine Recommended by the Ablest Physician

In all well-run mills, factories and mechanical establishments it is customary to close down for a short time each year in order to repair machinery. Unless this is faithfully attended to there will be irregularity in work, serious breaks, disasters and heavy financial losses.

It is the same with the human body. Its varied, complex and delicate machinery has been running without repairs for perhaps many years with disordered nerves, diseased liver and kidneys, and blood charged with poison germs and impurities. The human organs and machinery jarring, weakened and working fitfully and irregularly must be strengthened and made a harmonious whole, or the entire fabric will soon break down.

This annual work of cleansing and repairing is always successfully accomplished when men and women make use of Paine's Celery Compound.

Amongst the first and most pleasing results that come from the use of Paine's Celery Compound in March is pure, rich, bright red blood that courses through the entire system, carrying true life and strength to every part. Foul matters, eruptions, pimples, salt rheum and eczema are banished; the skin becomes clear, the eyes bright, the brain active, and the step firm and elastic.

Paine's Celery Compound is the one and only spring medicine and cleanser that people can implicitly trust as a health restorer; it is the choice of physicians, and our best people proclaim the glad news that "it makes people well."

BEFORE YOU BEGIN THE SHERWIN-WILLIAMS PAINTS. you are sure of getting the best that can be made for your purpose. They have a reputation of 30 years' success, and every can is fully guaranteed. THE SHERWIN-WILLIAMS CO., Paint and Color Makers. Canadian Dept., 21 St. Antoine St., Montreal. For Sale by F. A. Yeung, 736 Main Street, north.

The committee of the whole of the Fifth Avenue Presbyterian church, New York, have decided unanimously to recommend that the Rev. Alex. Connell, of London, England, be called to fill the pulpit, made vacant by the death of Dr. John Hall.

Don't Neglect a Cold in the Head.

JAPANESE CATARRH CURE Cures in a Single Night.

Catarrh of the head usually starts with a cold in the head, and if left unchecked in this climate rarely gets well itself. Another cold is usually added, and before it gets well incipient catarrh sets in, and as each fresh cold is contracted the disease gradually becomes worse, until hearing, sense of taste and smell are gone, and finally incurable lung trouble is the result. If you have a cold in the head don't neglect it. Japanese Catarrh Cure relieves cold in the head in a few minutes, and will cure in a single night. Mr. Alex. McRae, the well-known tailor of New Westminster, B. C., writes: "I was for some weeks suffering from a cold in the head, which was apparently developing into catarrh. I purchased a box of Japanese Catarrh Cure, and in less than two days the trouble entirely disappeared. I can highly recommend it; the first application relieved."

Sold by all druggists. Price, 50 cents. Six boxes, guaranteed to cure, for \$2.50. A free sample sent to any sufferer from catarrh. Enclose 5 cents in stamps. Address, The Griffiths & Macpherson Co., 121 Church Street, Toronto.

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*** The Farm. ***

Soil and Manures for Lettuce.

Lettuce-growers who have held that sandy soils were the only suitable medium for forcing this salad crop will doubtless be surprised at results reached in experiments at the New-York Agricultural Experiment Station, Geneva, and announced in Bulletin No. 146. In a series of tests, continued through four crops of head lettuce grown in the forcing-house upon soils of different textures, it was found that the best results were secured upon a soil of rather compact nature (a clay loam basis) which contained a good proportion of fine sand, clay and silt and was moderately lightened with fairly well rotted horse manure.

In fertilizer tests carried on at the same time the same factor, texture of the soil, exerted more of an influence than did the source of plant food. That is, upon sandy loam soils the commercial fertilizer plots did better than the stable manure plots, while upon the clay loam plots the lightening of the soil by the stable manure gave better results upon the manured plots than upon those treated with chemicals. Little gain came from use of both manure and chemicals. With one good supply of plant food it is a waste to supplement it with another.

The bulletin will be sent free to all who apply to the station for it.

How Weed Seeds are Scattered.

Another method was suggested to me by a snowstorm we had about five years ago. It was accompanied by a heavy wind coming down from the northwest, blowing and snowing from 10 a. m. until 5 p. m.; then it was calm all night. The next morning the snow was covered with a layer of dust, sand or red dirt one-eighth of an inch thick. The following night we had a quiet snowfall of about one inch. When one took up a block of this snow it was very clean at the bottom and top, but between it resembled a fritcake. This condition suggested a new idea to me. So I got half a dozen half-gallon fruit jars and filled them with snow from various places in the neighborhood, on the farm and from the tops of houses. I then melted the contents and strained off the water through a fine cloth. The dirt left in the jar was thoroughly dried and then poured out on clean white sheets of writing-paper. With the assistance of a small magnifying-glass I discovered more than twenty-five different varieties of seeds. Among them were timothy, clover, jimson, morning-glory, wild sunflower—almost every weed known and unknown. The paper informed as that on "that day the wind in Nebraska and Northwestern Kansas, blowing from the northwest, blocked the trains with sand and dirt. This hard wind brought this dust and these seeds in an upper current which at night, when it was calm, settled down. It is safe to conclude that this same thing may happen whenever high winds prevail and weed seeds are ripe, and that these will come from whatever quarter the wind comes from. To successfully combat this kind of an enemy surely will require much vigilance.—(Granger, in Colman's Rural World.

Absorption of Odors by Warm and Cold Milk.

In the February issue of The Weekly Tribune, in answer to a question by B. S. H., you say that milk just warm from a cow will not absorb odors, as the escaping gases drive all odors away.

This has always been my theory in regard to the matter, and it is no doubt the popular belief generally among dairymen that milk has to become relatively cold before it will absorb odors to any extent. But I note from a recent article in "Hoard's Dairyman" that Professor H. L. Russell, of the Wisconsin Experiment Station, has just concluded a thorough course of experimentation relative to the subject, and, strangely enough, has found just the reverse to be true. Professor Russell does not assert that cold milk will not absorb odors, but he did find that milk at blood

heat absorbed odors much more readily than cold milk. Trials were made with corn silage, horse manure, oil of cinnamon, oil of wintergreen, oil of peppermint, urine of cows, etc. Professor Russell says: "It seems strange that definite opinions of practical men on this question of odor absorption should be at variance with the facts experimentally determined."

In the light of this discovery it will be well for readers to be a little careful where they leave their milk, whether warm or cold, and we are thankful to Professor Russell for bringing this fact to light.—(W. A. Bassett, Farmer, N. Y.

Clover with Winter Wheat.

The value of clover in making the soil better fitted for wheat is becoming better understood in those regions where successive crops of wheat have reduced the fertility of the soil perilously near the point of exhaustion. It is probably too early yet to say that very soon fertilizers will become an important question to all of our wheat farmers. At present there is plenty of land that will produce a good crop of wheat without fertilizing the soil. But that cannot last much longer. Our virgin soil is rapidly becoming exhausted, and the farmers must resort to modern methods of replenishing it with fertilizing substances.

Clover will thus come more prominently to the front of the wheat-growing sections. Many farmers get as much value from their clover as they do from their wheat, but it is not this alone that clover is raised for. It is for the mechanical and nutritive effect it must always have upon the soil. The necessity of applying lime for the wheat holds also for clover. Usually the land is dressed with the lime at the time the clover is sown. The clover plants avail themselves of this lime just as much as wheat. It has been found that lime is a distinct friend to clover, and if it is not exactly a plant food it has such a beneficial effect on the clover plants that one would not be far wrong in classifying it as such.

Lime spread over hard clay soil has a wonderfully mellowing effect that is very beneficial, and in the end one may produce a permanent mellow loam out of the stiff hard clay. This process is hastened and improved by using clover with wheat. The roots of the clover plants penetrate deeply into the soil and break it up. In the course of a few seasons the most obdurate soil can be reduced to something like good tillable land in this way. Such a soil will not dry out in dry weather, nor will it flood the plant roots in stormy weather.

It is difficult to say which does the greater amount of good—the clover or the lime. But one thing is certain, used as a combination they work wonders for the wheat land.—(A. B. Barrett, in Wisconsin Agriculturist.

A Dyspeptic's Release.

Suffered from this Distressing Malady for Many Months—Found Only one Medicine to Help Him.

The farming community at Port Robinson, and many miles around, are intimately acquainted with Mr. Harvey Horton. He is a young man, only 23 years of age, who farms in summer and follows a steam thresher in autumn and winter. While yet so young he has had his share of pain and sickness. Our reporter hearing of Mr. Horton's affliction sought an interview with him. When he learned the reporter's errand he readily consented to impart full details, which are given practically in his own words:—"I do not court newspaper notoriety," said he, "yet I am not afraid to say a kind word for Dr. Williams' Pink Pills for Pale People. In the summer of 1897 I was sadly afflicted with stomach trouble, a deranged liver and general debility. My entire system was in a morbid condition. I felt as though I had an oppressive weight on my stomach and eating was sometimes followed by nausea. My nights were made hideous by unpleasant dreams. I tried a good physician. He doctored me for liver trouble and dyspepsia, but without avail and for a year I could find no remedy that could cure me. I felt perfectly worn out, had no strength, appetite or energy. I was prevailed upon by a friend from a distance to try Dr. Williams' Pink Pills. I purchased two boxes in June, 1898. Although I thought myself beyond cure, yet the first box had such a surprising effect that I took courage as my strength began gradually to return. I continued taking the Pills and now after using nine boxes I feel as good a man as ever and am in splendid flesh. I can eat, digest and sleep well, while before all food soured on my stomach and caused awful distress. I can now enjoy life and am satisfied that Dr. Williams' Pink Pills have saved me from untold suffering.

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Acknowledgement.

Allow me to make mention of the kindness of the people of Caledonia who met at the home of Deacon B. L. Telfer on the evening of Feb. 23 for the purpose of making us a donation. The evening was not very favorable but a goodly number gathered and all seemed to spend a pleasant evening. After refreshments had been served the treasurer, Bro. Ed. Telfer presented us with \$23.00, about all being in cash. We have found the people here most kind and appreciative and trust that God may richly bless them for all their kindness.

G. C. CRABBE.

Ian Maclaren, the author of "Beside the Bonnie Brier Bush," who is now lecturing in this country, has engaged to write a series of articles for The Ladies Home Journal, and the first will appear in the May issue of that magazine. The general topic upon which he has agreed to write is of the pastor and the congregation. He will emphasize the relation that should exist between a minister and his congregation, how one can aid the other, and other similar phases of church work.

The Nova Scotia legislature will be prorogued on Thursday or Friday. Some 258 bills have been introduced during the season.

News Summary.

All the magazines of the month may be found at the Colonial Book store, T. H. Hall, corner Germain and King street.

Paris is suffering from the scourge of influenza. The deaths during the past seven days have been 238 above the average.

Sir James Winter of Newfoundland will retain the premiership until the end of the year, which will permit him to conclude his work as a member of the British-American-Canadian commission. He will then take the chief justiceship, Mr. Morine, formerly minister of finance, succeeding him as premier. Mr. Morine will now re-enter the cabinet.

In a recent magazine article the English explorer, Miss Kingsley, tells how she was once the recipient in Africa of an uncomfortable present. It consisted of a consignment of 300 husbands, the gift of a savage chief. To refuse such a delicate attention without giving offence was one of the most embarrassing problems Miss Kingsley has ever been called upon to solve.

At Musquodoboit, N. S., James Dean and William Moore, have been arrested on the serious charge of robbing David Lawson, of Sheet Harbor road, of \$2,000 in cash and papers representing cash. The constable succeeded in securing \$400 in cash, which he found hidden in the barns of the two men accused. They had burned the papers, which had consisted of bonds and rates.

A despatch to the New York Herald from Washington says: Reports received at the war department from the medical officers serving with the troops in the Philippines show that Aguinaldo's army is using brass-tipped bullets. Several American soldiers have been wounded by these poisonous projectiles, and in consequence the wounds are more difficult to heal than those caused by the ordinary bullet.

The announcement is made in Montreal that an important excursion party of French and Belgian savants and capitalists intend coming to Canada in August and September to exploit the country, particularly the province of Quebec, with a view to future investment. Several prominent French public men will accompany the party, which will number about 150. The Tourist Association of Montreal is making arrangements to provide facilities for the party to thoroughly inspect that section of the province.

In the N. B. Legislature Premier Emmerman has introduced a bill to provide for the development of the oil and natural gas industry. It provides that persons undertaking to search in the oil region, which is said to be in the vicinity of Memramcook, must spend at least \$100,000 in prospecting if that amount is necessary, and if oil is discovered the owners will be compelled to operate it continuously. They will be given a monopoly in their area and will have to pay the government a five per cent. royalty. It is understood this bill will be followed by a bill to incorporate an American syndicate, who will undertake to spend the required money and to work the mills if the oil is found. Mr. Hazen has introduced a bill to amend the election law of the Province, giving a secret ballot very similar to that now used in connection with the Dominion elections. He has also moved for a committee of investigation into matters connected with the building of certain bridges in the Province.

Personal.

Dr. Keirstead of Acadia, delivered the first in the series of University-sermons for the present year at Mt. Allison, on March 19th. On the following evening, Dr. Keirstead lectured in Amherst.

Rev. Ira Smith, of London, Ont., has accepted the call of the Leinster Street church, St. John, and will enter upon the duties of the pastorate May 21st. All we know and have heard of Mr. Smith leads to the belief that the service which he will give to the church will be of a highly valuable character.

The friends of our Baptist Nestor, Rev. J. C. Morse, D. D., of Digby Neck, met in large numbers on Thursday last to assist in celebrating the eightieth anniversary of his birth. At 2.30 p. m., one of Dr. Morse's most valued friends, Rev. J. H. Saunders of Ohio, Yarmouth, preached to a congregation which crowded the Sandy Cove house of worship, a sermon appropriate to the occasion. There were also addresses by Pastors Howe, of Freeport, Pineo, of Westport and Thomas, of Digby. In the evening there was a birth-day supper at the residence of Dr. Morse, with post-prandial speeches and much social enjoyment. A purse of \$118 was presented to Dr. Morse, also a silver cup and saucer from his son and daughter, and two beautiful arm chairs, as souvenirs of the happy occasion. We are sure that the whole body of Baptists in these Provinces would desire to extend with us their most hearty congratulations to Dr. and Mrs. Morse.

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