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Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LV.
Vol. VIII., No. 17.

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THE CHRISTIAN VISITOR
VOLUME XLIV.
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A REFORMATORY for juvenile offenders in St. John has been for a long time regarded as a desideratum. It is understood that the desire is now to be realized. Sir Leonard and Lady Tilly have each subscribed a thousand dollars to this object, and the buildings and grounds of the old penitentiary are to be adapted so as to answer the purpose of the proposed institution.

ANY of our readers who think of attending the Philadelphia anniversary would do well to write immediately to W. N. Hartshorn, 50 Bromfield st., Room 3, Boston, for information respecting the "Baptist train," which will leave Boston for Philadelphia May 23. Good company, good accommodation, and special rates may thus be secured. Arrangements are made for an extension of the trip to Washington at very reasonable rates.

FOSTER, the anti-lottery Democratic candidate for governor in Louisiana, has been elected. The exact results are not known at time of writing, but Foster's plurality is believed to be not less than 12,000 or 15,000. A large vote was polled, and the election passed off without serious disturbance of the peace. The result appears to be an important victory for the anti-lottery people, and as such is to be hailed with satisfaction by Christian people everywhere.

THE Tabernacle church of this city, as will be seen by reference to our church news columns, has completed the first year of its history, and the record of the year is very gratifying. Pastor Ingram has labored with much faithfulness, and he and his people have good reason for thankfulness and encouragement. We trust that the divine blessing may continue to rest abundantly upon their efforts and that the church may experience great enlargement.

WE hope that churches and pastors will make note of the suggestion contained in the communication of the home mission secretary, published elsewhere in this issue. This is not in reply to our remarks last week, as we presume Bro. Cohoon had not seen the last issue of the MESSENGER and VISITOR when he wrote. But the suggestion is none the less in point. There are a number of our hard working pastors who need a vacation, and there are students who desire an opportunity to work during the summer. The two situations, with a little managing, ought to be made to fit into each other to the advantage of all concerned.

MR. W. E. CHUTE, of Swampscott, Mass., who is about publishing a genealogy of the Chute family, writes us to the effect that the late Harris Harding Chute, M. P. P., of Hillsboro, N. S., was a great grandson of John Chute, who came from New Hampshire to Nova Scotia in 1759, and who was a great great grandson of Lionel Chute, who was born in England about 1580, and came to America in 1634. Lionel Chute was a descendant of Alexander Chute of Taunton, Somersetshire, England, (died about 1268) who is held to have been a descendant of Baron Edouard Le Chute, who commanded a company of Norman French in the battle of Hastings, 1066, which resulted in placing William the Conqueror upon the throne of England. "The Chute Genealogy," Mr. C. informs us, is now being published by the Salem Press Co., Salem, Mass. The book, which includes family sketches of 40 collateral branches, will be of special interest to the families whose genealogies are traced.

EXTRAORDINARY preparations it appears are being made in England and on the Continent for the celebration of Labor Day. In several of the European capitals not unreasonable apprehensions are felt that the Anarchists may take advantage of the occasion, as immense crowds will be gathered, to create disturbance. For this reason the working-men of Paris have abandoned their intention of conducting a monster procession on that day. In Brussels and Madrid, the police force will be doubled, and the military will be held in readiness for an emergency. In London it is believed that there is little danger of any disturbance, still no precaution will be neglected to prevent confusion or disorder. A monster procession is to take place in Hyde Park. It is believed that if the weather is favorable there will be 300,000 people in the ranks, and that in the meeting in the park half a million will participate. But the police apprehend little trouble, because there is a good understanding between the workingmen and the authorities. The parks will be open to the celebrators, and the routes of approach for the various bodies have been agreed upon.

THERE are now, it is said, eleven Baptist churches in France. The number is small. There is room to grow, and if reports are to be trusted, the conditions for their growth are very favorable. Two of these churches are in Paris, one of which is only three years old, yet it now numbers 200 members. During 1891, three converts were baptized at the Rue St. Denis church, and sixty-nine at the Rue de Lille church.

WE learn that Bro. A. J. Kempton, who is now about completing his theological studies at Rochester, has accepted a call to the Carleton church. Bro. Kempton was highly appreciated in Amherst, where he labored last summer as assistant to Rev. D. A. Steele. He will, no doubt, receive a hearty welcome to St. John, when he comes, which we understand will be in June, and we trust that his work in Carleton may be greatly blessed.

IT is known, we presume, to most of the readers of the MESSENGER and VISITOR that the Hon. Alexander Mackenzie was a Baptist. He was a member and, we believe, a deacon of the Jarvis Street church, of Toronto. Mr. Mackenzie adopted Baptist views and united with a Baptist church while a young man working at his trade in Scotland, and when he came to Ontario he became a leader in reform movements in which the Baptists of that province were deeply interested. His pastor, Rev. Dr. Thomas, conducted the funeral services in Toronto last Wednesday, and his discourse on that occasion is referred to by the papers as a "splendid oration."

THE Examiner's Boston correspondent writes encouragingly of the condition of several of the Baptist churches in that city:

At the Temple there has been marked religious interest, with large ingathering of converts. Dr. Lorimer's ministry is attended by great audiences, and in the evangelistic meetings his earnestness and tact are productive of blessed results. Dr. John Gordon has been assisting the pastor in recent special services. At Warren Avenue, Pastor McDonald has grown in favor with the people. Increasing numbers attend the services, and many have been baptized. At Rutledge street, Pastor Burr is holding forth the Word of Life with accompanying increase. The great audience-room is crowded, and the church work in every department feels the impulse of the new leader. Baptisms are frequent. At the First church Pastor Moxon is gathering larger audiences than ever, and in the Sunday-school and among the young people there is a quickening that is prophetic of increase. At Clarendon street, they go on conquering and to conquer. Workers many, charged with an earnest evangelism, and always gaining upon the enemy, and bringing captives into the Lord's army. At Dudley street, Pastor Gumbart has the work well in hand. Without sensationalism, but with an earnest gospel tersely and practically preached, he fills the church and fills the people who come to it. At Harvard street, they are looking for the right man to lift a great load. May the Lord send him soon.

PASSING EVENTS.

UNDER the heading "The Lottery Game," the Montreal *Witness* editorially thus describes a scene which took place the other day at a drawing in connection with one of the cheap lotteries which have sprung up in that city:

The store was crowded. The sidewalk was blocked. The low pass of the rapidly biased in hundreds of eyes. Cabs drove up and men and women looked out, and pulled out their tickets and compared them with the winning numbers. The clerk struggled with the tough to get first place at the window. Boys pushed through the legs of the men. Beefy faces scanned the numbers with a ravenous eagerness. Well dressed young men stood out on the street in the dirt and tried to see over the heads of those on the sidewalk. And women, too, craned their necks, and recked not the prod of the tough's elbow, or the "screege" that ruined their bonnets. For that crowd was in a high fever. The devil of cupidity mastered it, and, under his unholy domination, decency and respect were forgotten. Only ten cents, and a chance of one thousand dollars!

The gambling passion grows by what it feeds on, and by means of the cheap lotteries the blighting influence of the curse is extended even to little children. From a news paragraph in a Montreal paper we learn that complaints have been made to the police that a candy store on Wellington street has caught the lottery fever, and is gathering in the coppers of school children by putting in to a paper bag a bit of square paper, which draws a prize, which in value runs all the way from the tenth of a cent to a cent. And the scholars in the public schools, it appears, are running lotteries. A Montreal gentleman stated that he had discovered that his little son was running a lottery on his own account. He sold

75 tickets at a cent a piece, and gave ten prizes, ranging from one to ten cents. When the prizes were all distributed the promoter of the school boys' lottery, as it might be called, was just twenty cents in pocket. The inordinately evil influence of these cheap lotteries is most apparent, creating and stimulating as they do among the young, as well as among the poorer and more ignorant of the people, an unlawful cupidity and the hope of dishonest gain, so destroying the moral instincts of the people and breaking down their respect for honest methods of increasing wealth. It is certainly high time that something was being done to put an end to a condition of things so inimical to the public welfare. It is somewhat encouraging to learn that the government of Quebec is about to take steps to put an end to all lotteries in that province, except the lottery of the province of Quebec, so called, which alone has an authorized existence. This institution, of course, never had any moral right to exist and whatever legal right it had is stated to be revocable on the pleasure of the government. Moreover the lottery money would seem to have forfeited any legal rights they may have had by farming out the business to others, and thus failing to present a quarterly report to the government, which was an express condition of the privilege granted them. Of the members of the Quebec government, a minority, it would appear are opposed to all lotteries on principle. It is greatly to be desired that the moral sentiment of Quebec were vigorous enough to demand the suppression of the evil business in toto. But if Quebec will continue to harbor an institution which is so great a menace to the well-being of the whole Dominion, then the moral sense of Canada should be aroused to invoke the federal government to enact and enforce the most stringent measures within its power, for the suppression and final abolition of the lottery in Canada.

ABOVE will be found a short article—prepared for last week's issue, but crowded out—in reference to the Quebec lotteries. The lottery is a moral plague which is affecting not only the province of Quebec and its people, but the whole Dominion. To any careful observer it must be apparent that the lottery is a rapidly growing evil. In one or other of its prelate shapes it is everywhere. It is to be met not only in what goes by the name of lottery, but in gift offers, concerts and entertainments of all sorts, mercantile and newspaper schemes, church fairs and bazaars, &c., &c. Those who occupy the position of moral and religious leaders, as well as those who enact and those who are entrusted with the enforcement of the laws, should be awake to the extent to which this evil is invading and corrupting the public morals. Whatever laws exist against this form of gambling should be enforced, and whatever is lacking in the law should be supplied. As things are, like one who is unconsciously taking poison with his food.

THE death of the Hon. Alexander Mackenzie, briefly noticed in our last issue, is an event of mournful interest to Canada. His name stands among the ablest and most honorable of her public men, and his memory will be reverently cherished. To the discredit of our political system it is to be confessed that no man in active public life, however honorable may be his character in motive and conduct, is secure from the vituperation of party demagogues and the scurrility of a partisan press. But for the past few years the opponents of Mr. Mackenzie, with a few exceptions, have forbore to utter, either on the platform or through the press, anything derogatory to his character. And now those opponents unite with his friends to do him honor and say of the dead statesman: "The verdict has been almost unanimous that in Alexander Mackenzie the qualities of steadfast devotion to principle, of shrewd judgment and practical sense, of vigorous mental power and sturdy national pride, were strongly and happily united." Of late years Mr. Mackenzie's physical health has been much enfeebled and his mental vigor consequently impaired, so that his active political life may be said to have come to an end some years ago, though to the last he held a seat in parliament, maintained an interest in the affairs of the country, and gave such attention to public duties as his health permitted. We have no space at command, nor is it perhaps the province of this journal, to discuss at length Mr. Mackenzie's political career, his position in relation to the public policy which has prevailed in the Dominion,

of his relations to his own party. His views differed widely, of course, from those embodied in that bold and brilliant policy by which his political antagonist, Sir John Macdonald, attained to power and retained his supremacy until the close of his career. Mr. Mackenzie had no faith in protection as a national policy, and in the matter of public works and measures for the development of the country, he was disposed to pursue a careful and economical course, not venturing to go forward more rapidly than he could see the way clear before him. If Mr. Mackenzie's views had prevailed in the councils of Canada, no doubt the results would have been considerably different from those which have been reached. Whether or not they would have been, on the whole, more for the best interests of Canada, we do not undertake to determine; but certainly the question is worthy the unbiased consideration of every intelligent citizen of the Dominion.

THE career of Alexander Mackenzie affords an instructive example of what can be accomplished by a young man of first class ability, who, with energy and perseverance, makes the most of his opportunities. He was born in the highland district of Perthshire, Scotland—though not of highland parentage—on the 28th of January, 1822. His father, after whom he was named, was a contractor and architect. The family was large, and Alexander was the third son. He received in youth a good plain education, and was for a few years at a private school and at the parish school of Moulin; finishing up his studies at the Grammar School of the old Cathedral town of Dunkeld. When he was fourteen years of age his father died, and he then went to learn the trade of a stone mason; and in connection with this business, as journeyman and as master workman and contractor, he continued for many years. In 1842, at the age of twenty, he came to Canada, residing and working for a time in Kingston. His mother and the family soon followed and they all finally took up their abode at Sarnia. From his boyhood Mr. Mackenzie had taken a warm interest in politics. The family had been strongly attached to the liberal interests in the old country, and Alexander and his brother, Hope Mackenzie, soon found themselves taking an active part in the reform movements which were at that time agitating the people of Western Canada. In 1852 Mr. Mackenzie started in Sarnia a paper called the *Lambton Shield*. As a political writer he proved himself to be ready, vigorous and well informed, and the *Shield* soon came to be recognized as a political force in Western Canada. Two years later he entered parliament as member for Lambton, and for twenty consecutive years he represented that constituency. Mr. Mackenzie was not counted an orator; but as he dealt directly with the subject in hand, generally was familiar with the facts relating to it and had a ready command of expressive and vigorous speech, he was an interesting and an effective speaker. Mr. Mackenzie was one of the promoters of Confederation, and when it was brought about, he became the recognized leader of the Liberal party in the Dominion. In 1873 he led his party to victory at the polls, and for the five succeeding years he was premier of Canada. Of the general policy and results of his administration it is not our purpose to write. Of Mr. Mackenzie, as its leader, it is probably not too much to say that Canada can never expect to have a premier more honest and incorruptible, more hard working and assiduous in his efforts to promote what he held to be the public good. It is said that he did the work of two or three men, and to overwork at this time is probably to be charged in that at least, the break down of his health. "In his own department everything worked like clockwork, and contractors found no chance to make overcharges. As Minister of Public Works he was the best Canada ever had. He was practical as well as fair to all doing work for the government." In 1875 Mr. Mackenzie revisited his native land. In London he met the leaders on both sides of the Imperial House of Commons, who were much impressed with his clear grasp of Imperial as well as Dominion politics. He was also invited to Windsor as the guest of her Majesty the Queen. Later, it is said, he was offered knighthood, but very sensibly, as we think, declined the distinction on the ground that titles were out of place in a democratic country like Canada. Some three and thirty years had passed since Alexander Mackenzie, the young stone mason, had crossed the western ocean. Now he returns in the fulness

of his years and his success, having attained to high merit and distinction, to tread again his native heather and greet old comrades by the hand. A right hearty Highland welcome was given him in Perthshire, and in Edinburgh eminent Scotsmen united to do him honor. These were, no doubt, red letter days in the good man's life.

A BILL now before the P. E. Island Legislature contemplates important changes in the constitution of that body. As at present constituted, the legislature consists of two houses—a Legislative Council and a House of Assembly. The latter consists of thirty members and the former of thirteen. The legislative council is elective as well as the assembly, but the members of the former have a much higher property qualification than those of the latter. Counting the ten representatives whom the Island has in the two branches of the Dominion Parliament, there are in all, under the present order of things, fifty-three parliamentary representatives, which seems to be a more than generous provision for a province whose population does not greatly exceed one hundred thousand. The reform proposed looks in the direction of simplicity and economy. Instead of two houses with forty-three members the bill provides for one house with thirty members. The leader of the government in explaining the bill before the assembly said that it meant the abolition of both houses. The bill provides for only one house, but there will be two sets of representatives, distinguished as councillors and assemblymen, equal in number, and while the bill abolishes all qualifications for either class of representatives, the qualification for voters will remain as at present, higher for councillors than for assemblymen. The new legislature for which the bill provides will, therefore, consist of fifteen councillors and fifteen assemblymen, sitting together in one chamber and having, as legislators, similar rights and functions. The councillors will represent the more conservative tendencies of the people. The proposed reorganization indicates that P. E. Island is not looking in the direction of a Maritime union. This is to be regretted we think, but as to the proposed measure in itself, it seems to be, so far as we are able to judge, a sensible and feasible reform.

W. B. M. U.

NOTICE.
All reports of W. M. Aid Societies and all matters intended for the W. B. M. U. column should be addressed to Mrs. C. H. Martell, Fairville, N. B.

To Aid Societies and Mission Bands in Nova Scotia.
Almost every day or two some one asks with regard to "the box" we expect to send to India. In order to reach our friends, I have secured the following list of articles from Mrs. Archibald, and have also added some from the old list:

FOR THE NATIVE PEOPLE.
Cotton or print skirts, of bright colors or delicate patterns, that would suit girls from five to twenty years. Make without gored, hemmed at bottom, with a band or gathering string at the top. Similar material for jackets might be sent unmade, as all can sew, and they might not fit if made here. One yard of cloth makes one. For cool weather a piece of flannel or wool goods of any kind is very nice. Any of the heretofore mentioned material is good for coats for boys and helpers. A coat for a man requires about three yards cloth. A dozen common dolls dressed, scrap books, made with pictures pasted on books (made of pretty paper, etc.); any simple toys, a few balls and knives; linen picture books; international 8 x 8 lesson picture series; patchwork, cut and pasted, or on the material; thimbles, a pair or two of scissors, needles in a bottle; bits of Berlin wool, some crochet needles; buttons to be put on with rings; lead pencils; erasers, quills for pens; needle books.

FOR THE MISSIONARIES.
Brown bread flour, corn meal, tinned goods of any kind, dried or preserved fruit—the latter must be in sealers; ham, dried fish and beef; stationary and blotting paper and pens; any pretty or useful article for the toilet, or for home ornamentation, that you like yourself; pretty tinted, fast colored wash goods; cotton for a dress, which is so hard to get there; a piece of sheet music; a book that helps or rests the mind; stocking yarn, not too heavy; kitchen or white aprons; fancy cup, saucer or plate, or anything in the table line; salt and pepper boxes—something like this often helps down poor food; sofa or pin cushions; needlebooks; dust or any kind of brushes; ties for gentlemen; wool shawls for house wear; maple sugar; painkiller, or any other well-known medicine; Digby herring; buckwheat; beans; biscuits in tins; home-made cake; handkerchiefs; fill-

ing for the dress; spoons of sewing cotton; dried herbs; cheese; candy.

N. B.—Those articles marked with a star must be put up in tin. Any tinmith will do this for a small sum.

2. Pay the freight on your parcel to the Book Room, Halifax.
3. Direct your parcel on the inside to the missionary or station in large letters. Parcels will not be opened unless absolutely necessary in packing, in which case they will be marked.

4. When you send your parcel, notify me that you have done so, and also send me a list of articles. This is necessary. It sometimes prevents our box being opened at the custom house.

5. When the last box was sent some of our sisters asked me to purchase for them, as they could not obtain what they needed in the country. To all such let me say, I shall be glad to do the same this year.

6. The freight to England on our last box was \$4.75. The freight to India, \$7. As we hope this box will be larger, we may have to pay more this time.

7. Remember this box will probably reach India in time for Christmas. Let it then be such an one as we would give to the Christ child, who said, "Inasmuch as ye have done it unto these, ye have done it unto Me."

AMY E. JOHNSTONE,
Prov. Sec. N. S. W. B. M. U.,
Dartmouth, N. S.

From the Treasurer of the Union.

It occurred to me that our Mission Bands and Sunday-schools who have responded so nobly to our call for help for our new mission stations, would be pleased to hear how we were succeeding and how much stock had been taken. Rejoice with us, we have crossed the line, and are now working on our last half. Not very far over, as you will see; but still how encouraging to know that it is past.

We have, by cash received and pledges given, reached five hundred and twenty dollars. Now, where are the bands and schools who are planning and waiting, and going to have the remainder? Some are preparing I know. Let us hear from you. Only a little more than three months and it will be too late.

Let me tell you how our Sabbath-school responded to the invitation. One of our teachers, on the first Sabbath in April, spoke to the school on this subject, and told them about our two new stations, and the need of buildings being immediately erected, and that any class wishing to take a share would have the privilege of placing their missionary money for that object until July 1st. The response gladdened our hearts, as class after class asked for shares, one class of young men taking two shares, and one brother a share in his own right. Altogether we have ten shares taken, which means one hundred dollars for Kimsdy and Palconda. Now, Sabbath-school officers and teachers and Mission Band leaders, let us make one strong pull "and pull all together," and our object will be gained, and the young people of our denomination in this centennial year of 1892 will always feel that they own a one-sixth part of two mission stations in India, from which the bright light of the gospel is shining forth, and the bread of eternal life is being broken for those who "sit in darkness and the shadow of death."

TREAS. W. B. M. U.,
Literary Notes.

The *Parade* occupies a unique position in current literature. There never was a time when good procedure were in such demand, and the interchange of sermonic thought is calculated to improve the general tone of pulp-it utterances. The April issue contains twelve complete sermons by such well-known preachers as Bishop Cox, Mark Gay, Pearce, J. M. Smith, Thomas Dixon, Dr. C. L. Thompson, Prof. Davidson, the late Canon Libdon and others. The magazine is true to its title and purpose, which is a great recommendation. \$2.00 a year. 25 cents a copy. Edwin Howe, publisher, Buffalo, N. Y.

The *Missionary Review* of the World for May very appropriately has for its leading article in the department of "Literature of Missions," a review of the work of William Carey, who in May, 1792, just one hundred years ago, founded his "Society for Propagating the Gospel among the Heathen." The review is written by George Smith, LL. D., F. R. G. S., of Edinburgh, Scotland. Other articles of special interest and timeliness in this department are: "Immediate and World-wide Evangelization" and "The Departure of Charles Haddon Spurgeon—Part II," by the editor-in-chief, Arthur T. Pierson, D. D.; "Are Mission Converts a Failure—Part II," by Rev. Archibald Trumbull, B. D.; "The Training of Missionaries," by Rev. Edward Storrow. The "Monthly Concert of Missions" is devoted to "Siam," written by Rev. F. F. Ellinwood. Other departments have the usual interest and variety. Published by the Funk & Wagnalls Company, New York.

Sabbath School.

BIBLE LESSONS.

SECOND QUARTER.

(Continued from February's Select Notes.)

Lesson VI. May 8. Ps. 84: 1-12.

DELIGHT IN GOD'S HOUSE.

GOLDEN TEXT.

"Blessed are they that dwell in Thy house."—Ps. 84: 1.

EXPLANATORY.

STANZA I. LONGING FOR THE HOUSE AND PUBLIC WORSHIP OF GOD.

1. How amiable. How lovely, how worthy of being loved! But the Hebrew is more personal: how dear to my heart! The tabernacle or tent Moses made in the wilderness, a type of any place where God is worshipped. The plural, "dwellings," has reference to the sub-divisions and apartments of the sanctuary (as the courts, the holy place, the holy of holies). O Lord of hosts, Jehovah, the multitude of beings and forces, organized and controlled—angels, men, stars in the sky, all created beings, all forces and powers of the universe—all under His control, and organized to do His will, so that He can make all things work together for good to them that love Him.

2. My soul. Myself as a living, conscious, personal being. That part of human nature which is the Hebrew writers appear the most characteristic of personality. Longing. Literally, "hath grown pale" as with the intensity of feeling; while faintness is more exactly like "faintness," "is consumed." For the courts of the Lord. That part of the building which was that people at large. Soul, heart, flesh, denote the whole man, with every faculty and affection. Cry out. To shout as soldiers do when they cry out after a victory, "Victory, victory!" It notes a strong cry as a child cries when sadly hungry, for now every whit of the child cries, hands cry, face cries, and feet cry. Chryse translates it "ring out their joy," because their longing is about to be satisfied. "O Lord of hosts, Jehovah, who feeds and loves and cares, no mere 'soul of the universe,' or 'bright essence incarnate,' or 'power that makes for righteousness.'"

3. Yes, the sparrow, "the twitterer." The swallow, "the darter," shooting like a ray of light, small common birds. Hath found her an house. If the sparrows were as numerous, persevering, pertinacious, bold and noisy in Bible times as at the present day, the comparisons in the text that are made to their various characteristics were among the most forcible that could be made. If the house of God afforded a shelter for the sparrow, then no human being could be too humble; if God cared for sparrows, then very much more for the poorest disciple. O Lord of hosts, my King and my God. This expression shows the personal application. In sad contrast with his own absence the psalmist, with a personal exaltation of feeling, recollects that even the birds enjoy the sacred place from which he is excluded, they unconsciously of his holy excellence, he pining for its sight.

4. Blessed are they. Plural, "O the blessednesses," as in Ps. 1: 1. He is blessed in every way, on every side. That dwell in Thy house. Not the merely occasional visitors, but those who have a home there, are blessed. They make a great mistake who imagine they get the full benefit of God's house when they run from it at every step, often stay away, and have no regular home. They will be still, i. e., always, continually, praising Thee. The very joy of life is to praise God. Those who dwell in God's house will praise the spirit of praise, and they will have an abundance of things for which to praise Him. Selah. Probably an interlude, where instruments playing alone burst into louder music, instead of the softer playing that accompanied the singing.

STANZA II. THE PILGRIMAGE TO THE HOUSE OF GOD. In this stanza the poet sees in his vision the people thronging the highways to one of their annual pilgrimages to the house of God at Jerusalem. The pilgrim band, riven in hope, forget the trials and difficulties of the way; hope changes the rugged and stony waste into living fountains. The vale blossoms as if the sweet rain of heaven had covered it with blessings. Hope sustains them at every step, from station to station they renew their strength as they draw nearer to the end of their journey, till at last they appear before God, present themselves as His worshippers, in His sanctuary in Zion. Such seems to be the general scope of the passage.

5. Blessed is the man whose strength is in Thee. The source of whose life, whose guiding wisdom, whose joy, is in God, and who therefore goes to God's house to "show his strength like the eagle's," "that he may run and not weary," in the ways of God's commands. In whose heart are the ways. Rev. Ver., in whose heart are the highways to Zion. The journey to Zion is in his affections and thoughts; he delights to go on that journey. Others with Kinchi and Professor Toy make "the ways" to be equivalent to "Thy way" (Ps. 16: 17), a godly manner of life.

6. Fasting upon the valley of Baca. "The valley of weeping," "the vale of

tears." Or Baca may mean "a balsam tree, dropping its tears of balsam," which grows in the hot, barren, sandy places where scarcely anything else can grow. The valley of Baca is some sterile valley. Make it a place of springs. Abounding in fresh verdure and beauty and fruits. The rain also. The gentle, early rain. Filtheth the pools (common version). The hollows that can receive water. But the better translation of revision is "overeth it with blessings." The arid steppe is replenished in a flowery festal garment. The flowers of the inner landscape, faith, hope, and love. The meaning of the verse is, that the faith and hope and joy of the pilgrims make the sandy waste a place of fountains, and then (this is the divine side of the picture) God from heaven sends down the rain of His grace.

7. They go from strength to strength. From one degree of strength to another. So far from being exhausted by their journey, they actually gather fresh vigor, so potent is the divine presence which they meet. The progress of the godly soul is a never-ending progress. "The goal of yesterday is the starting point of today." Every one of them (without exception) appears before God in Zion. Reaches the end and object of His pilgrimage, the worship of God in His holy temple.

8. The psalmist now prays that such blessedness may be his. Note the four names of God in this verse, each one of which is an argument and assurance that his prayer will be answered. (1) O Lord, Jehovah, the everliving, personal, eternal God, the supreme Spirit, the source of life. (2) God. The creator of all things, and the governor of all. (3) God of hosts. The God who has all created beings, and all the forces of nature organized like an army to do His will. (4) God of Jacob. The covenant God, who has made precious promises to His people, and is able and willing to answer His people's cry.

STANZA III. THE BLESSINGS FOUND IN THE HOUSE OF GOD. O Behold, O God, our shield. Our defence against all enemies—sins, temptations, evil persons, dangers, sickness, trouble, and upon. Look graciously, favorably upon. The face of Thine anointed, i. e. King David. This following immediately upon the words in verse 8, "hear my prayer," favors the supposition that the Psalm was written by the king. "Anointed" means "set apart by God for some special work." All God's children are "anointed" to some work or place to which God has especially appointed them.

9. For a day. . . better than a thousand. One day with God is better than a thousand elsewhere. One day of religion is better than a thousand of worldliness. One day of serving God is better than a thousand in sin. A doorknob in the house of my God. The Korahites, or by whom this Psalm was written, were doorknockers of God's house. The margin has, according to the Hebrew, "I would choose rather to look into God's house, than into the courts, to receive the outer and more distant rays, is better than to have the utmost world can bestow. A taste of religion is better than a feast of the world." House, tents. The house is the Lord's, the tents are of the wicked. The pleasures of sin are for a season only, God's house endures forever.

10. For the Lord God is a sun. Every latest discovery of science about the sun adds to its force and beauty of figure. God is the source of all spiritual life and power, even of that which we think sometimes to be our own. And shield. Our defence against every evil, every temptation, every danger. Will give grace and glory. Under the name of grace, all spiritual good is wrapped up; and in the name glory, all eternal good is wrapped up; and under the last clause, no good will He withhold, is wrapped up all temporal good. All together speak out God to be an all-sufficient portion.

Saved from the Pit.

BY H. E. MILLS.

One of the most successful teachers in the Oak Vale Sunday-school was Henry Barton, who had a class of little girls about the age of ten years. He was a whole-souled, high-minded man whom the community respected, and his little class thought there was no teacher quite equal to theirs. Mr. Barton was a successful banker and old Deacon Smith often remarked, "He's too much appetite for greenbacks." Business often took Mr. Barton to Chicago, and on one such trip he spent an hour at the game, exchange, where new and strange sights met his eyes. From the balcony he saw below an excited, seething crowd. Fortunes were being made and lost every hour. Next he prophesied on corn, and much to his surprise it took a drop exactly as he had guessed. He had always held that gambling in stocks was the same as betting on a horse race, but somehow, face to face with the possibility of a fortune amassed in a day, the business wore a different look and he did not think of it as gambling. "Why shouldn't I get rich?" he thought. "Since I've been sitting here I could have cleared a thousand dollars on May wheat, or on that corn either." It was almost time for his train, so he left the fascinating spot carrying a desire for speculation from which he had always before been free. Going home his better nature gained the ascendancy, and he said to himself, "Henry Barton, I didn't think you had so little sense. If you could have laid your hands on a thousand dollars to-day you would have bought a lot of wheat that doesn't exist, and have been a gambler like the rest." This bit of conscience which he gave himself seemed to place him in the attitude

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he had always held toward options, but it did not prevent him from eagerly watching the market quotations in the daily papers, nor did it exempt him from a return of the speculative fever. Some weeks later corn took a steady advance. Every morning it would be about half a cent higher. Soon Barton must go to the city, and he could not get his mind of that rising corn. Saturday night found him at the bank, remaining on some pretext after the office force were all gone. Monday morning he must leave early for Chicago, and now a desperate struggle was raging in his breast. "Take it, take it," said one voice. "Yes, but it's bank money," said the other. "What if it is? You'll return it in a few days." "What if you lose?" "But you won't lose. That corn will advance for at least a week longer. Everything indicates it."

"And are you really going to gamble?" "Gamble? Bah! Hundreds of good men are dealing in stocks and you might as well take advantage of your chances." "What would people think?" "People don't need to think. This is part of my business and not theirs." "Yes, especially the stockholders of the bank! Of course it isn't any of their business."

"No, it isn't their business. I'm president, am managing this bank. If I lose I'll make it up from my salary." "But suppose you lose so much that you can't?" "That'll stop before that. Besides, I'm going to gain, not lose. Suppose there is a little risk, we always have to run something of a gambler whatever we do."

The reproving voice kept silent while the other added "Now make a draft for two thousand and if the outlook is unfavorable just bring the money home."

He wrote out the little slip, gave it to the bank's seal and tucked it into his pocket. His conscience began to raise some objections but he stifled his compunctions and went home. He tried to study the Sunday-school lesson for the next day but the title, golden text and central truth all seemed a rebuke to him. At last, laying down the books, he said: "I'll just ask the questions in the Quarterly. That will be enough for tomorrow."

That night he dreamed of stocks and bonds. He seemed to be losing a large amount, but on awaking he thought, "Dreams always go by contraries, so this must be a good omen."

At Sunday-school his class were as glad to see him as if he had come with a light heart and not from a sense of duty. During the opening exercises little Nora White, the youngest member, a very sweet, confiding child, sat up next to him, where she seemed perfectly happy. He crossed her with a very little spirit, simply reading off the questions.

"What is our lesson about, Jennie?" "The Holy Spirit, our Leader," she answered. Other questions went round, and little Nora was asked, "What is it to be led of the Holy Spirit?" She thought a moment, then her face brightened and she replied, "It's always acting as though Jesus was right with you."

The next question he put to them all, "Do you know any one whom you think is now led by the Spirit of God?" (One mentioned their minister, another Mr. Moody and another Mr. Spurgeon. Little Nora suggested some one.) "Who did you name, Nora? I didn't understand," said the teacher, kindly.

She spoke still lower, but Mr. Barton caught the word as she timidly answered, "You." The child's reply came like a blow to the strong man. He led by the Spirit of God! Did that trusting little one really believe that he always acted as though "Jesus was right with him"? Then the real blackness of his heart stood out in awful relief against the purity which little Nora thought was there. A terrible sense of guilt took hold of him. It was all he could do to finish the lesson. He did not wait for the sermon. Hurrying home he paced up and down his room, the picture of the child's sweet face constantly before his mind and her words ringing in his ears. "She thinks I'm a saint," he said, "when really I'm about to become a tool of the devil. What if I lose and 'But you won't lose' broke in on the other voice. Again the two natures within had a fierce struggle, but at length the forces which Nora had aroused and marshaled forth were victorious, and Barton cried, "O God, help me, forgive me, lead me, do not forsake me!"

Taking the draft from his pocket he put it into the fire, then he fell on his knees and in an agony of repentance he implored mercy and help. When he rose he went straight to the room of his pastor, a man whom he fully trusted, and told him the whole story. "I was afraid," he said, "that if I tried to refrain by myself the temptation would be too strong sometime." A few days afterward, when he returned from the city, he had not been near the pit. Some weeks passed when the papers came out one morning full of a big bank failure in a neighboring town. The cause of the trouble, so ran the reports, was grain speculation by the officers. On looking up the matter Barton found that for a long time they had been dabbling in stocks and were about even on their losses and gains, but on the very day when he had intended to purchase they had bought large options on corn, almost at once meeting a turn in the market. To cover this decline they had several times advanced large sums in the desperate hope of a rise, but that market kept downward course until all they had invested was swept away and their bank a wreck. "Thank God," said Barton, "that I was saved from that whirlpool."

From that day he fully consecrated himself to God with his business, and ever since he has known the unspeakable blessedness of being led by the Holy Spirit.—Cong.

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Messenger and Visitor.

WEDNESDAY, APRIL 27, 1892.

TEARS.

Every week we record the deaths of a number of persons connected more or less closely with our readers. What a story of sorrow the death column tells. Fathers and mothers, husbands and wives, youths and little children, caught away from loving arms of friends on earth, into we trust, the "everlasting arms." What a wearing out of human life, what a tearing of human hearts, what bitter and unavailing tears over the departed one!

Such human sympathy is felt for afflictions, though often it is poorly expressed. Tennyson well describes the weakness often present in the best efforts to assuage another's grief.

As, however, kind expressions of sympathy are helpful to suffering ones, they should not be withheld. A very beneficial way provides that sharing our sorrows lessens them, and sharing our joys increases them.

But still the tears flow, memory is at work; the past is there so constantly. Must this go on forever? No, there is to come a time for the redeemed when "God shall wipe away every tear from their eyes" (Rev. 7: 17).

The Educational Association of the Dominion of Canada, which was organized last year at Toronto, is to meet this year, July 5-8, in Montreal. We have received a copy of the programme for the meetings, which is quite an elaborate one, and indicates addresses and discussions of much interest and value on educational subjects.

But if we understand the Gospel aright there is more than this signified in the future wiping away of tears. It must surely refer to a removal of the sting of suffering here. For memory will hold the experiences of this life always, and unless the bitterness of these days can be removed, how can happiness be secured? Yet we are suffered in the vision of Christ, to hear the redeemed praising Him for His work on the earth. They remember the past, but Calvary wipes out all the sorrows, turns it all into joy. The way will be counted a blessed one that has led to heaven.

The way is long, my child! But it shall not be long. Not one step longer than is best for thee. And thou shalt know, at last, when thou shalt stand safe at the goal, how I did take thy hand, and lead to heaven's gate.

The period of tears is limited, for tears of sorrow are caused by sin, and sin is a serpent that shall not abide in the house forever. And the domain of tears is also limited. It extends over this life only for the present. In the future this life even shall be redeemed into joy. So shall every tear, even those of memory, be wiped away. A true redemption.

Even here this process begins. We revisit some place where we once lived and suffered, and find that the intervening years mellow the bitterness has gone out of the old experience. In a little time we shall, in looking back upon it, see only the good. Sin and suffering that were in that time, are, after all, not eternal. And at the end we may be able to say as the writer of the twenty-third psalm: Surely goodness and mercy have followed and shall follow me all the days of my life. The higher we climb into the mountain of God's power and love, the more will the domain and bitterness of sin be restricted. It is only a question of time when the

last trace of this great bereavement we now suffer shall disappear. Let us not sorrow as others who have no hope.

THE MAY MEETINGS.

These meetings, embracing the anniversaries of Missionary, Publication, Education and other societies, unions, etc., of the Baptists of the northern portion of the United States, are to be held this year in Philadelphia. First on the programme are the meetings of the Baptist Congress, May 19-21. The following subjects are announced: "Is a union of the various bodies feasible?" "The Pulpit in relation to Political and Social Reforms;" "Christianity in relation to Heathen Religions;" "The Relative Authority of Scripture and Reason." These discussions, in which a considerable number of the leading men of the denomination are to participate, will no doubt be of great interest.

Following, in the order given, will be held the anniversaries of the different societies, etc. The Woman's Baptist Home Mission Society; the American Baptist Historical Society; the American Baptist Missionary Union; the American Baptist Education Society; and the American Baptist Publication Society. There will also be conferences of the B. Y. P. Union during the anniversary period. The fact of its being the centennial year in foreign missions will doubtless render this anniversary of the Missionary Union one of extraordinary interest. Dr. George Dana Boardman is to deliver the centennial missionary sermon. The meetings close May 30.

The conditions are so favorable for attending the May meetings this year and the prospect so attractive, that it seems as though the opportunity should be embraced. Apart from the interest of the meetings, Philadelphia is in itself a very attractive city, and a call of a few days at Boston and New York would enhance the interest of the trip. We hope that a good number of our pastors will be able to go. It would be a handsome thing for any church that wants to show in a tangible form its appreciation of its minister's faithful efforts, to put \$50. or more if it can, in his pocket about the middle of May and turn his face southward, with leave of absence for a few weeks. It would be a good investment, too, for the church, for the minister will be enough fresher and brighter when he returns to recompense the senders. We are told that a return ticket from St. John to Philadelphia can be purchased for \$18. This is by the International S. S. line to Boston, Fall River line to New York, and thence by rail to Philadelphia.

EDUCATIONAL.

The Educational Association of the Dominion of Canada, which was organized last year at Toronto, is to meet this year, July 5-8, in Montreal. We have received a copy of the programme for the meetings, which is quite an elaborate one, and indicates addresses and discussions of much interest and value on educational subjects. Hon. E. W. Ross, Minister of Education for Ontario, is president of the Association. Addresses are to be given by a number of leading educationalists of the Dominion, including Sir William Dawson, of McGill, and Principal Grant, of Queens College. Among those from the Maritime Provinces who are to present papers, we observe the names of Prof. Seth, of Dalhousie; W. S. Carter, M. A., and Principal Hay, of St. John; Superintendent Mackay, of Nova Scotia, Principal Calkin, of the Normal School, Truro; and Supervisor McKay, of Halifax.

No reason occurs to us why such an association as that organized last year at Toronto should not exist and flourish in this country; while, on the other hand, its advantages, if properly conducted and supported, are certainly many and obvious. It is intended, we understand, that the association shall form a common ground on which educationists of all classes, whether connected with state, denominational, or private schools, may meet and discuss matters pertaining to the science and practice of their profession, and those relating to the educational interests of the country at large. It must, therefore, under judicious management, deserve and command the support of all who are interested in the intellectual well-being of the people.

Such a meeting as that announced to be held in Montreal cannot but hold much inspiration and practical help for those who listen to or engage in its discussions, and must result in good to the educational interests of the country. To meet face to face the leading educationists of the country—some of them men of almost world-wide reputation—and to listen to the results of their mature study and experience must be, for young and ambitious teachers, a privilege of rare value. They will feel themselves inspired with an increased respect for their profession. The discussions to which they will listen, and in which they will take part, will quicken their energies, prevent their falling

into pedagogic ruts and make them unwilling to do less than develop all their talents in the service of their profession. The association will afford opportunity for able and experienced educationists to impart valuable knowledge and advice to those whose reputation is yet to make. It will afford opportunity also for the discussion and correction, if necessary, of new ideas and theories as they may arise in the alert minds of men and women eagerly enquiring after improved methods in educational work. It will foster an esprit de corps in the teaching profession, a thing especially to be desired among the teachers connected with the public school system, and it should be a valuable aid in removing one principal cause of weakness and inefficiency in that system, that, namely, which comes from regarding teaching as a mere episode in one's life work—a stepping-stone to something more permanent and desirable.

We shall, therefore, hope to see the men of light and leading in the teaching profession throughout the Dominion giving generous countenance and support to Canada's Educational Association.

Questions.

1. An immersed believer unites with the church, knowing it is restrictive in communion. Being more liberal than the church in his views, he afterwards withdraws, and communes with a pedobaptist church, chiefly because his wife—who is not a Baptist—is not permitted to commune with us. How should the church deal with him?

2. Brother A. thinks Brother B. is disorderly, and will not commune with him or the church, but withdraws. This he does notwithstanding that the case has been investigated and the church rules that Brother B. is orderly and in good standing. Brother A. will not attend any meetings of the church. If he does not confess his fault after a committee waits on him, should he be excluded?

3. What is the difference between withdrawal of fellowship and exclusion? 4. Should a member be excluded for indulging in private and public dancing? K.

1. The best way to deal with him might be to get his wife converted to Baptist views. 2. The church itself, controlled by the spirit of truth and charity, should be best able to answer this question. Much would seem to depend on Bro. A's general character. We should advise patience and long-suffering in dealing with such a case. But if, after having been faithfully and lovingly admonished, the brother obstinately persists in separating himself from the church's fellowship, he would seem to leave the church no choice but to exclude him.

3. Practically, we believe, there is no difference. 4. This question is one which we are not able to answer categorically. Much would depend upon the circumstances under which the dancing takes place. We would not advise that a member should be excluded simply because he or she had danced. At the same time we believe it far better for Christians to not to dance; and public dances, that is dances in a public hall, &c., are particularly objectionable. In such dances we should say that the danger to good morals is so obvious that a church would be quite justified in insisting that its members should not attend them. But hasty and harsh measures should be avoided. Much is to be hoped for, in all such cases, from a Christian charity that speaks the truth in love.

Was Peter a converted man when he denied his Lord? If so, how do you explain Luke 22: 32, last clause, "And when thou art converted strengthen thy brethren"? N. Z.

The difficulty here arises from taking the word "converted" in a different sense from that intended. The R. V. makes the meaning clear. There is, of course, no reason to suppose that Peter was not previous to this a sincere believer in Christ. Ed.

Foreign Missions.

Our missionaries in conference have requested that May 1st be observed this year as a day of prayer for our Telugu mission. It is hoped that this important request may meet with the hearty response of all our people. As May 1st comes on Sunday, it will give pastors and Sunday-school superintendents a good opportunity to call attention to the matter and lead the old and young to a throne of grace in behalf of our mission. The following inspiring card has just come to hand:

CHICAGO, March 17, 1892. Dear Bro. Stewart,—Five have been baptized on this field since the year came in the first fruits of the centennial year. One is a Brahmin, one was a bitter opponent but recently, two are young people in the boarding department. Hope this will reach you for the day of prayer. Oh, shall we not stir ourselves up and take hold upon God. The land is awfully dry and parched. Yours, W. V. HIGGINS.

ACKNOWLEDGMENT.—I wish to acknowledge a recent donation to the museum of Acadia by the Rev. I. C. Archibald (1) a sacrificial life used by the Buddhists of Nepal, obtained on the Himalayas in 1889; also (2) "The revival of Missions." Rev. W. L. Parker, the oldest pastor in the county, gave interesting reminiscences. The session was one of deepest interest and the outlook brightens. J. T. Eaton, Sec.

Where and When.

I do not know where Mr. Adams gets his authority for the statement in the Messenger and Visitor Supplement of last week that the first Baptist church established in Nova Scotia was in 1762 at Litchfield.

Benedict says First Cornwallis church became Baptist in 1807, and the Horton church in 1809.

Armitage says the first Baptist church in the Maritime Provinces was at Sackville, N. B., in 1763. This was afterwards dissolved. He makes the Horton church the oldest in N. S.

Dr. Cramp in his Baptist History says the first Baptist church in N. S. was organized in Horton in 1778, Rev. N. Pearson, pastor; but in 1780 it became open communion. It became a regular Baptist church again in 1809.

If these statements are correct it would seem that none of our regular Baptist churches in N. S. date back to the last century. A. E. C. Wolfville, April 16.

First Efforts.

Thinking that our friends in the East, but more especially the young women and Mission Bands of the Baptist churches, would be interested in a few lines concerning a part of our work, which has not been reported, I feel constrained to write.

We are still existing, and still going forward. A few Sabbaths after opening our church we deemed it wise to start a Sabbath-school.

Although we have few families, and consequently few children, yet we thought it would be something to even get a start. The officers were chosen— which consists of fourteen members. I was chosen as teacher of infant class, and started with the cheering number of one little boy. Nothing daunted, I took my class to one corner, and asking God to bless my efforts, I taught him of Jesus when a little boy, and kept him interested until the close. I felt happier after the effort and resolved to make my class a success. Soon it increased to ten, so that another teacher was chosen, and the larger pupils were given to her. Our school is increasing every Sabbath, and we feel sure when summer comes it will be larger.

As Mr. King started a literary class for young men, I thought I must do something to assist the young women, so started a young women's prayer meeting, to be held at our home every Friday evening. Although I felt my inability and diffidence, I allowed a general invitation to be extended from the pulpit. The first meeting was a success, and every meeting up to the last of the series brought an increase of attendance and interest. As I found the young women would not take part readily, I did not lead all the meetings myself, but to interest them I got them each to lead the meeting in turn. The leader would come to me during the week and we would choose a subject and talk it over, then she would be interested enough to get her friends promised to take some part. Thus the winter passed the close of the meetings, the last of which was the most interesting and largely attended. To make the evening socially profitable, we partook of some refreshments. You see sometimes the pastor is not always able to reach the young women, so that is where the wife's influence comes in. This opportunity I did my best to improve. Our home is always open to the young people, of whom there are quite a number in Regina, but only a few connected with our church.

And now to conclude, let me beg an interest in all your prayers for our work, for though separated far our work is one. MINNIE G. KING, Regina, N. W. T., April 12.

THE NEW SEMINARY. AN ACKNOWLEDGMENT.—Permit me through the Messenger and Visitor to acknowledge receipt of five handsome dressed stones for front steps of new seminary from W. H. Porter, Esq., of Hantsport. As furniture and fittings are now required, any donations in this line will be gladly received. The work is progressing favorably, and unless a lack of funds prevents, the building will be ready for occupancy before Sept. 1.

J. W. BIELOW, Sec. Building Com.

MINISTERIAL CONFERENCE.—The Ann. Co. ministerial conference held quarterly session at Niagara, on the 13th inst., and found that historic ground ablaze with heavenly fire. The absent brethren were missed, but prayer was made for them and the revival work they are enjoying. Benevolence, sermon preparation and revival promotion were well presented by Rev. C. R. Minard, H. S. Erb and Dr. Bradshaw. The evening meeting was a stirring of the missionary spirit in well prepared papers by Rev. R. B. Kinley—subject, "The Promise of the Father;" Rev. C. R. Minard, "The influence of Carey on the Christian world;" W. B. Bradshaw, Ph. D., "The revival of Missions." Rev. W. L. Parker, the oldest pastor in the county, gave interesting reminiscences. The session was one of deepest interest and the outlook brightens. J. T. Eaton, Sec.

Good News from Chiacocle.

On the 5th Bro. Bars baptised for me here. The candidate was the wife of one of our cooks. She has for some time been seeking baptism and gives good evidence of a change of heart. On the 13th I baptised at Aputampara the wife of a man baptised last December in a man baptised last December.

He was determined to forsake her and follow Christ. She determined to worry him until he would give up his faith in Christ. But he remained firm even when she threatened to do something desperate. She raved and scolded and wept, throwing her arms about violently, and caring not what they came in contact with. But God has brought light into her dark mind and peace into her troubled heart. With joy and a firm faith she now leaves her relatives to adopt the faith of her husband.

To-night we had another visit to the baptismal waters. A young boy and a young girl in the boarding department, for both of whom we have been waiting many months, have at last decided for Christ, and we rejoice. The other candidate baptised is a Brahmin young man. He came to my tent a year ago when we were preaching at a great heathen feast. Mrs. Higgins wrote at the time about him and asked for your prayers in his behalf. We at that time talked with him, but were not satisfied that he had found the "pearl of great price," so we advised him to seek more diligently. Now he comes again, and this time we feel that he is really trusting in Jesus. We allowed him to break his caste by eating with us, and then we removed his *jatas* (sacred tuft of hair on the back of the head). This evening he, with the others, followed Jesus in His appointed ordinance. Will you not all pray that all our Christians may be "steadfast, unmovable, always abounding in the work of the Lord?" These five, baptised since the year began, are the first fruits of this centennial year. I hope this note will reach you in time for the Day of Prayer for missions. Let us all join, not only on that day, but throughout the year, in the urgent prayer that this year may be a year of great blessing for our mission. Thy kingdom come among the *Thlagas*, O Lord, our God! W. V. HIGGINS, March 19.

Home Missions.

BOARD MEETING. The board meeting for April was held on the 18th.

MISSION REPORTS. were received from Bro. I. Wallace and J. W. S. Young, general missionaries; R. Mutch, mission to Gabarous; M. L. Fields, Brookfield-Upper Steviack; H. A. Gilfo, Acadia Mines; Geo. C. Crabbe, Newburn, N. County; A. E. Ingram, Tabernacle, St. John; J. C. Bleakney, Rockland; W. M. Field, Granville Mountain. Some of these reports were very encouraging. Eighty-eight reported added to the churches.

TREASURER'S REPORT. showed the treasury to be overdrawn \$187.17, and orders amounting to \$326.67 to be paid. With this month the third quarter of our Convention year closes, so that orders amounting to about \$1,800 will be drawn at the next board meeting. Where the money is to come from to pay them is the question that troubles us just now.

GRANTS AND APPOINTMENTS. 1. To the Tabernacle church, St. John, \$150 for year beginning April 1, 1892. Rev. A. E. Ingram, pastor. 2. Rev. J. A. Marple's appointment continued for one year. 3. Rev. F. R. Langford, a mission of three months to Tracadie and Birchtown, Antigonish and Guys. counties. 4. Bro. H. S. Shaw to the Canterbury group, i. e. to 1st and 2nd Canterbury, Lower Woodstock and Burton. 5. The appointment of Rev. Peter Rhyndar to Margaree and Mahou was confirmed. 6. Also the appointment of Bro. E. C. Perkins to Musquash.

STUDENT LABOR.

We shall be glad to hear from churches wishing students during the approaching vacation. The Board is not in a position to make many appointments, but we would like to help our young men by recommending them to churches requiring such labor. There are several churches that would do the right thing in employing these young men to relieve or assist their overworked pastors. The vacations begin about the first of June. A. COROON, Sec. Secy. H. M. Bd. Hebron, N. S., April 19.

MISSIONARY CENTRALIA.—A meeting was held in Mahone Bay Baptist church on Monday, April 18, to confer respecting the amount which should be raised by the Baptists of Lunenburg county for centennial fund. It was moved, and passed unanimously, that the churches in Lunenburg county attempt to raise, at least, \$300 for centennial fund. It was also decided to hold meetings in all the churches to awaken a greater interest among our people to accomplish this task. The following is the programme, to begin with the district meeting: Tanook, Tuesday, May 17; Chester, Wednesday, May 18; Chester Basin, Thursday, May 19; Mahone Bay, Friday, May 20. Further notices in due time. N. A. MACNEIL, Secy.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

GREENVILLE.—A few mercy drops have fallen among us. W. Wanders has been reclaimed, church revived, and sinners saved. Eight were received by baptism and one by experience last Lord's day. We are expecting to report more additions soon. To God be all the glory. R. D. NOWLAN.

COW BAY, C. B.—The Lord has visited His people at Mira, one of the stations of this field. A little more than two weeks ago we went there and held special services. As a result the church has been revived and souls saved. Last Sunday, April 17, we visited the baptismal waters and in presence of a large assembly baptised five candidates. Four others have been received for baptism and others are deeply interested in the salvation of their souls. WILLIAM WELMORE.

HILLSBORO.—Last Sunday we baptised twelve converts at Salem and four two weeks before. This makes twenty-nine baptised up to date at Salem. Among the twelve baptised last Sabbath were two mothers of quite large families and a lady seventy-six years old—Mrs. Abram Steeves. A great work of grace has been and is still going on at this place. We have received a brother and received two by letter. Others are now waiting baptism. Voices long silent are now heard in our prayers and conference meetings praising the Lord. Our baptismal bath done great things whereof we are glad. W. E. CAMP.

TABERNACLE, HALIFAX.—Please grant me space to again report kind offerings to the Tabernacle building fund. Previously acknowledged, \$239.59. John H. Hall, Kingston, \$1; Collected from Bear River, \$6; Two friends, (25c each) Bear River, 50c; Mrs. Cynthia Dunn, Bear River, \$1; Mrs. E. Cameron, Bear River, \$1; David McLeod, Bear River, \$1; Alex. Ross, Bear River, 50c; Clark Bros., New Glasgow, \$3; W. W. Clarke, Bear River, \$5. Total to date, \$230.59. The work is steadily going on and we are daily thanking God and the friends who are helping us, and we are praying that others will. Death is taking from us some of our best members, and among them Deacon John Arnold, who was a brother beloved. Thirteen have lately been added by baptism. We are praying for larger blessings. "Brethren, pray for us." W. E. HALL.

TANCOOK, N. S.—I have enjoyed the pleasure of spending a few days on Tancook among old friends, and with our much esteemed Bro. R. E. Gullison. Bro. G. has been working hard of late for the interest of Christ on Tancook, and is much appreciated by the people there. I would solicit an interest in the prayers of God's people for our brother, that he may be yet more successful in uplifting the cause of Christ on Tancook, and that he also may be permitted to realize the desire of his soul, in the conversion of souls. Last Sunday, in the presence of a large concourse of people from all the regions around about, I baptised for Bro. G. seven happy converts and received them into the fellowship of Christ and His saints. The congregation on Sunday were large; in the morning the capacity of the house was insufficient to accommodate the people. I desire also, read editor, to give expression to the thankfulness of my heart for the labors of the Tancook people to me during my recent visit among them and on previous occasions likewise. A. WHITMAN.

TABERNACLE, ST. JOHN.—The first anniversary of this church was celebrated with appropriate services on Thursday, 21st inst. For all services were held in the morning and afternoon. In the evening a large congregation was present. An appropriate sermon was preached by Rev. C. H. Martell, of Fairville, from Acts 8: 8. "And there was great joy in that city."—subject, "The relation of the church to the world." A lecture was read from Rev. H. G. Mellick, of Winnipeg, congratulating the church on its work, its advancement and its prosperity. Suitable and timely addresses were delivered by Revs. S. Welton, W. Stewart and J. Stewart. The pastor in his report stated that the church was organized "one year ago to-day. During the year a baptistry and other requisites had been furnished, 16 persons had been received by baptism and 18 by letter, testimony, &c., total additions 34, or within seven of doubling the membership. The present membership is 75, eleven of whom have removed from the city. The total expenditure (including a grant of \$180 from the Home Mission Board and aid from the Leinster St. and Portland churches) was \$800, which was about \$35 in excess of receipts. A collection was taken, doxology sung, and prayer offered by Rev. S. McC. Black. This closed one of the most interesting meetings ever held in connection with this church and congregation.

FOURCHE, C. B.—I have spent the past week here holding special services every evening, and witnessing considerable blessing. It was my privilege to plant this church four years ago, and it is especially gratifying to me to witness marks of progress. They have a handsome meeting-house, finished outside with temporary seats, and occupying a commanding site; a prosperous Sunday-school under the superintendence of Deacon W. Severance, an efficient Missionary Aid Society well officered, and prayer-meetings well sustained on the Sabbath and twice during the week. During my visit the building committee made their report, which was accepted as entirely satisfactory, and a vote of thanks was heartily given them. Arrangements were then made for the completion of the building as early as possible. Here also, as at Gabarous, the church has been called to part with its pastor, Bro. Alex. Cam. His death is lamented and his memory cherished. On the Sabbath we observed the Lord's Supper, and it was a season of special refreshing. Quite a number of the young people are seeking the Lord, and arrangements were made for a young people's prayer-meeting, which I trust may be followed with gracious results. The church is looking anxiously for ministerial supply through the co-operation of the H. M. Board. The coming year will be a most interesting one. Isa WALLACE, P. S.—We had another interesting baptism before I left Gabarous last week.

April 27

KNOXFORD.—April 10 was a day for Knoxford. Six happy burials with Christ in baptism school responded under very favorable circumstances. Bro. J. W. pointed superintendent. R. W. was present and rendered assistance.

BRIDGEWATER, N. S.—Qu has elapsed since we last were here, but not, however, been during this season. The Lord steadily to work in our midst lately added five by baptism women and three young men are seeking the way. We are rejoicing to see them. Bro. T. R. Pattillo and daughter P. returned from the west part of the winter. The work is carrying off our youths has even got into the ranks of sinners. The coming year we are sending godly men to labor.

SAND POINT AND SABLE ISLAND.—J. W. S. Young writes: "I am April 18: Since last writing Jordan Bay and Sand Point fifteen days on that field, cause very low, but God's gracious power and strength faithful few. Wanders were brought and sinners were brought the 10th I had the pleasure seven promising converts, 11th inst. five more, some of them advanced in years. O. baptised five more at the go the sun, two of them from conversions, making seventeen one other received on expectations were closed. They to Sable River and bapt there on the 17th inst. to the praise. [There are one tences in Bro. Young's letters were unable to decipher.]"

Rev. I. W. Carpenter, pastor of Knoxford, writes: "I am happy converts put on Christ Testament baptism yesterday making thirty-seven on the good work began. To glory. Pray for us."

Mr. J. D. Goodrick, clerk of Knoxford, writes: "I am report that this church has had a precious revival season, 5th inst. Rev. J. W. S. Young, came among us, and it the Spirit of the Lord came His faithful labor, his and energy beyond all. Master whom he serves, and tive of the fact that God him to preach the gospel. has been revived, backslidden and others who were without Christ were closed. They love. While we have been the wandering ones coming with new life helping on the especially will us, to see a of Lower Aylesford, and report that this church has been a precious revival season, 5th inst. Rev. J. W. S. Young, came among us, and it the Spirit of the Lord came His faithful labor, his and energy beyond all. Master whom he serves, and tive of the fact that God him to preach the gospel. has been revived, backslidden and others who were without Christ were closed. They love. 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WITMORE.

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KNOXFOUR.

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WITMORE.

We were baptized and four two... We were baptized and four two... We were baptized and four two...

Lame Horses.

FELLOWS' LEEMING'S ESSENCE. CURES Spavin, Ringbone, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. EVERY MAN... EVERY WOMAN... YOUNG MEN... YOUNG WOMEN...

1892-SPRING-1892. Cor. Main & Bridge Sts., Indiantown, N.J. Hats, Caps, Boots, Shoes, Trunks, Valises, and Gent's Furnishing Goods.

C. B. PIDGEON. The Albert County Quarterly Meeting is a regularly organized institution, and is doing much to continue and to consolidate Baptist interests in this fair county.

THE NEWTON THEOLOGICAL INSTITUTION, ANNIVERSARY WEEK. SUNDAY, May 11 - Baccalaureate Sermon, by the President.

FURS! FURS! FURS! W. B. THOMAS, Manufacturing Furrier, 48 Barrington St., Halifax.

THE "SURPRISE" WAY of washing clothes with "SURPRISE SOAP" without boiling or scalding.

READ the Directions on the Wrapper. "SURPRISE SOAP" can be used for any and every purpose as a Soap is used.

In Memoriam.

Marcell Harding Church. H. H. Chute was born at Clementevale, N. S. W. in this village, where most of his business life has been spent.

Mr. Chute served for a number of years in the municipal council of his native county, showing a deep interest in all the affairs of the council and county.

After his removal to Bear River he united with the First Hillsburg church by letter, and later on was chosen by his brethren to fill the office of deacon.

Prominent in the village and foremost in every good work, our beloved deacon is greatly missed among us. There is a large vacancy since he has gone.

Without Doubt THE BEST REMEDY IN THE MARKET TO-DAY. Indigestion, Dyspepsia and all Stomach Troubles is SHORT'S DYSPEPTICURE.

FARMERS! BY THE CELEBRATED FERTILIZERS MANUFACTURED BY THE PROVINCIAL CHEMICAL FERTILIZER Co., ST. JOHN, N. B.

IT IS NEWS TO MANY WOMEN. THE "SURPRISE" WAY of washing clothes with "SURPRISE SOAP" without boiling or scalding.

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THE UNION MUTUAL LIFE INSURANCE CO. Portland, Maine. Assets, Jan. 1, 1892, \$6,301,010.18. Surplus, estimated by the American Experience Table of Mortality with interest at 4 1/2 per cent., \$713,000.00.

NEW SPRING GOODS NOW OPENING. IN SCOTCH, ENGLISH AND CANADIAN TWEEDS, Worsted Suitings, Overcoatings, Trouserings, ALSO, A FULL LINE OF MEN'S FURNISHINGS.

MILLER BROS.' EXHIBIT. The recent exhibition MILLER BROS. (Granville St., Halifax) occupied a large space (nearly the whole of the south end gallery), and their show presented a fine appearance.

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.. The matter which this page contains is carefully selected from various sources; and we guarantee that, to 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.

TAKE CARE.

Little children you must seek
Rather to be good than wise.
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive.
And my word will come to pass
Just as sure as you're alive!

What you have and what you lack,
All the same as what you wear,
You will see reflected back,
So, my little folks, take care!

And not only in the glass
Will your secrets come to view,
All beholders, as they pass,
Will perceive and know them too.

Out of sight, my boys and girls,
Every sort of beauty starts:
So think you less about curls,
More about your heads and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are.

—Alice Carey.

THE HOME.

The Economical Woman.

The really economical woman doesn't buy a cheap dress. She selects something that is good, something that will not crease or catch dust easily. She remembers that black is safe, useful, and generally becoming. She selects well-patterned material that will look well for some time, and then allows a satisfactory making over. She puts her material in the hands of a good dressmaker, and insists upon a perfect fit. She buys whatever will give the dress a finished, handsome appearance, knowing well that a dress properly made will look well while there is a piece of it.

She wears her dress with care. If it rains she leaves it in the wardrobe and puts on an old one. When she wears it she is careful to dust it and see that it is hung or folded so that no creases will mar it when she next dons the suit. Sometimes she presses it nicely, removing spots and looking after hooks and buttons. She buys the best gloves, not the most stylish perhaps, indeed she avoids "fads." She buys, then, the best gloves, and is careful of the fit. When she has worn the gloves she puts them away folded, as when she bought them. When it rains or at night she wears an old pair, neatly mended. Her shoes fit. They are good and she keeps the buttons on. Her bonnet always looks well. She buys trimming of a kind that can be used on different shapes, and changes, in a quiet way, with the fashion, for the bonnet itself is not necessarily expensive. She never wastes money on fancy neck wear or flimsy ribbon or cheap flowers. She has a few good things and takes care of them. She spends very little money and always looks well.

This really economical woman knows that it never pays to buy cheap goods for the children and she knows that great piles of underclothing and a whole closet full of dresses are not needed for a growing child. She will make three each of all undergarments, and they will always last, with a bit of mending and darning, until the child is big for them. In winter one pretty flannel dress is sufficient for "best," and two of commoner material, or made from the dresses of some larger person, for every day. In summer everybody likes white frocks and they are very cheap.

In "handing down" clothes, a careful mother will always change the garment in some way, so that the child will feel comfortable in it. A few fancy stitches in some bright silk will often work wonders. I know two little girls who wear terra-cotta flannel coats. The smaller girl outgrew hers, but the other, with cuffs to lengthen the sleeves, did pretty well. The little girl was tired of it, and a bit jealous, when her sister's new cloak came. A thrifty and sympathetic aunt took the full skirt of the smaller cloak and gathered it under the collar of the larger one, forming a full, deep cape. Then she bought some pale blue silk and feather-stitched the collar, cape, cuffs and the front of the cloak. The garment was prettier than it had ever been, and the child was happy.

Don't let the little ones wear the outgrown hats and dresses just as they are. Always make them look dainty and new. The economical woman knows how to dye little garments nicely. She doesn't begin until she knows the cloth is all wool. She doesn't attempt fancy colors. She believes in a good, dark brown or a warm, bright red. She knows that it is better to buy a dark dye, even if she wants a light color. A package of cardinal red will dye pink and scarlet, if only a little of the dye is used. She rinses and washes the garment, dyes carefully and presses well. There is a great deal in pressing. A tailor told me that he depended upon it to give style and finish to the best garments he made, and that it took him longer to press a pair of pants than it did to cut and make them. A darn well pressed will disappear almost entirely, if the material is good. Nothing can be done with a goods that is a mixture of cotton and wool. It ought to be against the law to make such stuff. Honest cotton is all right, but the mixture is all wrong.

The darning ought to be done with silk before the garment is dyed, then you can hardly find it. The economical woman knows that with a bright, clean face and tidy hair, a very plain hat will be becoming to her little girl. She

doesn't buy feathers or flowers, for good ones cost too much, and cheap ones are so abundant, so she gets pretty stylish abashes and trims them with a bow of good ribbon, or a band of nice velvet. These little hats are trim and dainty when the flowers are curled and faded and the feathers out of curl and bristly.

This woman teaches the children to take care of their clothes. They never romp and play in their best dresses, and their garments are always brushed and folded neatly when taken off. In this way one dollar does the work of two.—*Mary Wilson, in the Housekeeper.*

Housework.

Mrs. Stowe, who is well-known as a practical and successful housekeeper, wrote many years ago: "No woman can work at dress-making, tailoring, or any other sedentary employment, ten hours a day, year in and year out, without enfeebling her constitution, impairing her eyesight, and bringing on a complication of complaints. But she can sweep and cook, and dust and do the duties of a well-ordered house, with its modern conveniences, and get healthier thereby every year. The times in New England when all women did housework a part of every day, were the times when the great majority of women were healthy. At present, the heritage of vigorous muscles, firm nerves, strong backs, and cheerful physical life has gone from most American women."

Getting Ready to be Happy.

Too many of us are looking forward to happiness in the future years instead of getting all the enjoyment possible out of the present. It is well to remember that the time never will come, in this world, when we shall have everything we want, just where and when we want it. The only way to be happy is to enjoy all we have to the utmost as we go along. It is right to lay up for old age in youth; right to prepare for a rainy day, but it is not right to bend all our energies to this end, and put off until the future the happiness we enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy and begin to take comfort. The hoped-for point may never be attained; or, if it is, sickness or death may have come first, and the dear ones whom we expected to be happy with may be gone forever. How much better to use some of the good things of life as we go along; to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve to-day, either body, mind, or soul, thinking that you will not to-morrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof, to call to the boys and girls to be anxious to leave you, to take time to read, to rest, and to enjoy the society of friends. Especially take time to enjoy the companionship of your children. It will only be a few years at best that they will be with you, and these ought to be years of happiness to both of you and them. If we are ever happy in this life we must enjoy what every day brings us. We must be grateful and glad for all the good which comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.—*Selected.*

The Little Blind Girl and the Monkey.

Prof. R. L. Garner, who is much interested in monkeys and is trying to prove that they have a language of their own, tells, in the April *Forum*, this interesting story of one who is an inmate of his household: While writing this article I have by me a little capuchin named Nellie. She is gentle, affectionate and one of the most intelligent of her species that I ever have seen. A frequent and welcome visitor to my study is a bright boy about six years old, for whom Nellie entertains an inordinate fondness, as she does also for my wife. At the sight of the boy Nellie goes into perfect raptures, and when he leaves her she calls for him so earnestly and pathetically that one cannot fail to pity her. On his return she laughs audibly and gives every sign of joy. She never tires of his company nor gives any part of her attention to others when he is present. I must tell you how I first became acquainted with her. When she arrived at the dealer's I was invited down to see her. After I introduced myself she showed no inclination to be formal and we were soon engaged in a chat about something to eat, the subject above all others that will interest a monkey. On my second visit she was like an old acquaintance, and we had a fine time, and on my third visit she allowed me to put my hands into the cage and handle her at pleasure. On my next visit I took her out of the cage and we had a real romp. This continued for some days, during which time she would answer me when I would use the words for food and drink. She grew quite fond of me and allowed me any liberty.

About this time there came to Washington a little girl who was deaf, dumb and blind. One of her greatest desires was to see a live monkey, that is, to see it with her fingers. She was accompanied by her teacher, who acted as her interpreter, and the dealer sent me to come and show the girl the monkey as I could handle her for the child. I took her from the cage, and when any one except myself would put hands on her she would growl and show temper, but when I stroked the girl's hair and cheeks, first with my own hands and then with the monkey's, she looked up at me inquisitively and uttered a soft, flute-like sound a few times and then began to pull at the ears and cheeks of the child. In less than a minute they seemed like old friends and playmates, and for nearly an hour they were a pleasure to each other and it was with

reluctance that they separated. The little simian acted as if she was conscious of the admiration she was exciting, and at perfect ease with her, though she would decline the tenderest approach of others, and the child appeared not to know that monkeys could bite at all.

As long as the light is kept burning, Nellie cannot be induced to retire, and although it is now two o'clock in the morning she is wide awake and playing with her toys. To avoid disturbing her rest, I drew heavy curtains around her cage, lapped them over and pinned them down in front. I turned down the light and kept quiet to allow her to go to sleep. After a little while I slowly turned up the light and resumed my writing. In an instant I heard the curtain rustle and saw her little brown eyes peeping out while she parted the curtains with her little black hands. When she saw what it was causing all this she chattered to me in her soft, rich tones until I removed the curtains so that she could look around the room. To see her holding the curtains apart and talking to me suggested a real flirtation. Only those who have experienced these attachments can know how warm and sincere they become. When once you enjoy the confidence of monkeys nothing can shake it, but some set of your own, or one, at least, that they attribute to you. Their little ears are proof against gossip and their tongues are free from it.

Small Philosophers.

Some surprising answers of children in England to questions put to them are given in the *Saturday Journal*. Though not exactly a child, perhaps, a lad once appeared before Bishop Wilberforce for confirmation; the bishop, feeling sure he had confirmed him before, went over and said in a low tone, "My boy, I think I have confirmed you before." The lad opened his great wide eyes and replied, "You be a liar."

"What would have happened if Henry IV. of France had not been murdered?" asked a teacher of a sharp-looking boy. The prompt reply was, "He probably would have died a natural death."

In a Sunday-school, "What did the Israelites do when they came out of the Red Sea?" drew forth the answer: "They dried themselves." Where was Bishop Latimer burned to death?" was immediately answered: "In the fire."

While youngsters appear to get considerably "mixed" in digesting their historical information, their ideas of geographical facts are also not infrequently, say the least, original. A young hopeful said that the surface of the earth consisted of land and water. "What, then," asked the teacher, "do land and water make?" "Mud," was the instant rejoinder.

"What comes next to man in the scale of being?" enquired an examiner. "His shirt," was the reply. Asked to give a distinction, if any, between a fort and a fortress, a boy nicely defined them: "A fort is a place to put men in, and a fortress is a place to put women in." On being asked what the chief end of man was, another boy, without any hesitation, said: "The end what's got his head on."

A teacher asked a very juvenile class which of them had ever seen a magnet. A sharp ringer cried out he had seen lots of them. "Where?" enquired the teacher, surprised at his proficiency. "In the cheese."

Another lad was asked what he understood by "celebrity," and, "perhaps from experience," says the contemporary account, "he described it as something to put hot plates down with."

The members of a girls' class were asked a few questions. One was interrogated as to what was meant by "bearing false witness against your neighbor." "It was," said she, "when nobody did nothing and somebody went and told of it." Another was asked how beef tea was made, and she replied, "Buy a tin of beef extract and follow the directions on the lid." "What are war-time production foods?" a third girl was asked. The reply was, "Cayenne pepper and Jamaica ginger."

"What is the feminine of friar?" asked a teacher of his class. First boy: "First any." "What are war-time production foods?" a third girl was asked. The reply was, "Cayenne pepper and Jamaica ginger."

"And now, dear," asked a governess, "what can you tell me about Minerva?" "She was the goddess of wisdom, and she never married," was the reply.

THE FARM.

Use the Wind. There is much force in the wind, as many of us know almost too well. A wind that blows to man any good is a rare one, but a wind that cannot be harnessed and made to do much good is more uncommon. There are many things upon the farm that need a steady expenditure of force, such as the tilling of land and harvesting of crops, and the winds may not be able to do this kind of work. But there are, likewise, many offices that the winds can do, and their good effects may be stored up against a day of calm. The most familiar is the pumping of water, and windmills are almost synonymous with pumping. May not the windmill well raise a huge weight, and thus store up power that may be liberated when needed? The corn-sheller, fanning mill, buzz saw, grain mill, and many other implements, requiring a steady power, could thus be run at slight expense. Think of these things, and attempt to catch the breeze that now blows where it listeth, and make it a useful servant. The brain of man can do even more than this, as has far for the advancement of the farmers.

Curing Meat.

H. Baldwin, Queens Co., N. Y., finds the following recipe for curing meat reliable at all times: To one gallon of water take one and one-half pounds of salt, one-half pound of sugar, one-half ounce of saltpeter, one ounce of bicarbonate of potash. In this ratio the pickle can be increased to any quantity required. Boil these until all the steam rises, then skim it off. Pour the hot pickle into a tub to cool, then pour it over the meat. The meat must be weighed down to insure its being kept covered. Meat should be slightly sprinkled with saltpeter to remove the surface blood, and rinsed in cold water and laid to drain. In this way, two days

after slaughter, the meat is put in pickle clean and neat. Blood is the tainting element. By following this method the meat will be always uniformly sweet, delicate and of good color. Thin, lean meats only require to remain in pickle a few days, when they may be used for cooking. Corned beef three to six days. Ham, bacon, chops, etc., should be signed for smoking may be left in pickle four weeks, and smoked from a week to ten days.

Driving Away Ants.

A. A. Fink, Essex Co., N. J., writes us that he lives near a woodland, and the rooms of his house were overrun with large black ants. He used powdered borax and sugar, mixed together in equal parts, putting the mixture in an ordinary pepper box and sprinkling it all over the closet shelves and around on the floor. This was done four months ago, and the ants have not put in an appearance since.—*Agriculturalist.*

Reducing Bones on the Farm.

The dissolving of bones with sulphuric acid cannot be done easily in a small way. The safest and easiest manner in which bones may be made available for fertilizers is to break them up into coarse pieces with a sledge hammer and mix through a heap of fresh horse manure. The heap is to be kept moist for about two or three months after which the pieces of bone will be found soft and brittle. If the whole bones are used, it will require a longer time to dissolve them.

Manner Fit.

If your soil is firm and naturally compact you can make a pit for holding liquid manure by puddling the bottom and sides with good loam clay applied in the consistency of mortar, and then beaten down and into the sides with a heavy wooden rammer. But on light sand and gravel it may be necessary to make a stone or brick pit and have the sides and bottom laid with concrete. It is always a good plan to have the rim of a pit made of either hewed or sawed timber to prevent breaking away when filling or emptying the pit. With a good clay bottom and sides there is little danger of loss of liquid, where the ground is naturally firm. Liquid manure may be distributed from a tight farm wagon-box, or a large cask may be mounted on a wagon, if preferred. Almost any country carpenter can construct a liquid manure distributor at a small cost for lumber and labor.—*Agriculturalist.*

TEMPERANCE.

—Those who advocate the use of light wine as a preventive of drunkenness, and point to France as an illustration, should read an article in a recent issue of the *Temperance Cause*, which declares that of all the dangers menacing the agricultural population of France the alcohol and most difficult to fight is the alcohol power.

—The society for the abolition of strong drink in Holland certifies that in a population of 3,500,000 there are 35,000 licenses for the sale of liquor annually granted. Computing two-thirds of the total population to be women and children, there is a saloon to every 83 men—a woeful condition.

—As there are so many temperance organizations with languishing treasuries, in most instances due to the insignificant sum demanded for initiation and the inadequacy of the revenue derived from dues to meet current expenses, is it not time that there should be a general advance all along the line?

—Listen to the decision of the United States Supreme Court concerning the liquor traffic. Its words are: "There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of the state, or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited."

—Many people see no progress in the great temperance reform, and are well out of heart and hope of the ultimate triumph of their cause. The faith should strengthen with the brotherhood of the *Temperance Cause* in Galesburg, Ill., and from their banquet they excluded wine. That was a practical plea for temperance.

Minard's Liniment is used by physicians — Baird's Balsam of Horsehoof cures whooping cough and croup. — Mrs. Jane Vansickle, Alberton, Ont., was cured of Liver Complaint after years of suffering by using five bottles of B. B. B. She recommends it. — Keep Minard's Liniment in the house. — If you have a hacking cough that keeps you awake at night, send 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hackmore lozenges. He will send them to you by mail. They give immediate relief. — To the Deaf.—A person cured of deafness and noise in the head of 28 years' standing by a simple remedy, will send a description of it free to any person who applies to Nicholson, 30 St. John St., Montreal.

—K. D. C. Co.—Dear Sirs: I have been troubled with dyspepsia and bilious attacks for some time, and have tried many things for relief. Five doses of your K. D. C. have done more for me than all other medicines I have tried. My mother has been a sufferer for twenty years. I procured for her some of your K. D. C., and after taking only a small quantity, she enjoys better health than she has had for many years. She has faith in it, and so have I. Yours sincerely, F. A. DYKEMAN, Commercial Traveller, St. John.

—Isaac Levy: Let me tell you, mine friend, we are selling dose chinchilly coats at de same price as before der chinchilly affair in Washington. — For inflammation, cramps and pains in the stomach, apply Dr. Kendrick's White Liniment. Ask for Minard's and take no other.

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Dean Sir,—With the utmost pleasure I look back upon the time spent at St. Allison Commercial College. The business training I received under you was thorough and practical throughout, and the proper understanding of accounts and use of business papers, as taught by you, I consider invaluable to any young man desiring a career in business. I would the HALIFAX COMMERCIAL COLLEGE be all desirous of obtaining a complete and serviceable business education.

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Lamp Goods.
CHANDLERS: Becket, Library, Student, Table and Hand Lamps, Bureau, Chimney, Wicks, Shades, Globes, Lanterns, Oil and Lamp Glass, &c.
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Ask your grocer to get it for you, if he wants, and direct to
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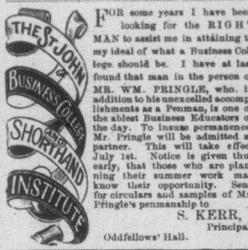
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Will every man know the price of a package of the Cranger, Feed-Flow and Currie, Sheep-And-Poultry, and all their kind of goods. They help digestion and assimilation of food, remove fever, and all their kind of ailments. Thick water, distemper, cough, bad blood, etc., in horses and cattle. The first five thousands of packages were usually throughout the 18th century. Proves that the CRANGER (TRADE MARK) is a genuine article. At a distance. Price 50c. 5 packages \$1.00.
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Meet Spring troubles with your stomach in a healthy condition by using K. D. C. No other remedy is needed.

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



NEWS SUMMARY.

Domestic.

A bill has passed the Nova Scotia Legislature granting a charter for a new university at Church Point, Digby. It is especially intended for the Acadians.

On the arrival of C. P. steamer Empress of Japan at Vancouver, with a large number of Chinese immigrants on board, it was discovered that there was a case of smallpox among the crew.

The trade returns for March are said to be of a very favorable character. The exports show an increase of \$72,000 for the month, or \$1,750,000 for the nine months.

A Montreal despatch of Friday last says: The DeBoucherville government's declaration of war upon lotteries will be the managers of the People's Lottery, Montreal Lottery Company and the Popular Lottery, a five-cent concern, were issued to-day, and the trio, with fifteen vendors, comprising cigar dealers, saloon keepers and bartenders, will be arrested to-morrow morning.

A Kingston, Ont. despatch of April 21, says: In the lumbering districts north of here, the rivers and streams are so low that logs cannot be moved, and there are fears of a panic in the lumber market if rain does not come soon.

L. H. Davies was interviewed regarding the Liberal leadership, and said he had thoroughly canvassed all his colleagues with a view to ascertaining their opinion on the subject, and that on all hands declarations of unwavering fidelity to the present leader were made.

Some persons made a most dastardly attempt on Monday night last to destroy E. Wilson's fishing pier, on the Ottawa River. When Mr. Wilson visited his pier Tuesday morning he saw no signs of any fish, but noticed oil on the water.

The first meeting of the Prohibition Commission was held on the 19th inst. in Sir Joseph Hickson's office on St. James street. The organization of the commission is now complete.

Charges of the corrupt use of public money have been preferred in the Dominion Parliament against Sir A. E. Carson, by Mr. Edgar, M. P. Sir John Thompson at first announced that the government did not consider the charges to be of such a nature as to call for investigation by parliament.

It is estimated that there alone the loss on the potato crop will amount to \$750,000.

United States.

A fire in Kenawha, Wis., last week caused a loss of half a million dollars.

A voting machine lately on exhibition at Lockport, N. Y., has attracted a good deal of attention.

Secretary Blaine has received a despatch from Charles Emory Smith, United States minister at St. Petersburg, recounting a conversation between the Emperor and himself, in which His Majesty expressed very much interest in the interest and kindness which the people of the United States are showing in sending ships with flour to my suffering people.

As events are moving, if the leaders of this organization (the Mormon Church) cling to their old beliefs and their old determinations, they will find to their despair and terror that the people have moved on beyond them; they are under the flag and in the great republic.

The surgeons of a San Francisco hospital recently used the electric light to advantage in removing an abscess which had formed in the pectoral cavity of a patient.

California was visited last week by the heaviest earthquake shock experienced in that state since 1868.

Gloucester has written a pamphlet on the question of female suffrage, in which he gives his reasons for opposing the enfranchisement of women.

The weather of late in England and some parts of the continent has been exceedingly stormy, and a heavy snow storm raged Monday in North Wales and Cheeshire.

The great reason for the success of Hood's Sarsaparilla is found in its positive merit.

Table with columns for location and amount received. Includes entries for New Albany, Halifax, and Lower Economy.

Table with columns for location and amount received. Includes entries for Long Creek, Jacksonville, and Lawrenceville.

Table with columns for location and amount received. Includes entries for Springfield, Digby, and Upper Sheffield.

When you want to be cured of Dyspepsia try the greatest known cure. B. D. C. Free sample. B. D. C. Co., New Glasgow, N.S.

Marriages. FRANK-HARRISON.—On the 5th inst., by Rev. E. Ingram, Ernest Friar, to Agnes Harrison, all of St. John.

Deaths. LEGGETT.—At Acadia Mines, Col. Co., N.S., March 13, Henry P. Leggett, aged 23 years.

KENNEDY.—Suddenly, at Kingsboro, Lot 47, P. E. I., of la grippe, Donald Kennedy, at the ripe age of 89.

VICKERY.—On the 18th of March, from the effects of la grippe, John H. Vickery, aged 16 years, 1 month and 18 days.

On the 20th of March, at the residence of her son, C. L. Blakney, near Elgin Corner, Albert County, Mrs. Sarah, relict of the late Charles Blakney, in the 85th year of her age.

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Two Rapid Coers :- FOR NOW.

RANGE ONE: All-Wool Youths' silk-faced, natty Tweed Suits, 32 to 35, \$6.75. RANGE TWO: A special line of Boys' Suits of excellent value. The best we ever offered. \$2.75 to \$6.50 For Boys age 10 to 15 yrs.



with a warm heart and liberal hand. She enjoyed much of her Saviour's presence throughout her life. When death came He was with her, and she was joyously willing and ready to go at His word.

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THE CHRISTIAN MESSENGER AND VISITOR. Vol. VIII., No. 18

—The New York Herald that the coming president of the States will be neither Hinckley nor Blaine nor Hill.

—Dr. Deems, in the Homiletic says: "Whether the corpus vibratory theory of light may be sustained, light is all the same.

—It is stated that Prof. S. Dean of the Sage School of Ph.D. in Cornell University, has been the presidency of the university of California.

—Dr. Hopper is again a rector. St. John. As previously noted the cares and responsibilities of the Seminary have been transferred to competent hands of Dr. Blaine.

—The psalmist in the 84th says: "My soul longeth, ye faintest for the courts of the Lord, as we heard a minister rector Sunday in commenting upon sage, a good many people now do not feel that way about it.

—It is not to be taken for granted that the most popular preacher best, either as to matter or style, sometimes people need to be reminded that they do not like to hear long sermons so spake that the congregation became offended with doctrine and forsook the preacher.

—The closing exercises of the session of the Presbyterian Church in Halifax, took place in St. Mark's church, on Wednesday evening last.

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