

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Bible Notes.

SECOND QUARTER.

Lesson VIII. May 26, Mark 16: 28-37.

JESUS ON THE CROSS.

GOLDEN TEXT.

"While we were yet sinners, Christ died for us."—Rom. 5: 8.

THE FACTS.—The whole story of the crucifixion.—Mark 16: 28-37 and the Parallel Accounts.—Matthew 27: 31-56; Luke 23: 26-56; John 19: 16-42.

EXPLANATORY.

22. "And they bring him," under the guard of Pilate's soldiers, and followed by a great crowd. "Unto the place Golgotha," a Hebrew word, meaning "The place of a skull." The Latin "Calvaria," from which comes our Calvary. The place was doubtless so named because it was a small knoll in the shape of a skull. As Dr. Broadus says, "It is common among us to call a rounded mountain-top or hill the head of a Caesar's head in the Blue Ridge." The exact site is unknown. The strong tendency of scholars, such as Canon Tristram, Hon. Selah Merrill, Sir William De Winton, and many others, is toward the knoll containing the cave called the Grotto of Jeremiah. It is "outside of the north wall of the city, but near to it,—about one hundred yards distant." It is about sixty feet high of rounded form, covered with shallow soil and grass, in full view of the great northern road from the city.

23. "Nine o'clock in the morning, the third hour of the day." 23. "And they gave him to drink" just before he was nailed to the cross. "Wine mingled with myrrh"; i.e., common sour wine, such as the soldiers used, was mingled with a powerful narcotic drug, bitter, but offered as an anesthetic, to stupefy and dull the sense of pain. This was a Jewish rather than a Roman custom. "Some of the wealthy ladies of Jerusalem charged themselves with this ointment." But he received it not. He merely tasted it (Mark 27: 34), so as to recognize the kindness of the act, but he refused to drink enough to have any effect. Why? (1) He deliberately chose to have all his powers alert at this last hour, "so that nothing should dull his consciousness of suffering nor the clearness of his communion with God." (2) Because he would drink to the very dregs the cup of suffering which God gave him. It was an act of sublime heroism and courage.

24. "And when they had crucified him it was lying upon the ground, while it was slowly raised with the sufferer upon it, so that the feet of the sufferer were only a foot or two above the ground." The first of the seven words from the cross, "Father, forgive them; they know not what they do" (Luke 23: 34) was probably spoken in the height of the agony, when the cross with the victim upon it was "rattled with a sudden wrench into its place in the ground. But it was even then a word for others, not for himself. Sublime self-forgetfulness. Note for whom and for what he prays.

25. "And when they had crucified him, they parted his garments, casting lots." The garments were the soldiers' surcoats, and while the greatest exertion that every took place was going on they were busy in making what gain they could out of his cast-off clothing.

26. "And it was the third hour. Nine o'clock in the morning. The crucifixion lasted six hours, till three o'clock P. M." THE SUPERSCRPTION. 26. "The superscription" in black letters on a white background, containing "the accusation" of the crime which he was charged, was "written over" his head upon the cross. He was charged with claiming to be THE KING OF THE JEWS, that is, with treason. This title was written in the three languages then in common use, so that all could read. In Greek, for the foreigners and visitors, Greek being the learned language of all nations; in Latin, for the Romans; in Hebrew, for the Jews. The words are somewhat different in the different Gospels, probably because the title was not in the same words in each language, and different evangelists copied different inscriptions, or more probably because the real title was THE KING OF THE JEWS, which is common to all, and the variations are simply different ways of expressing this fact.

27. "His ROBES COMPARTS." 27. "And with him (one on each side) they crucified two others, who were bandits, probably some of those who were imprisoned at the same time, and for the same offence as Barabbas.

28. "And the Scripture was fulfilled recorded in Isaiah 53: 12, and recorded by Jesus (Luke 22: 37). It expresses the humiliation of Jesus, and also a great truth. Jesus was numbered with the transgressors, the whole human race, that he might deliver them from their transgression.

29. "THE FRIENDLY WATCHERS.—John 19: 25. Friends of Jesus, especially the women who had often ministered to his wants, were not wanting among the rough crowd around the cross.

30. "From nine o'clock till noon." 30. "From nine o'clock till noon, by the soldiers, the priests, the robbers, and the crowd." 30. "They that passed by." The people going in and out of the city, on the thoroughfare near the place of crucifixion. "Blasphemy on him, wagging their heads"; using both voice and gesture to express their mockery. All the rallies described are those which express the contrast between Jesus' present condition and the title over him and his own claims. The contrast excited the mirth of the crowd. "Ah, thou that destroyest the temple," etc.; the charge which was falsely brought against Jesus in the trial, being a perversion of his words.

31. "He saved others; himself he cannot save." implying that his saving others, his saving men from sickness, his raising them from the dead, his promises of forgiveness and eternal life were a cheat, a false claim. "If he had saved himself by coming down from the cross, he could not have saved others." 32. "Let Christ the King of Israel," etc. If Jesus were the Messiah, the great King who should overthrow the Romans, and all the enemies of the Jews, surely he could deliver himself from the Roman cross. Their argument seems invincible, till we see that he could not be the Christ and Saviour "unless" he had been crucified. That we may see and believe, but would have found some other excuse for not believing; for he did something more wonderful than they now asked: he rose from the grave, and they did not believe. "And they that were crucified with him reviled him"; either both did at first, and then one changed; or the expression is simply a general one.

33. "THE ROBBER'S CONVERSION.—Luke 23: 39-44. "Toward noon." While the crowds were mocking there was a most wonderful event taking place among the victims. Jesus was actually conscious of the work he was doing for heaven to do. One of the robbers, while hanging on the cross, was converted and forgiven, and began even then that new life which could be developed and nurtured in paradise. He was probably not much of a young man, but a Jewish fanatic, who in his way had been trying to deliver the Jews from the Roman domination. "The divine record contains 'but one' such example, but it contains 'but one,' but one, to save us from presumption; one, to save us from despair."

34. "THREE HOURS' DARKNESS OVER ALL THE LAND.—This darkness was typical of the power of darkness which was about to prevail; of the great sufferings of the atonement for sin, of the darkness brooding over Jesus' heart; of the dark hour of sin and depravity that could crucify God's beloved Son; of the darkness of sin over all the earth which led to his being crucified by the cross of Jesus and by his resurrection from the dead.

35. "Three o'clock in the afternoon." 35. "At the ninth hour." Three o'clock, the hour of the evening sacrifice, when daily in the temple the lamb was slain, and the people offered prayers. "Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani.' 'My God, my God, why hast thou forsaken me?' Jesus, of course, was not really forsaken; but it seemed so to him for the time. The emphasis is on "Eli, Eli, lema sabachthani." "How can I endure that? The cry reveals unspeakable depths.

36. "Behold, he crieth Elias." Greek for Elijah. It is clearly recognizable "Eli, Eli, lema sabachthani." It is a misunderstanding, but quite as likely an intended mockery, as if he were calling upon the expected forerunner of the Messiah for help. The title "Eli, Eli, lema sabachthani," was probably spoken at this time.

37. "And Jesus cried with a loud voice, 'Father, into thy hands I commend my spirit.' (Luke 23: 46). "Now the darkness is removed, he has recovered his light, his Father's face. It is the first effect of the completion of redemption, the glorious praise of the resurrection." "And gave up the ghost." Ghost, old word for spirit. His spirit, as he breathes, is the breath of life. How all of the evangelists speak of Christ's death as a departure, a separation of soul and body, and that a voluntary one.

38. "PHYSICAL CAUSE OF CHRIST'S DEATH." The physical cause of his death has been thought by many to have been rupture of the heart. "He died literally of a broken heart."

But it is remarkable that at this very hour the words he "really" spoke were in the process of being fulfilled.

30. "Come down from the cross." How could you do so great a thing as to descend and rebuild the temple in three days, if you cannot do the little thing of saving yourself from the cross? At any moment he could have done it, had he so chosen.

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38. "PHYSICAL CAUSE OF CHRIST'S DEATH." The physical cause of his death has been thought by many to have been rupture of the heart. "He died literally of a broken heart."

39. "AGITATION IN THE WORLD OF HEMIPATHIC MEDICINE has been its very soul of progress, as in politics and religion—the difficulties of opinion and the individuality of men have been parent to the disagreements by which the standards of these bodies have been revised. So with most of our famous preparations—foremost in illustration of which stands the world-famous remedy to general debility and languor, "Quinine Wine,"—and which when obtained in its genuine strength, is a nutritious creator of appetite, vitality and stimulant, to the general fertility of the system. Quinine Wine, and its improvement, has from the first discovery of the great virtues of Quinine as a medicinal agent, been one of the most thoroughly discussed remedies ever offered to the public. It is one of the great tonics and natural life-giving stimulants which the medical profession have been compelled to recognize and prescribe. Messrs. Northrop & Lyman, of Toronto, have given to the preparation of their pure Quinine Wine the great care due to its importance, and the standard excellence of the article which they offer to the public comes into the market purged of all the defects which skillful observation and scientific opinion has pointed out in the less preparations of the past. All druggists sell it.

40. "THE BEST PILLS.—Mr. Wm. Vanderwood, Sydney Crossing, Ont., writes: 'We have been using Parlee's Pills, and find them by far the best Pills we ever used.' For Delicate and Debilitated Constitutions these Pills are like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigour.

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B. Y. P. U.

OUR OBJECT.—The unification of Baptist young people; their increased activity; their stimulation in Christian service; their identification in scriptural knowledge; their instruction in Baptist history and doctrine; their cultivation of individual activity, through existing denominational institutions.

OUR BELIEF.—All Young People's Societies of whatever denomination and of whatever character having no organizations are entitled to representation. We depend for our unity not upon young people's names, but upon the fact that we are in the New Testament, in the full sense of the word, in the full sense of the word.

WE ARE ONE PEOPLE WITH ONE MISSION.—We kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for May 19. C. Endeavor Topic.—"The story of Pilate and his warnings," Matt 27: 11-26. B. Y. P. U. Topic.—"Prayer and its answers," Luke 11: 5-13.

BIBLE READINGS. By permission of Baptist Union. Monday 13th.—"Superior through sufferings," 2 Cor. XI. Read Acts IX: 16-22; Luke IV: 1-13. Tuesday 14th.—"Glorious in sufferings," 2 Cor. XII. Read 2 Cor. XI: 20; 1 Peter IV: 14.

Wednesday 15th.—"Duty of Prayer for Others," 2 Cor. XI. Read 1 Sam. I: 9; Rom. I: 9. Thursday 16th.—"Only one true Gospel," (verses 8, 9), Gal. I. Read Acts IV: 12; X: 43. Friday 17th.—"Christ liveth in Me," (verse 2), Gal. II. Read 2 Cor. V: 15; Rom. XIV: 8.

Saturday 18th.—"The righteous shall live by Faith," (verse 11), Gal. III. Read Heb. 2: 4; Heb. 10: 38. Examination papers are now in course of preparation. Some of our young people are pleasantly surprised at the ease with which they can answer the questions. They say the questions are much more easily answered this year than last year. The readiness in answering comes from the thoroughness in preparing the lessons in the first place.

The question on Lesson XIII will give a good opportunity to review the life of Habakkuk, and the answer on Lesson XVI ought to be a most interesting one. What thoughts will be stirred by the answer to question on Lesson XX, "Kettering Oct. 2nd, 1792?" We hope our young Baptists will not let the missionary spirit of the Baptist of the past one hundred years, be less aggressive.

Against great odds, in face of obstacles, seemingly unnumbered, our fathers immortalized themselves in the life of the young man, John W. Heathen. These are millions, millions yet who have not heard of the Christ who saves, will some of these hear of salvation through our efforts? There is opportunity today for a young Christian never before had to give the gospel to the world.

It is our wish that in this good work to which God has called us, an interest increasing in its intensity be awakened. The Teloque among whom our missionaries are laboring see in a sense dependent on us for the knowledge of salvation. Our young people ought to be determined that, so far as in our power, the present passing generation of Teloque in that part of India shall speedily hear of Christ. This will mean an enlargement of our missionary plans; a reinforcement of men and women on the field, a large increase in our annual contributions to this department of work. How much more will you do this year than last?

We are of the opinion that if our young members of the churches would all begin at once to give, if only in small amounts, but regularly, say every week, we should soon be able to say to our missionaries, reinforcements are on the way.

Our B. Y. P. U. observed "Founder's Day" by holding a Union service in connection with the regular preaching service Sunday evening. After the singing of several appropriate hymns, we were in prayer by our pastor, Bishop Doolittle, Words, Salutations; Responsive reading 1 Peter 3: 8-15; Explanation of Method and Purpose of Program; Rally Song; Recitation; Our Youngster Army; Address by Pastor; Benediction. We spent a most helpful day throughout and we (as a Union) felt "that it was good to be there." In the past six months two of our active members have been removed by death, Bro. Geo. E. Macdonald and J. H. Saunders. We miss them sadly indeed, as they were both workers in our Union, but we know that "our loss is their gain." Our president for the next six months is Mrs. E. A. Doty. Yours for the work, Mrs. A. E. HAINES, May 8. Cor. Sec.

Woodstock, N. B. "Founder's Day" was observed by Hebrew Union, Woodstock, N. B., in the morning the pastor preached a grand, helpful sermon from the "Scripture thought for the day." In the evening the program was carried out. A collection for the "Fund" was taken amounting to \$3.93. It was most helpful day throughout and we (as a Union) felt "that it was good to be there." In the past six months two of our active members have been removed by death, Bro. Geo. E. Macdonald and J. H. Saunders. We miss them sadly indeed, as they were both workers in our Union, but we know that "our loss is their gain." Our president for the next six months is Mrs. E. A. Doty. Yours for the work, Mrs. A. E. HAINES, May 8. Cor. Sec.

Woodstock, N. B. The Junior Union of the Baptist church held its first anniversary on April 7th. We opened our meeting by singing hymns, and then the following reports of the year's work were given: Missionary report.—We have observed all the Conquest Missionary meetings which occur once a month, by doing this we have in the past year "sown seed" through all the fire-tainted streets and alleys in the city, and in the face of ferocious tyrants in Imperial Rome! That Gospel "was not bound" by the edicts of the fetters of Cæsar, it came to Rome like the fresh breeze of a Spring. It spread like the sunbeams through all the fire-tainted streets and alleys in the city, and in the face of ferocious tyrants in Imperial Rome! It found entrance and warm welcome in the breasts that were Nero's coasts of iron mail. Its voice was heard

amid royal revelries; its splendid triumphs were won in the teeth of fiendish persecutions. Nowhere did it flame so brightly as in the den of darkness where Satan's slaves sought to extinguish it in martyr-blood. It was the scene of Christianity's grandest early achievements, and in Rome it found its most heroic, unflinching defenders in Satan's citadel! There is no bugle blast that rings down through the centuries with a more thrilling note to us in these days than that which issues from the "saints in Cæsar's household!"

ARY. Egyptian lamps, dating, it is believed, from 3000 B.C., have been discovered in the catacombs along the Nile. Breghei was the first artist to give attention to the different phases of peasant life and represent them on canvas. The Boston Museum of Art has received a legacy of \$50,000 for the purchase of modern American paintings. The painting of the catacombs by Theobald is so well done that after a lapse of 4,000 years the colors are as bright as when first laid on.

Countess Feodora Gleichen has modeled a statue of Queen Victoria, which is to be sculptured in marble for the Jubilee Hospital at Montreal, Canada. Berlin proposes to have an international art-exhibition next year. The Association of Berlin Artists, with Anton von Werner the painter, at its head, has the matter in charge. Andrew Carnegie has presented to the Braddock Free Library of Pittsburgh, a statue of "Mercury," by Gio, or Gian, as he is sometimes called, an Italian-sculptor of the sixteenth century.

The largest oil painting in the world is one by Titicotto, entitled "Paradise." It is thirty-three and a half feet in height, and eighty-four in width, and may now be seen in the Doge's Palace, Venice. "Best Liver Pill Made." Parsons' Pills. Positively cure biliousness and skin eruptions, liver and bowel complaints. They expel all impurities from the blood. Delicate women find relief from constipation. Sold everywhere. Prepared by J. S. JOHNSON & CO., 25 Custom House St., Boston.

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CAESAR'S SAINTS. BY REV. THEODORE L. OUTLER, D. D. Heroic old Paul writing from imperial Rome to the young church at Philippi says to them: "All the saints greet you, but chief of all they that are in Cæsar's household." What place could a man's moral merit reach throughly than the tyrant Nero's prison or Nero's profligate palace? Where was fidelity to God at more demanded, or where was His reward to be more gloriously won? These fine pro-Christian were models for imitation in these days. All the Apostolic saints being dead yet speak to us, and bid us by their words of Cæsar's household.

We need men of that fibre in civil life; never more than now. The atmosphere of American political life—with the greed for "spoils" of office, with the greed of the party caucus, with the wretched sophistry that ends sanctify means, with the demagogues of horse and machine—is terribly demoralizing. Yet if our popular government is not to become utterly worthless with corruption and apathy to duty, there must be men found in places of legislation and political power who will come up to the Parkhurst standard of unflinching and unpurchasable integrity. But they in some sense form parties the same as were at Washington, in Albany, in the municipal affairs of all our cities. The men who can be Caesar's saints under such temptations are the men for the times, and are the men who save the substance of the republic by the public approval. The pathway of American public life is strewn with the bleaching skeletons of ambitious politicians who have sold their consciences for a man of the devil's possession. Over the state of every year, in legislative hall and every political caucus and of every executive chamber it ought to be inscribed in letters of gold "No man was ever lost in a straight road."

Men of business—the atmosphere that you breathe may not be very inspiring to godliness of life. But surely your warehouse, your shop, your counting-room cannot be so unfavorable to Christian living as was Nero's amiable countenance. Your business, I take it, is an honorable one if honestly pursued. It is not, quit it in instant. If it be a lawful calling; then (nobles it by serving it in every hour. A counting-room, a workshop, or a sunny side of the road in silver alippers"—it is a tonic to turn up that ancient story of Apollonius heron and give it a re-reading. What a glorious Gospel was that which won the first converts amid the (blasphemy of the High Priest and in the face of ferocious tyrants in Imperial Rome! That Gospel "was not bound" by the edicts of the fetters of Cæsar, it came to Rome like the fresh breeze of a Spring. It spread like the sunbeams through all the fire-tainted streets and alleys in the city, and in the face of ferocious tyrants in Imperial Rome! It found entrance and warm welcome in the breasts that were Nero's coasts of iron mail. Its voice was heard

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We need men of that fibre in civil life; never more than now. The atmosphere of American political life—with the greed for "spoils" of office, with the greed of the party caucus, with the wretched sophistry that ends sanctify means, with the demagogues of horse and machine—is terribly demoralizing. Yet if our popular government is not to become utterly worthless with corruption and apathy to duty, there must be men found in places of legislation and political power who will come up to the Parkhurst standard of unflinching and unpurchasable integrity. But they in some sense form parties the same as were at Washington, in Albany, in the municipal affairs of all our cities. The men who can be Caesar's saints under such temptations are the men for the times, and are the men who save the substance of the republic by the public approval. The pathway of American public life is strewn with the bleaching skeletons of ambitious politicians who have sold their consciences for a man of the devil's possession. Over the state of every year, in legislative hall and every political caucus and of every executive chamber it ought to be inscribed in letters of gold "No man was ever lost in a straight road."

Men of business—the atmosphere that you breathe may not be very inspiring to godliness of life. But surely your warehouse, your shop, your counting-room cannot be so unfavorable to Christian living as was Nero's amiable countenance. Your business, I take it, is an honorable one if honestly pursued. It is not, quit it in instant. If it be a lawful calling; then (nobles it by serving it in every hour. A counting-room, a workshop, or a sunny side of the road in silver alippers"—it is a tonic to turn up that ancient story of Apollonius heron and give it a re-reading. What a glorious Gospel was that which won the first converts amid the (blasphemy of the High Priest and in the face of ferocious tyrants in Imperial Rome! That Gospel "was not bound" by the edicts of the fetters of Cæsar, it came to Rome like the fresh breeze of a Spring. It spread like the sunbeams through all the fire-tainted streets and alleys in the city, and in the face of ferocious tyrants in Imperial Rome! It found entrance and warm welcome in the breasts that were Nero's coasts of iron mail. Its voice was heard

amid royal revelries; its splendid triumphs were won in the teeth of fiendish persecutions. Nowhere did it flame so brightly as in the den of darkness where Satan's slaves sought to extinguish it in martyr-blood. It was the scene of Christianity's grandest early achievements, and in Rome it found its most heroic, unflinching defenders in Satan's citadel! There is no bugle blast that rings down through the centuries with a more thrilling note to us in these days than that which issues from the "saints in Cæsar's household!"

ARY. Egyptian lamps, dating, it is believed, from 3000 B.C., have been discovered in the catacombs along the Nile. Breghei was the first artist to give attention to the different phases of peasant life and represent them on canvas. The Boston Museum of Art has received a legacy of \$50,000 for the purchase of modern American paintings. The painting of the catacombs by Theobald is so well done that after a lapse of 4,000 years the colors are as bright as when first laid on.

Countess Feodora Gleichen has modeled a statue of Queen Victoria, which is to be sculptured in marble for the Jubilee Hospital at Montreal, Canada. Berlin proposes to have an international art-exhibition next year. The Association of Berlin Artists, with Anton von Werner the painter, at its head, has the matter in charge. Andrew Carnegie has presented to the Braddock Free Library of Pittsburgh, a statue of "Mercury," by Gio, or Gian, as he is sometimes called, an Italian-sculptor of the sixteenth century.

The largest oil painting in the world is one by Titicotto, entitled "Paradise." It is thirty-three and a half feet in height, and eighty-four in width, and may now be seen in the Doge's Palace, Venice. "Best Liver Pill Made." Parsons' Pills. Positively cure biliousness and skin eruptions, liver and bowel complaints. They expel all impurities from the blood. Delicate women find relief from constipation. Sold everywhere. Prepared by J. S. JOHNSON & CO., 25 Custom House St., Boston.

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Messenger and Visitor.

WEDNESDAY, MAY 15th, 1895.

OUR FOREIGN MISSION NUMBER

In accordance with the intimation given last week, the present issue of the Messenger and Visitor is made a Foreign Mission number. The several articles from a number of our pastors and from Mr. and Mrs. Boggs, experienced missionaries, presenting as they do various phases of the general subject, should do much to inspire an intelligent, lively and practical interest in the great work which we, as a denomination, have undertaken in the East. Secretary Manning also contributes an interesting historical sketch of the mission and a stirring appeal which we shall all do well to read, mark, learn and inwardly digest.

The cuts representing the missionary group; four native preachers, and the mission bungalows or residences at Bobbili and Kimsdy will also, we hope, be of interest. The group which appears on the first page consists of the missionaries who in 1875 were sent out under the direction of our Maritime Board to undertake the establishment of an independent mission in Farther India, but later, by advice of the Board, crossed the Bay of Bengal and established a mission among the Telugus. The faces of this group will be recognized by many of our readers. They are Mr. and Mrs. Sanford, Mr. and Mrs. Churchill, Mr. Armstrong, Miss Eaton, now Mrs. Boggs, and Miss Armstrong, who was afterwards married to Mr. Currie. It is a matter for gratitude that after 22 years have passed, spent by most of this group in mission work in the East, all are still living and most of them in fairly good health.

The native preachers whose names are given in connection with the cut on the first page belong to the Bimlipatnam field and are under the direction of Rev. I. D. Morse. The Bobbili Compound or mission residence was one of the first built. It was erected by Mr. Churchill and on his field. Mr. Churchill has also superintended the building of several others of the Compound. The Kimsdy Compound was the last built and is occupied by Mr. Higgins and family. There are missionary residences also at Chicacole, where Mr. and Mrs. Archibald are; at Bimlipatnam, where Mr. and Mrs. Morse now are, formerly the residence of the Sanfords; at Visianagram, recently vacated by Mr. Shaw and his family, and now occupied by Mr. and Mrs. Corey. There is also a temporary residence for a missionary family at Falcondah, which at present is not occupied.

PERSONAL.

After a successful pastorate of more than six years and a half, Rev. P. S. McGregor has resigned the pastoral charge of the Hanpoort church, the resignation to take effect August 1st. Bro. McGregor has proved himself a faithful and efficient pastor, and as he is a man with capacity for hard work, some church will be sure to want to secure his services as soon as he is released from his present engagement. The Messenger and Visitor is pleased to publish the good things that Mr. Wallace writes in another column of Prof. Trotter, the prospective pastor of the Wolfville church, as also the encomiums with equal justice bestowed upon the retiring pastor and his predecessors in office. The apostolic succession is being well sustained. In common with all in these provinces who know Prof. Trotter for Christ, the publishers are glad to hear we are glad to know that he is coming to Wolfville, and we assure him that a most cordial welcome awaits him here.

The Secretary-Treasurer of the Ministers Annuity Board issues an earnest appeal which will be found in another column. It does not seem possible to add anything to what Dr. Saunders has said by way of making this appeal more urgent and effective. It seems a humiliating thing that such appeals have to be made on behalf of men who have given their lives to the service of the churches in the gospel. Surely if there is any debt which is honestly due and which should be paid gratefully and gladly, it is the annuity which is necessary to keep our aged and disabled ministers above the reach of want.

A SKETCH OF THE FOREIGN MISSION WORK OF THE BAPTISTS OF THE MARITIME PROVINCES.

BY THE SECRETARY.

The Baptists of the Maritime Provinces manifested an interest in Foreign Missions from its early period. It was their history, the pioneers who established the churches were men of God, and men who discerned the signs of the times. They understood to some extent, the scope of the Great Commission, "Go ye, into all the world, and preach the Gospel." The first offering for Foreign Missions of which there is any record was made at an Association which was held in Chester in the year 1814, and it amounted to \$364. Then there were only 25 churches with a membership of 1,600.

A Foreign Mission Society was formed in 1832; and in the year 1838 it was resolved to send a missionary from our own churches to the heathen by the name of Rev. R. E. Burpee and wife were sent as the pioneer missionaries of the Baptists of these Provinces by the sea. The Provincial Baptists were deeply interested in Burmah as a mission field. The laborer and his wife doubled their health to do in creating this feeling. Mr. Burpee was compelled by falling health to return with his family to his native land after an absence of five years. He died in Florida in 1850.

In 1850, R. A. R. Crawley having accepted an appointment from the Maritime Board as a fellow-worker with Mr. Burpee, after carefully studying the situation, asked his brethren to release him from his engagement with them, as he believed that the Baptists of the Maritime Province were not in a position to sustain an independent mission. Mr. Crawley's request was granted and in December, 1853, he received an appointment from the American Baptist Missionary Union. Mr. Crawley labored for 23 years in the foreign field. He died on board the steamer "Irrawaddy" on Oct. 9th, 1876, just before that vessel reached Liverpool, England, and was buried at Birkenhead.

Having failed in securing a missionary to take the place of Mr. Burpee, the Board continued the work of raising funds for sending the gospel to the heathen, and supported a number of preachers, teachers and colporteurs, under the direction of Mr. Crawley and other missionaries in whose fields of labor they might be located. This condition of things continued for a number of years, but the desire for an independent mission, supported and controlled by the denomination in these Provinces, was still ruling in many hearts.

In the year 1864, Rev. J. F. Kempton made application to the Board for an appointment as their missionary. But on account of the desirability for an independent mission, could not be entertained. Thus a further check was given to the idea of an independent mission.

It was in the year 1867 that the first single lady missionary, Miss Minnie De Wolfe, received an appointment from the Maritime Board, and sailed for Burmah. After five years' toil the health of Miss De Wolfe gave way and she returned to her home in Nova Scotia and subsequently was married to the Rev. E. H. Morse, an American missionary. Miss De Wolfe was the first unmarried female missionary ever sent to the foreign field. In 1869 Rev. William George offered himself to the Board for service in the foreign field. He was appointed to the Maritime Board, but to be supported by the churches of these provinces. This was understood to be a temporary arrangement. It was about this time that the agitation for an independent mission in the Maritime Provinces was at its height. In the year 1870 there were native preachers, besides other workers, supported by churches and individuals in these provinces. During this same year, Miss H. M. Norris, being desirous of devoting her life to the instruction and spiritual welfare of heathen women and children, received an appointment from the Board with the understanding that the sisters in the churches were to assist her in her support. Miss Norris began to organize Women's Missionary Aid Societies, as auxiliaries to the Foreign Missionary Board. The first was formed in her native place, Canoe, N. S. To Miss Norris belongs the honor of being the pioneer in the establishment of these useful auxiliaries which have been of such untold blessing to the Foreign Mission work. In that same year, two young brethren, W. F. Armstrong and R. Sanford were accepted by the Board, for service in the foreign field, as soon as they should complete their theological course. In 1873 these brethren sailed for Burmah, accompanied by Rev. George Churchill and wife, Miss Maria Armstrong and Miss Flora Eaton with the view of laboring among the Karens of Siam. This little band of missionaries was increased in 1874 by the addition of Rev. W. E. Boggs, who had been acting as secretary of the Board for some time previously.

In the year 1875 these missionaries found themselves in an unpleasant position. They went to Siam to work among the Karens of that kingdom; but not finding them in such numbers as they were led to suppose, they were at a loss what course to pursue, and wrote home for instructions. The Baptists of Ontario and Quebec had just entered upon independent accounts the northern part of the Tengu country, and were anxious that the Baptists of the Provinces by the sea should co-operate with them in the work of winning at least a portion of the Telugus for Christ. This sentiment was endorsed by an influential section of the Baptists of the Maritime Provinces; and at a special convention held in Amherst, May 1875, for the purpose of permanently locating the independent mission, after a protracted discussion it was decided to unite with the brethren of Ontario and Quebec to make the Tengu country the field of labor. This field is about 200 miles long by 40 wide and contains 2500 towns and villages, and a population of about 2,500,000. From this time forward the work of giving the gospel to the Telugus has been prosecuted with more or less vigor.

In 1876, Mr. Boggs was compelled to return home on account of ill health. After a year's sojourn in his native land, he was desirous of returning to his beloved work, but the fear was so great that his health would again soon give way that the Board decided to re-appoint him.

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"Here then is the motive of Foreign Missions. We love Christ, and what He is doing we would do also. We love Christ, and therefore wherever His pierced feet led the way, we must follow. We love Christ, and therefore while He is saying 'the field is the world,' we dare not say 'the field is my native land.' As the Crusaders had one answer to all objections, 'Deus Vult,' so our answer is only this, 'It is the will of Christ.' 'Often when we speak of the regions beyond, we hear the cry 'heathen at home.' Dear friends, are you not a little weary of hearing that cry from men who never lift their fingers for the sake of the heathen at their door? But I will not pause to show how pitifully small the cry of the heathen at home is. I will suppose the church has always acted on the principle of converting the heathen at home, where would we be today? . . . England has been a Christian nation ever since the time of King Alfred. W. H. P. FAULKNER.

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"Here then is the motive of Foreign Missions. We love Christ, and what He is doing we would do also. We love Christ, and therefore wherever His pierced feet led the way, we must follow. We love Christ, and therefore while He is saying 'the field is the world,' we dare not say 'the field is my native land.' As the Crusaders had one answer to all objections, 'Deus Vult,' so our answer is only this, 'It is the will of Christ.' 'Often when we speak of the regions beyond, we hear the cry 'heathen at home.' Dear friends, are you not a little weary of hearing that cry from men who never lift their fingers for the sake of the heathen at their door? But I will not pause to show how pitifully small the cry of the heathen at home is. I will suppose the church has always acted on the principle of converting the heathen at home, where would we be today? . . . England has been a Christian nation ever since the time of King Alfred. W. H. P. FAULKNER.

For Spasmodic Coughs—Minard's Honey Balsam.

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A FACT AND AN APPRAAL.

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The question that is now perplexing the members of the F. M. B. is: "WILL THE DEBT BE PAID?" It is very burdensome. The load is heavy. It troubles not only us at home, but our brethren and sisters in India. These men and women are toiling against fearful odds and are staggering under the burdens laid upon them. They see the need, as we do not, and the difficulties of the work are well nigh appalling. They look to us to lighten the burden, to lift the load, to send them help and make them feel that we are on their side.

Early in the year 1892 the health of Rev. J. H. Fitch became so feeble that he was compelled to return with his family to his native land. He is still at home and is gradually improving in health.

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The matter which this page contains is carefully selected from various sources; and we guarantee that, in any intelligent farmer or housewife, the contents of this single page from week to week during the year, will be worth several times the subscription price of the paper.

THE HOME. TIED WOMEN.

I sometimes wonder whether it is really a necessity of our life of the period that so many of us should be almost always tired. For tired we are in body, soul and spirit, so tired that we neither do justice to ourselves nor the good we ought to others. Children, friends, acquaintances, fail to receive from us the rest and refreshment we might give them, simply because even the smallest cup of cold water weighs too heavily for our weary hands to hold it, our weary hearts to feel the need our neighbors have of its draught of sweetness.

Why are we so tired that life is a dragging progress uphill rather than an easy and delightful progress over a charming road, with new vistas of beauty opening at every turn? It is commonly supposed that it is because we have so much to do, and so little time and strength in which to do it, that we women are so worn out, not only now and then, but as a rule. And some provoking people complacently observe that we ought not to attempt much, that we should let things go; it would do just as well in the end. Others make comments on our lack of system or our too great devotion to system, either of which facts, in the mouth of the critic, assumes the air of a needless blunder.

We listen and we sigh. Should we adopt the laissez faire principle, it would bring upon us reproach; it always does on the woman who is prone to let her household take its chance, and who orders its routine in a haphazard way. On the other hand, the woman who plans, and carries out her plan with energy, compelling her family to be on time with military precision, is apt to gain the reputation of a domestic martinet. Both women, which ever course they elect to pursue, are quite likely to be tired much of the time.

GOSSIPING IN THE PRESENCE OF CHILDREN.

A habit of indulging in gossip is pernicious in its influence and results over us all. "Pity 'tis, 'tis true," that we oftentimes give a willing ear to the stories circulating about our friends or acquaintances, and without the pity that we are tempted too readily and yield to temptation to tell these detrimental reports over again to willing ears.

It is astonishing how thoughtless mothers often are of their manner of speech before children. Children are very attentive listeners. They may seem to be interested in their play or their books, but nevertheless nothing said by their elders escapes their ears. Children like to hear what their elders are talking about, especially if the talk is carried on with a show of mystery. Friends may speak deprecatingly of some other friend, without the possibility of the consequences, and perhaps without even a remembrance of the words spoken, a few days afterwards, but the child who hears it makes a memorandum of the name of the offender, and of the nature of the crime.

Think of this, mothers! What wonderful trust your little child places in you and your judgment and actions. Is it not a very serious matter to be a child's ideal of what is best and truest in motherhood? "Mrs. So and So must be a dreadful woman," reasons the child, who has heard that neighbor speak of in a deprecating manner. And if that neighbor has a child, what a show of superior goodness the child of the gossiping mother carries about with her wherever she goes, and how proud she is of her mother's child! How pitifully she regards her in the light of her mother's deprecating estimate—it is such a dreadful thing to have a mother who does things which make her a bad example to her children!

Now can we not, each for herself, find out where the trouble is; what, in our particular case, forms the straw too much which threatens to break us down altogether? Some of us do not get out of doors often enough. We have a great deal to do in the house, and no particular object to call us out, and so we stay in the kitchen and the chamber from Sunday to Sunday. We literally do not taste fresh air and drink in sunlight oftener than once a week or once a fortnight the winter through. It is no wonder that we are tired.

THE FARM. TRANSPLANTING ONIONS AND CABBAGES.

G. W. C. of West Virginia, wants to know how to transplant onions and cabbage plants. Why, it seems that it is simple enough. Fill up the plants from the seed, and when they are set them out in rows in well prepared and well manured ground. We usually do this with hands and fingers alone. The left hand grasps and holds the plant, while the right one makes a hole where the plant is to stand. The plant is then inserted, and the soil pressed about the roots with both hands. All this done quicker than I can tell it. If the soil is packed, as is sometimes the case when we set out onion plants, when the rain has fallen upon the land already prepared, we use a small dibber in place of the index finger of the right hand for making the hole. While I am on this subject, I will mention a few other styles of dibber, that may come very handy for transplanting onions. The idea was given me by Thomas Hiday, of Anderson, Indiana. The dibber is made of hard wood, 8 or 10 inches long; the point covered with tin. The handle is simply a piece of wire bent with a square angle and inserted through a hole in the dibber. It can be set to mark different distances as desired. The wire makes the mark, and the handle sets the next plant. We usually have onion plants three inches apart. The kind and amount of fertilizer to use for onions and cabbages depend on the character of the soil. For my land I prefer old compost to anything else; but I also use potash (ammoniate of potash) nitrogen in the form of nitrate of soda (especially valuable for cabbages) and perhaps phosphoric acid. The wire makes the mark, and the handle sets the next plant. We usually have onion plants three inches apart. The kind and amount of fertilizer to use for onions and cabbages depend on the character of the soil.

COTTONEED MEAL AND HULLS IN JURISDICTION.

We are now running three experiments to find, if possible, the cause of death of live stock fed upon cottonseed meal. The first experiment is with beef cattle and two in feeding pigs. You say the practical feeders claim that these poison conditions are never present except when hulls are used for roughage. This claim cannot be substantiated because many die when fed the meal. The meal is just as likely to contain the poisonous principle of cotton root as any other part of the plant. We are now feeding cottonseed meal to a number of pigs, and, if possible, to find the poisonous principle. It has thus far escaped us. This work is in charge of our veterinarian, Dr. Francis, who is a good writer equipped to carry on this work. A successful conclusion than is any one else in the South.

A MILLER'S STORY.

He Was Given Just One Month to Live. First Attacked With Inflammatory Rheumatism, and Then Stricken With Paralysis—How Abandoned and How Longed For Death to Release Him From Suffering—At Last He Found a Cure and Returned to His Home.

The benefits arising from the use of Dr. Williams' Pink Pills are well known to the Gazette. It is a frequent occurrence that people come into the office and state that they have been restored to health by their use. It occasionally happens that extraordinary instances of their curative powers come to our notice, and one of these was related to us recently, so astonishing in its nature that we felt the closest investigation was required in order to thoroughly test the accuracy of the statements made to us. We devoted the necessary time for that purpose and can vouch for the reliability of the following facts, wonderfully passing belief as they may appear:

An Old Lady of Over 80 Years.

HER RIGHT SIDE WAS BADLY PARALYZED.

Her Sufferings Were Such That She Wished to Die.

Paine's Celery Compound Saved Her Life and Renewed Her Strength.

THE BEST MEDICINE FOR OLD AND YOUNG.

It is now an established fact that our dear fathers and mothers and our grandparents can have their lives prolonged, and their years made happy and joyous by the use of Paine's Celery Compound. Many old people suffer from nervous troubles, rheumatism, kidney and liver complaint, sleeplessness, and terrible paralysis. With such dangerous diseases clinging to them, they are liable to drop off at any moment.

There was a time not long distant when he was as helpless as an infant and suffered untolerable agony. About three years ago, while residing at Windsor Mills, he was attacked by inflammatory rheumatism. It grew worse and worse until, in spite of medical advice and prescriptions, after a year's illness he had a stroke of paralysis. His right arm and leg became quite useless. Sores broke out on both legs. He suffered excruciating agony, and had rest neither day nor night. He sought the best medical advice that could be obtained, but no hopes were held out to him by the physicians. "He will certainly die within a month," one well known practitioner told his friends. "He will be a cripple for life," said two other doctors. It is no wonder that, as he says, life became a burden to him and he longed for death to relieve him from his sufferings. This was in August, 1892. About October of that year he heard of Dr. Williams' Pink Pills and as a last hope determined to try them. He did so, and before long was able to take outdoor exercise. He persevered with the treatment, closely following the directions, and is today nearly as strong as when a young man, and is able to follow successfully and without difficulty the laborious calling by which he gets a living.

Such was the wonderful story told the Gazette by Mr. Hopkins, who attributes his recovery solely to the use of Dr. Williams' Pink Pills, and he is willing to satisfy any person who may call on him as to these wonderful facts. A depraved condition of the blood or a shattered nervous system is the secret of most ill that afflict mankind, and by restoring the blood and rebuilding the nerves, Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In case of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pallid cheeks. Men broken down by overwork, rich or excessive, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockton, Ont., or Shenectady, N. B. Beware of imitations and substitutes alleged to be just as good.—Advertisement.

J. & J. D. HOWE, Manufacturers of HOUSEHOLD FURNITURE! CHEAP BEDROOM SETS, BEDSTEADS, TABLES, WASHSTANDS, Etc. 70 GERMAIN ST., MASONIC BUILDING. EAST END UNION STREET, SAINT JOHN, N. B. COUGHS, CROUP, CONGESTION. Really cured by the use of Baid's Balsam of Horehound. This balsam is our old, tried, and just as good, but get the old established BAIRD'S BALSAM at all dealers.

50 YEARS. Fencing: Patented Pickets, Fancy Hinged Pickets, Square Balusters with Cap, Sheathing with Cap, or Sheathing with Balustrade on top. There are many ways of making Fences. You take your chance, we do the rest. A. CHRISTIE WOOD WORKING CO., City Road, ST. JOHN, N. B.

ARMSTRONG & CO., Proprietors, St. John, N. B. NEW GOODS. Gentlemen's Department 27 King Street. NEW Long Goods, Suits, Handkerchiefs, Made up with, Pongee, Brocade, French Brocade, Rag Straps, Corset Rags, Dressing Gowns, Gloves, Men's shirts and trousers. IN STOCK: English A's-Lined Collars, in the latest styles, the "York" (paper, turn-down) and "The Best" (paper, standing) Collars. Manchester, Robertson & Allison. DEAFNESS... and Head-Noises Cured by our new improved Ear Drum. We have helped more to good hearing than all other doctors combined. Safe, comfortable, reliable, and can be removed or inserted, without pain. EXCELLENCE EAR DRUM CO., Toronto, Ont. Mention this Paper.

CAREFULLY PRINTING PROMPTLY ALL KINDS NEATLY PATERSON & CO., 70 GERMAIN STREET 70 ST. JOHN N. B.

WALTER BAKER & CO. THE LARGEST MANUFACTURERS OF PURE, HIGH GRADE COCOAS AND CHOCOLATES. HIGHEST AWARDS. Industrial and Food EXPOSITIONS in Europe and America.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Indian Hair Renewer. TRURO, N. B.

Highest of all in Leavening Power.—Latest U.S. Gov't Report

WALBAKING Powder ABSOLUTELY PURE

MARRIAGES.

LANGLEY-FORBES.—At Isaac's Har- bor, Guysboro Co., April 26, by Rev. A. J. Vincent, John J. Langley to Louisa J. Forbess, all of Seal Harbor, Guysboro Co., N. S.

NICHOLS-DANIELS.—At the Baptist parsonage, Middleton, May 8th, by Rev. E. E. Locke, John W. Nichols to Haglie E. Daniels, both of Mt. Handley, Annapolis Co.

FOURIE-CONRAD.—May 8th, by Rev. J. Howard Bars, at the residence of Mr. Henry A. Keisner, Wolfville, Charles F. Forster, of Wolfville, to Millie Conrad, of Cherry Hill, Lunenburg Co., N. S.

WILSON-WHEATON.—At the residence of the officiating minister, by the Rev. J. Gordon, M. A., on the first inst., William L. Wilson, of St. John, to Lavinia M. Wheaton, of St. John.

STEVES-REID.—At the residence of the bride, Caledonia, Albert Co., May 1, by Rev. I. B. Colwell, Christian R. Steves of Hill Side, Albert Co., to Mary A. Reid, of Caledonia, Albert Co.

DEATHS.

CHIPMAN.—At Wolfville, May 4, at the residence of her grandfather, J. W. Bars, of pneumonia, Marjorie, daughter of William and Mary A. Chipman of Bridgetown, N. S., aged 18 months.

CHAMBER.—At Greenwich Hill, N. B., April 29, of consumption, James Crabbe, aged 66 years. He was a consistent member of the Baptist church of this place, leaving one son and three daughters to mourn the loss of a kind father.

ATKINSON.—At West Brook, Cumberland Co., N. S., after a short sickness, May 10, only daughter of brother Carson Atkinson, in the 8th year of her age. She has gone to be with her mother in Heaven. Funeral services were conducted by Rev. E. H. Howe, of Parrboro.

BENJAMIN.—At her home in Coleran, Mrs. Benjamin, after a short illness, passed to her eternal home on Sunday, April 28. She was just entering full womanhood, and had led a christian life some time, and at her death was calm and resigned. Our prayers are with the bereaved husband and mother.

GELBERT.—At Egin, April 22nd, Mrs. Matilda Geldart, aged 75 years. For some time our sister was in declining health, and a few days before her death a stroke of paralysis came and she did not rally again. Conscious that the end was near she could scarcely utter more than a word, that word was "rest." Two daughters and a large circle of friends remember with sorrow her departure.

TREFFY.—At Arcadia, Yar. Co., N. S., April 16, Lydia A. Treffy, wife of Thomas C. Treffy, in her 73rd year. Our departed sister was a member of the Baptist church of many years standing. She was a bright christian and a great worker. When the Master came for her she was found ready and waiting. She leaves an aged husband and large number of friends to mourn her loss, but her loss is her gain.

HENDERSON.—At Kingston, P. E. I., on Monday, April 22, Archibald Henderson, in the 86 year of his age, leaving a wife, seven sons and four daughters, to mourn the loss of a kind and devoted father. During the last year of his life, he suffered greatly and rejoiced when the blessed relief came. He was converted about fourteen years ago under the ministry of Rev. C. C. Burgess and has since lived a consistent christian life. The memory of the just is blessed.

WEAGLE.—Waterloo, Lunenburg Co., April 23, after a lingering illness, sister Mary, relict of the late Frederick Weagle, in the 52nd year of her age. Our sister came out from the Lutheran body and united with the Baptist church at Chelsea about fifty years ago. She was respected and loved by all who knew her. For her to live was Christ; to die was gain. The services were conducted by Rev. N. A. Whitman, pastor of the New Canada and Chelsea churches. The remains were taken to Chelsea for interment.

BLACKIE.—At Union Corner, Carleton Co., April 21st, Celia Blackie, beloved wife of James Blackie, aged 46 years. Sister Blackie was a member of the Methodist and Baptist churches, and one of our best workers. She loved the Lord and His cause intensely, was ready for every good word and work, especially in the social meetings of the church, where her presence and testimony was a real inspiration to her brethren and sisters. May God sustain the stricken husband, and the deceased's aged mother who watched by her bedside through the long and painful sickness.

BYRANT.—At Smith's Cove, Digby Co., N. S., Dec. 29, Capt. J. B. Bryant, aged 57 years. For 24 years he was an earnest church member, deeply interested in the advancement of God's cause. For 23 years in the employ of the International Steamship Co., faithful and honored in service. He leaves a widow, two sons and two daughters to mourn the loss of one devoted to their interests and for whose sake he desired to live. The last three years of his life were years of suffering, but with patience and great fortitude he bore it all and to the great end said, "It is all right," to die in gain.

MONKELL.—Bro. J. E. Morrell, our photographer, passed away quite suddenly at his home at Tryon, P. E. I., April 16. He had been ailing all winter; but his decease was not expected. He was well liked by all in the different localities on P. E. Island where he was known as a gentleman and a christian. It was only in Feb. that he was received as a member of the Tryon Baptist church, by dismissal from Brunswick street, St. John, where he was baptized by the late Dr. Hopper. May the God of all grace comfort and protect his young widow and little boy in their sorrow and loneliness. Intelligence, please copy.

ROBBINS.—At Arcadia, N. S., April 16, Deacon Benjamin Robbins fell asleep in Jesus, aged 63 years. Our departed brother was converted in his childhood, has been a member of the Baptist church about 45 years and has held the office of deacon for upwards of 30 years. He will be greatly missed in the church and community as well as in the home of his dear ones. Bro. Robbins was a faithful worker, always at his post at the prayer and conference meetings as well as the Sunday services. His last message to the church was "stand together, for only in strength, 'Blessed are the dead which die in the Lord, from henceforth, you, with the Spirit, that they may rest from their labors, and their works do follow them.'"

GRANT.—At Little Glace Bay, C. B., April 21, the beloved wife of James Grant, went to her long home, leaving friends, a sorrowing husband and six children. Few are permitted to witness such a triumphant transition. Although bodily a great sufferer, she said "it is well with my soul." Near the close she sang a number of beautiful hymns. The last was "I'm going home to die no more," and when her poor lisping tongue lay silent her lips continued to move until the spirit went free, which gave it. Sister Grant was baptized by Rev. J. C. Spurr ten years ago and walked in newness of life until the night of her departure. At the funeral there were few dry eyes as she sang, "That unchangeable home, for you and for me, Where Jesus of Nazareth stands," etc.

MITCHELL.—At Oyster Pond, Jeddore, April 8th, Katie Mitchell aged 22 years, much beloved by all who knew her. Her severe sufferings were borne with patient resignation to her Heavenly Father's will. Before her death, she earnestly talked with all around her—especially her brothers and sisters—of the great need of preparation for death. During her last hours she often exclaimed, "Come, Lord Jesus, come quickly." She bestowed parting gifts upon relatives and gave her watch to be sold and the proceeds to be given to the missionary cause. She leaves a widowed mother, who tenderly cared for her through her sickness, three brothers, two sisters and other relatives to mourn the loss of a dutiful daughter, an affectionate sister and friend.

WILE.—At Shelburne, Hants Co., N. S., Feb. 18, of consumption, Bro. James Wile, formerly of Lapan, near Bridgewater, Lunenburg Co., N. S. Our brother was converted many years ago, and was baptized by Rev. J. Skinner, and became a member of Bridgewater church in the fellowship of which he continued until his removal to the above place. His sufferings were borne with patient submission to the Divine Will. One who knew him well, says "that he adorned his profession, and ever sought by precept and example to point those around him to the Saviour." He has left a large circle of friends to mourn their loss. His funeral services were conducted by Rev. Mr. Harding, who preached to a large congregation from Rev. 22:8. The Lord comfort the bereaved ones and help them to trust in Him who has said, "I will be a father to the fatherless." Our brother was in his 68th year. Several members of his family had preceded him to the spirit land.

HAY.—At Woodstock, N. B., April 8, Sophia, beloved wife of W. W. Hay, leaving four sons and a daughter a few days old. Her sorrow stricken husband mourns bitterly the loss of a faithful and affectionate wife, and the dear children a most devoted mother. Mrs. Hay was the daughter of the late Judson L. and Sophia Harris of Cornwallis, N. B. When quite young she professed faith in Christ and united with the Baptist church at Canard. Here she endeared herself to a wide circle of friends and acquaintances, by her devout and active spirit, and by her truly amiable disposition. In Woodstock, where she has lived since her marriage in 1875, she was held in much esteem by all who knew her and when it was known that her life was in danger since prayer was offered by many on her behalf, and much anxiety manifested that she might be spared. In her last hours of life she was calm and trustful, and though leaving the little baby girl, the gift she so often had desired, she said, "Tell dear mother that I am happy." She was heard often repeating Montgomery's hymn, "Forever with the Lord," and while dying attempted to sing it, and so passed within "the veil" and "life eternal," gained.

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LITERARY COMPETITION.

Three Hundred Dollars Offered in Prizes.

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The Above Amount Will be Divided Among the Writers of the Best Five Original Stories.—The Competition Open to All Born Residents of Canada.

With a view to assisting in the development of literary talent in Canada, The Dr. Williams' Medicine Co., of Brookville, Ont., will award prizes amounting to \$300 among the writers of the best five short original stories submitted in the competition as follows:—

For the story pronounced the best \$100 will be given.

For the second best \$75.

For the third best \$50.

For the fourth best \$40.

For the fifth best \$25.

The competition is open to residents of the Dominion of Canada, who have never won a cash prize in a story competition, and is subject to the following rules:—

Each story to contain not more than three thousand words.

The writer of the story shall affix a pen name, initials or motto to his or her manuscript, and shall send with the manuscript a sealed envelope bearing on the outside the pen name, initials or motto attached to the story, and containing inside it the full name and address of the writer thereof.

We impose no limitations whatever as to the nature of topic written-upon, and the scope of the story need not necessarily be laid in Canada, although competitors must be residents of Canada, as above stated.

Stories entered in the competition must be written on one side of the paper only, and when possible should be type written.

Manuscripts to be sent flat or folded—NOT ROLLED.

All stories for competition must reach the Dr. Williams' Medicine Co., Brookville, Ont., on or before the first day of July, 1895, and should be marked "For Literary Competition."

Decision will be made as follows: All stories submitted will be referred to a competent committee who will decide which are the best five stories. These stories will then be published in pamphlet form, which pamphlets will be distributed throughout the Dominion, and each will contain a voting paper upon which voters will be invited to express their preference. The story obtaining the highest number of votes will be rewarded the first prize. The one obtaining the second highest number will be awarded second prize, and so on until the five prizes are awarded.

The voting will close on the first day of December, 1895, and the committee will then publish the names of the successful competitors and the order of merit.

Successful manuscripts will be returned when stamps are sent for postage.

The five stories selected are to become the absolute property of the Dr. Williams' Medicine Co., with their copyrights in perpetuity.

The decision of the committee and the counting of votes to be absolute and final, and all persons entering the competition agree by doing so, to accept the decisions of the committee and the Dr. Williams' Medicine Co. as final on all points whatsoever.

Correspondence in regard to unsuccessful MSS. declined, even when stamped envelopes are sent; any stamps so sent for any other purpose than the return of the MSS. at the time of first sending will be put in the post box.

The Dr. Williams' Medicine Co. will take all precautions to safeguard MSS. entrusted to their care, but in no case do they assume any responsibility for fire, accident or loss of unsuccessful MSS. Authors are therefore advised to keep copies.

The stories must be original. Any one sending copied matter will be liable to punishment for fraud, and a prize of \$25 is offered to the first person who points out the fact that any story passed by the committee is otherwise than original, in the unlikely event of such an oversight occurring.

All stories entered in the competition must be addressed to the Dr. Williams' Medicine Co., Brookville, Ont., and marked on the envelope, "For Literary Competition."—A. Deer, Assent.

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The above style, with plain bosom, standing collar with turn points, white, \$1.10; fancy pink, blue, heliotrope, hair stripe, standing collar, fitted fronts \$1.15.

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There will be sold at PUBLIC AUCTION at Chubb's Corner (so called), in the City of St. John, in the County of Saint John, in the Province of New Brunswick, CAN SATURDAY, the thirteenth day of JULY Next, at the hour of Twelve o'clock noon.

Under and by virtue of a decretal order of the Supreme Court in Equity, made the sixteenth day of April, in the year of our Lord one thousand eight hundred and ninety-five, in a suit for the partition of the lands and premises hereinafter described, wherein Catherine Green Simeon, Thomas S. Baban, Nathaniel Young and Elizabeth Young, his wife, and Andrew W. Lee and Bridget Ellen Lee, his wife, plaintiffs, and Joanna Simeon, Mary Simeon, John McPhee and Eliza Jane McPhee, his wife, Ellen Connell, Mary A. McManus, Catherine Eyer, Catherine Simeon, Hugh Muldoon and Ann Jane Muldoon, his wife, Jane F. Mulharris, Robert Langton and Elizabeth Davison, his wife, Thomas W. Bean, Charles Bean and Mary Bean, his wife, Hugh O'Brien, Richard O'Brien, Edmund O'Brien, Patrick A. Grady and Margaret A. Grady, his wife, Thomas Nolan and George Nolan, his wife, James McCreary and Mary Elizabeth McCreary, his wife, Milton H. Davy and Emma Catherine Hogrett, his wife, Patrick Simeon and Abraham Elston and Elton Elston, his wife, defendants, in and against the City of Saint John, Thomas S. Baban, Nathaniel Young and Elizabeth Young, his wife, and Andrew W. Lee and Bridget Ellen Lee, his wife, plaintiffs, and Joanna Simeon, Mary Simeon, John McPhee and Eliza Jane McPhee, his wife, Ellen Connell, Mary A. McManus, Joseph Lewis and Margaret Lewis, his wife, Catherine Eyer, Catherine Simeon, Hugh Muldoon and Ann Jane Muldoon, his wife, James F. Mulharris and Mary Elizabeth Davison, his wife, defendants, with the approval of the undersigned Receiver in Equity, do hereby advertise and promise to describe in the plaintiff's bill as:

All those two lots of land situated fronting on Orange street, in the City of Saint John, and Province of New Brunswick, and distinguished on the plan of the said City, by the numbers six hundred and ninety-four (94) and six hundred and ninety-five (95), together with all buildings and sweetens thereon, which said lots will be sold separately.

Dated this sixth day of May, A. D. 1895.

THOMAS F. REGAN, Receiver in Equity for the City and County of Saint John, N. B.

MORT. McDONALD, Esq., Plaintiff Receiver.

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